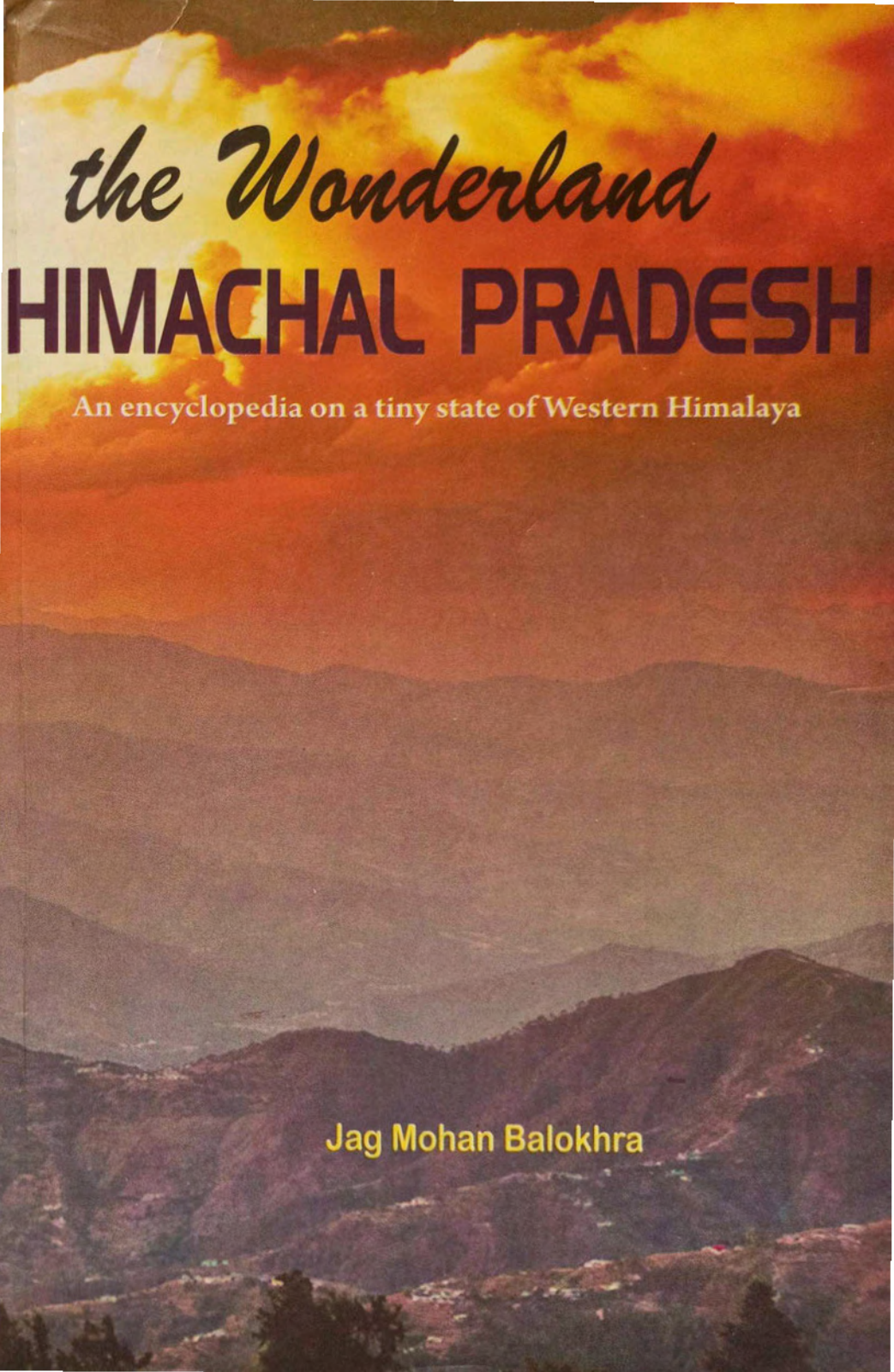
the Wonderland
HIMACHAL PRADESH

An encyclopedia on a tiny state of Western Himalaya



Jag Mohan Balokhra

The Wonderland
HIMACHAL PRADESH
AN ENCYCLOPEDIA

A Survey of Geography, People, History, Politics, Administrative History, Art and Architecture, Culture, Tourism, Personalities, Places, Women's Status, Planning and Economy of the State

A Book for Academicians, Research Scholars, Candidates appearing in State Services Examinations and General Readers.

Jag Mohan Balokhra

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Dedicated
To
Late Hari Dutt Sharma My Father
Who Left For Heavenly Abode,
When We Were Most In Need Of His
Guidance And Protection

PREFACE

Sukh Ram
Minister of State
Communications
India

सत्यमेव जयते



Studded with snowy ranges, lush green forests, singing streams, verdant vales, shimmering lakes Himachal Pradesh is a tourists paradise. This picturesque hilly territory has become a household name amongst lakhs of people not only in India but all over the world. The life and landscape of Himachal is a colourful canvas of a free and fearless society which draws its nectar of strength from the shrines of different religions.

After attaining full statehood Himachal Pradesh has made various strides in Social, Economic and Cultural fields which needs exposure to the countrymen. Himachal Pradesh remained hidden from the eyes of Scholars for a very long time. But in the recent past some good work has been done by some individuals. "The Wonderland Himachal Pradesh" is one of the greatest efforts to provide most authentic, comprehensive and invaluable information to the readers.

It is a matter of great satisfiaction that the work completed by Prof. Jag Mohan Balokhra on Himachal Pradesh is first major work of such a high quality and precision.

While extending my good wishes to the author, I hope the book will generate greater interest in this hilly state.

Sukh Ram

Note: This preface was written for the first edition of the book in 1995 and has been retained as such.

FOREWORD

Prem Kumar Dhumal
M.P (Lok Sabha)
1- Meena Bagh
New Delhi-110001

सत्यमेव जयते



It is a matter of great pleasure that a book entitled "The Wonderland Himachal Pradesh" has been written by Prof. Jag Mohan Balokhra-a son of the soil and published by H.G Publications, New Delhi.

It is the first genuine attempt to unravel the scenic beauty, location, art, culture, architecture, economic development, social structure and unique position of this most beautiful Himalayan State to the World. So far this beautiful state has remained hidden from the critical and creative eyes. The present volume contains most thorough, useful and scholarly information on various topics.

This book is likely to give a true picture of the beautiful State to the readers through its 750 odd pages and inspire them to visit the godly state personally.

I congratualate young Prof. Jag Mohan Balokhra on this brave attempt and wish that readers of varied sections will appreciate this great work and make it an integral part of their collection.

Prem Kumar Dhumal
Dt. 06.11.1995

Note: This foreword was written for the first edition of the book in 1995 and has been retained as such.

Writer's Note

Himahcal Pradesh is a beautiful land, inhabited by people of various caste, creed and religious groups. Inspite of its heterogeneous social and cultural agglomeration, there is a common feeling among all of them i.e. ***'The Pride of being Himachali.'*** This Wonderland located in the lap of the Western Himalayas has been adorned by beautiful, brave, courageous, honest and hard-working people having unflinching faith in religious ceremonies and the existence of supernatural power. Its unique composition, location and character all make it **'The Wonderland'**. In the past, a good stock of work has been done by scholars to provide information to the readers, related to various aspects of the state, but there has hardly been any effort on the part of scholars to present Himachal Pradesh in the shape of a land of unified geographical, social, cultural and economic vision and destination. It took me long four years to complete this encyclopedia on Himachal Pradesh. In the process I had to pass through some very critical moments of my life. The greatest difficulty in the completion of this work came from various study centers (libraries), where the attitude of Librarians was un-co-operative and is that of feudal lord of medieval period.

This work would have not seen the light of the day, had I not constantlybeen inspired by the people around. It will be unkind of me if I don't mention the name of few of them, who regularly inspired me.

Smt. Giano Devi Sharma (my mother), Prof. Prem Kumar Dhumal, Raja Maheshwar Singh, V.K. Malhotra (Former Economic Advisor H.P Govt.), Dr. Madhu Varshney, Chief Librians and Staff members of Central Secretariat Library (Shashtri Bhavan, New Delhi), Archeological Survey of India (New Delhi), H.P Secretariat Library, Directorate of Economics and Statistics, Shimla, Academy of Language and Culture, Shimla, H.P University Library etc.

My special thanks are to my family members- Madan Mohan Sharma any Vijay Mohan Sharma (brothers) Mrs. and Mr. Oma Nand Nadda, Mrs. & Mr. Purshottam Chand Sharma and Bharti Balokhra (my wife) who were constantly helping in the early completion of this book.

My thanks are also to Mrs. And Mr. D.R. Sharma (Compositor) and his whole family for the sleepless nights they had to spent while the composition work was going in full swing.

The completion of this work would have not been possible without the active support of Vaishali Arora (Asstt. Editor), Elsamma Jacob and Radha Verma, who continuously helped me in providing mistake free publication.

Last but not least, I am thankful to all those ungrateful people, who tried to assassin me morally and physically, when I was about to achieve the best of my efforts. Now I leave it to them and to my esteemed readers to judge, who have been successful in this long unending battle.

In the end I request my readers to send their opinion on and about this work by writing back to the publisher. Truthful analysis and critical estimate will be the real reward of this mammoth work.

Date: December, 1995

Acknowledgement -IInd Edition

I am very thankful to my readers who appreciated this book in a big way and made it an integral part of their information house on Himachal Pradesh. In the second edition necessary changes have been made and a new chapter on Police Administration has also been included under the guidance of Former Director General of H.P. Police Mr. Rati Ram Verma, who is currently discharging the most delicate and sensitive job of a Chairman, H.P Public Service Commission. A number of facts have also been added in almost all chapters to make it update.

Date: February 1997

Acknowledgement -IIIrd Edition

It is a proud privilege for me to introduce the IIIrd Edition of this book. In this revised edition a Chapter on Communities has been added to equip readers with more information on certain communities, which form an integral and important part of state's composite culture and life. The communities covered are-Ghirath, Khampa, Pangwal and Kinnaura.

Date: January, 2003

Acknowledgement -IVth Edition

Since 2003, a great deal of changes have taken place, so it was found pertinent to update the data and necessary information incorporated in the previous editions. In this edition a number of additions have been made in almost all the chapters, which resulted into making it a mammoth work on this tiny state. Our two son, Deepak H. Balokhra and Aaditya D. Balokhra have been perennial source of inspiration all through this period. I am thankful to all those who helped me in the completion of this project.

Date: September, 2007

Acknowledgement 2015 Edition

I am delighted and feel honored while presenting the 31st revised edition of this book with wider coverage to each and every topic. I am extremely sorry for keeping my readers wait so long as the book was running out of stock for last one year. Thanks for waiting so long. I wish the wait has been handsomely rewarded.

Jag Mohan Balokhra
Date: December 2014

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(8. A-i) Assembly Constituencies And Their Extent (1592)

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(8.h) Lok Sabha Members From Himachal (1603)

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(b) Vice Chancellors Of CSK Agriculture University, Palampur (1607)

(c) Vice Chancellors Of Dr. Y .S. Parmar University Of Horticulture And Forestry, Nauni (solan) (1608)

10.(a) Roll Of Chairman Of Himachal Public Service Commission Shimla (1609)

(b) Chairman Himachal State Consumer Redressal Commission (1609)

(c) Himachal Pradesh State Information Commission (1609)

(d) Roll Of Chief Secretaries Himachal (1610)

(e) Roll Of Himachal Pradesh Police Chief (1611)

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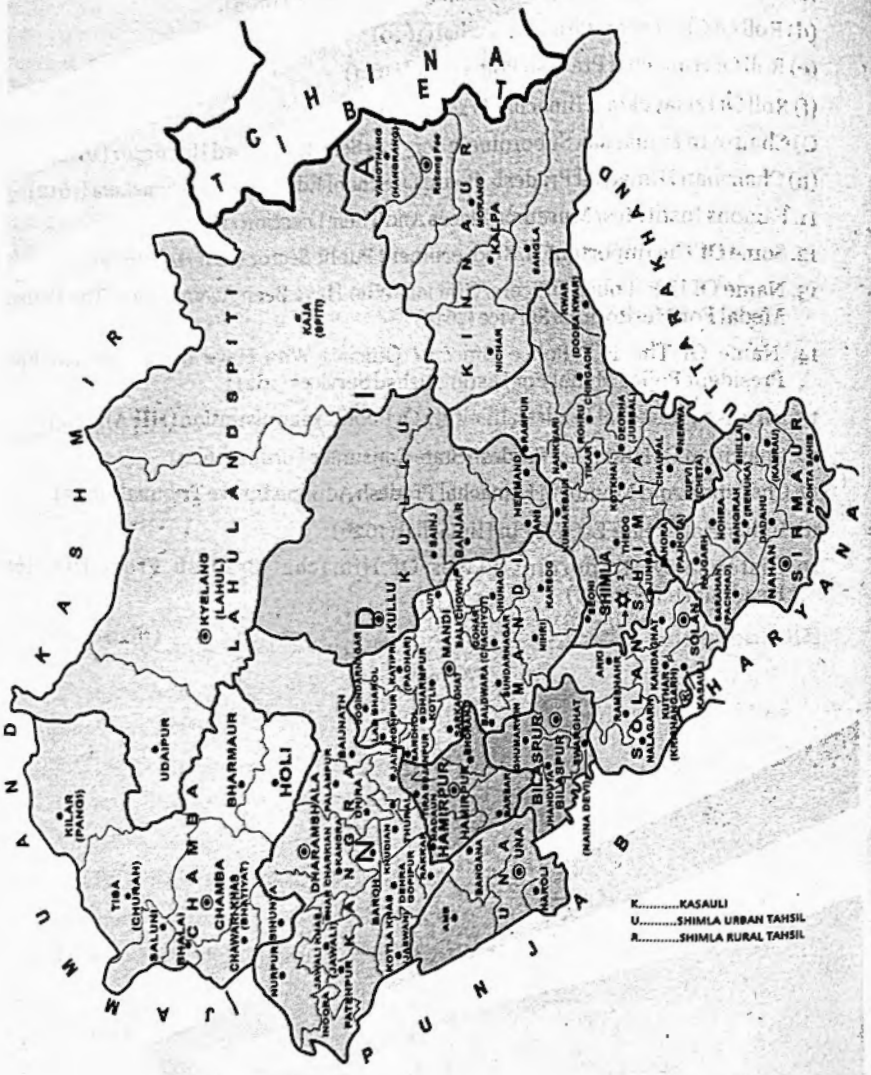
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ADMINISTRATIVE MAP OF HIMACHAL PRADESH



K.....KASAULI
U.....SHIMLA URBAN TAHSIL
R.....SHIMLA RURAL TAHSIL

Boundaries :–
International
State .....
District .....
Tahsil/Sub-Tahsil.....

HEADQUARTERS
STATE ..... ✡
DISTRICT ..... ◉
TAH./SUB-TAH . •

KILOMETRES
20 10 0 20 40

1

THE BEAUTIFUL LAND

"He who goes to the hills, goes to his mother,
the loving, nourishing bounteous mother".

— 'The Puranas'

Himalayas are the greatest of all mountain systems which extend approximately to 2,410 kms. from North–West and to South–East their width is between 250 to 300 kms. The mountains of Peninsular India such as the Aravallis, the Satpuras, the Vindhyas and the Nilgiris are over 1,000 million years old. The Himalayas are one of the youngest among the mountain systems in India. These are believed to be only 40 million years old. It took about 50 to 70 million years for this landmass to rise and to form the highest mountain system in the world.

The Himalayas in Hindu tradition are much more than a majestic mountain range that extends in a 2,410-km curve across South Asia. Hindus revere it not just for being a home to rare sanative herbs, nor even as a haven for exciting winter sports. To the Hindus this great grandfather-like figure has always been an abode of gods. So they referred to the Himalayas as *devatma* or God-souled. *Giri-raj* or the "King of Mountains", as the Himalayas is often called, is also a deity by itself in the Hindu pantheon. Hindus view the Himalayas as supremely sacred, as a corollary to seeing god in every atom of the universe. The mighty altitude of the Himalayas is a constant remembrance to the loftiness of the human soul, its vastness. a prototype for the universality of human consciousness. Even Mount Olympus in Greek mythology would pale in front of the reverence shown to the Himalayas in the Hindu mythology. Neither is Mount Fuji as significant to the Japanese as the Himalayas to Hindus.

ORIGIN OF THE HIMALAYAS

Many geologists have offered their views regarding the origin of the Himalayas. Among the early researchers mention may however be made of Sues, Burrad, Fuch, Valdiya, Wadia etc. It is believed that the Himalayas have originated as a result of sedimentation of a vast Tethys geosyncline that lay between the Gondwana landmass in the South and Angara landmass in the North. The soft sediments in the geosyncline were subsequently upheaved in several phases.

The origin of the Himalayas is related to continent–continent collision. Continent-continent collision occurs when two continental plates collide. As the Continents are carried by plates move, they move towards each other, the

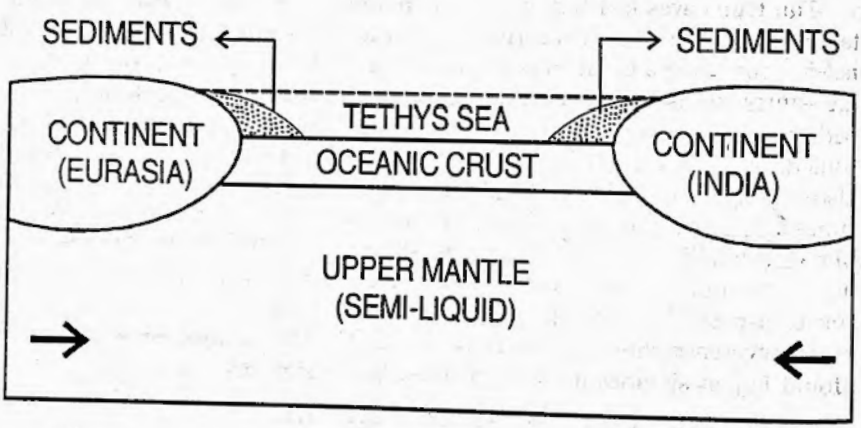
ocean basin is reduced in size and eventually closed. (Plates are broad rigid segments of Earth's Upper layer–100 km. in thickness, which floats on underlying plastic or semiliquid layer) The Himalayas were formed when Gondawanaland (or Indian Plate) moved towards Eurasian plate and eventually enclosing the Tethys sea.

The following were the Major Events in the generation of the Himalayas:

(1) Geoclinal sediments occurred along the margins of each continent. A Geosyncline is a very long (thousand of kilometres), relatively narrow (a few hundred kms) Zone or basin in which marine sediments and volcanic rocks collect.

(2) The wedge of sediments along the margins of Indian plate and Surasin plate deformed as the ocean basin decreased in size.

(3) As the continents approached each other before colliding, segments of the remaining ocean crust were deformed by over thrusting and were finally squeezed between the converging plates. This marked the site of welding of two plates called a suture zone. The Indus–Tsangpo suture Zone is one such zone.



(4) As collision proceeded, the oceanic crust descended into the mantle and was consumed. The continental crust could not subduct like oceanic crust for its buoyancy from descending into the mantle, thus creating a double layer of low density which rose buoyantly to produce a broad belt of deformed rocks with adjacent high plateau, e.g., '*Tibet*'.

(5) As resisting force built up, convergence stopped, the mountain belt was eroded and it adjusted itself isostatically. (Isostasy is a balance or equilibrium between adjacent blocks of crust resting on plastic mantle).

GEOLOGY

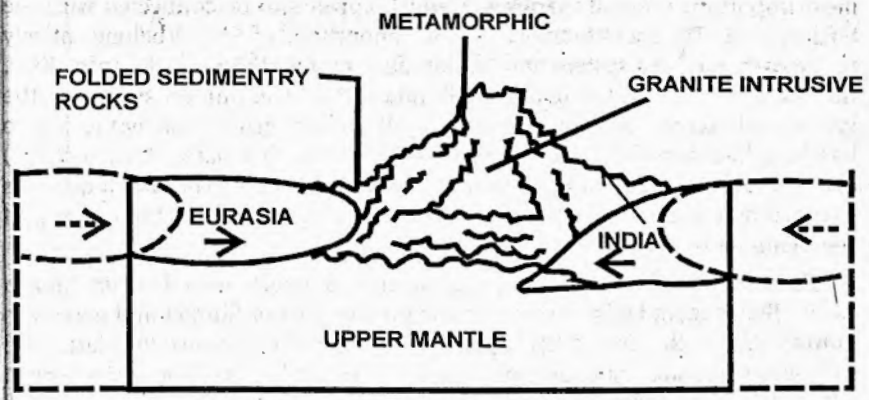
Most of the geologically mapped area of Himachal Pradesh is covered by

tertiary rocks except the Northern and North-Eastern portions of Chamba district where older formations like carboniferous-trias and Silurian and pre-Cambrian gneissose-granite are also found. The structural features of the Chamba district fall in line with geological characters of the North-West Himalayas.

Along the Southern margin of the mountain region the Shivaliks are found in contact with the old Himalayan rocks, the line of junction between them being a thrust, the old Himalayan thus appearing above the tertiary beds. Since the Dharamshala beds are seen overlying the Shivalik formation and underlying the volcanic series, the base and top contacts of the bed are thrust planes seen in the Dalhousie area.

In the Dalhousie area, the trap comes in-between the Crabo-triassic series and the tertiary rocks, but in the '*Bandal-Dihur*' area it comes in between the Carbo-triassic series and the upper silurian conglomerate. In both the Dalhousie and the Bandal-Dihur areas the trap is found in contact with the upper silurian conglomerate on the one side and the Carbo-triassic limestones on the other.

In the Dalhousie neighbourhood, the rock in contact with the volcanic series South of '*Dain Kund*' is a quartzite which appears to correspond with the consisting of slates and limestones. Northwards, the rocks of the Carbo-triassic series are succeeded by a band of gneissose-granite. Around *Chamba*, the older Himalayan formations are exposed, to South of Chamba, and gneissose-granite are exposed with some overlying sequence of Silurian, carboniferuostrias and volcanic series formations. From Basohli, the Shivaliks



continue with a steady N.E. 5° E. dip all the way to Bhond.

At Bhond, the Shivaliks dip under indurated red clays and fine grained sandstones of dark grey colour. These rocks are presumed to represent the '*Dagshai*' and '*Kasauli*' groups equivalent to the Dharamshala beds. In short the Chamba district and the Dalhousie area geologically possess all the characteristics of the North-West Himalayas, though local details vary. Along

the Southern margin the Nahan series predominate.

In the areas which were formerly included in the Kangra district, all the three types of the stratified rocks of the Himalayas are to be found. To the North of Spiti, the Tibetan zone is represented by a series of beds extending in age from Cambrian to cretaceous; this is separated from the central zone by the granite range between Spiti and Kullu.

The rocks of the central zone consist of '*slates*' '*conglomerate*' and '*limestone*' representing the Infra-Blaini and overlying systems of the Shimla area: still farther to the South the third of sub-Himalayan zone consists of shales and sandstones (Sirmaur series) of Lower tertiary age and sandstones and conglomerates belonging to the upper Tertiary Shivalik series. The slate or quartz–micaschist of the central zone is fissible and of considerable value for roofing purposes; it is quarried at and around Kanihara. Gypsum occurs in large quantity in lower Spiti.

Towards the South and the South–West lie the Shimla hills, extending towards Mandi in the North–West, towards Sirmaur in the East and the Bushahr in the North-East. Mandi area lies partly on rocks belonging to the Central Himalayan alone, of unknown age and partly on Tertiary shales and sandstones. The rocks of the central zone consist of slates, conglomerates and limestones, which have been referred to as the Infra–Blaini and Blaini and Krol groups of the Shimla area.

The sandstones and shales of the sub-Himalayan zone belong to the Sirmaur series, of Lower Tertiary age and to the Shivalik series (Upper Tertiary). The most important mineral is rock-salt which appears to be connected with the tertiary beds. The rocks founds in the neighbourhood of *Shimla* belong entirely to the carbonaceous system and fall into four groups-the Krol, the Infra-Krol, the Blaini and the Infra-Blaini or Shimla slates. The Shimla slates are the lowest beds seen; they are succeeded by the Blaini group, consisting of two bands of boulder–slate, separated by white weathering slates (bleach slates) and overlain by a thin band of pink dolomitic limestone. The Blaini group is overlain by a band of black carbonaceous slate which follows the outcrop of the Blaini beds.

The overlying beds consist of a great mass of quartzite and schist, known as the Boileauganj beds; they cover the greater part of Shimla and extend to Jutogh, Above this is the Krol group consisting of carbonaceous slates and carbonaceous and crystalline limestones, with beds of horn-blendegranet schist which probably represent old volcanic ash-beds; they are largely developed in prospect Hill and Jutogh, Intrusive diorite is found among the lower limestones of the Krol group on the Southern slopes of Jutogh. No fossils have been found in any of these rocks and in consequence their geological age is unknown.

In the South-Eastern corner of Himachal the greater part of Sirmaur region lies on rocks of Tertiary age, with beds belonging to the carbonaceous system (Krol and Blaini groups) on the North and North-East. The Lower Tertiary

rocks are particularly well developed; and the Sirmaur series which includes, the Subathu, the Dagshai and Kasauli groups, takes its name from the Sirmaur slate. The upper Tertiary, or the Shivalik series, is largely developed in the neighbourhood of Nahan where the lower beds consist of a great mass of sandstones, the Nahan group, these are overlain by sandstones and conglomerates (middle and upper Shivaliks) containing a rich mammalian fauna of Pliocene age.

There are three transverse zones in the Himalayas. They are:

(i) Western Himalayas : (Jammu-Kashmir and Himachal Pradesh).

(ii) Central Himalayas : (Uttrakhand Pradesh hill districts) and

(iii) Eastern Himalayas : (from Sangrila range upto and including the Brahmaputra watershed): There are marked differences between these zones in respect of climate, topography and vegetation.

Himachal takes its name from the Himalayas. Himachal literally means "Land of snowy mountains". Himachal Pradesh is a small world in itself, which is entered into through the plains of Punjab, or Shivalik hills or through hills of Shimla, through beautiful "meandering valleys", covered with pine and typical temperate mountain flora.

Someone has drawn a beautiful picture of Himachal Pradesh in his poetic words, "***Eternal snows, lush green forests, singing streams, dancing birds, lovely lakes, verdant vales, emerald meadows, smiling glaciers and gay girls:– this is the picture of Himachal Pradesh which sprawls in the North Western lap of the Himalayas.***"

GEOGRAPHY OF HIMACHLAL

Himachal Pradesh is bound between 30°22 to 33°12' North latitude and 75°47' to 79°4' East longitude. To the East, it forms India's border with Tibet, to the North lies state of Jammu & Kashmir, Uttarakhand in the South–East, Haryana in the South and Punjab in the West. The entire territory of Himachal Pradesh is mountainous with altitude varying from 350 to 7000 metres above the mean sea level. Himachal Pradesh is a hilly and mountainous tract. Geographically, it forms part of western Himalayas, and thus presents an intricate pattern of mountain ranges, hills and valleys. There is general increase in elevation from West to East and from South to North. Thus it covers almost the same area as '*Jalandhara*' known to the ancient geographers of India. They had defined the Himalayan range into five distinct divisions as follows:

खण्डाः पंच हिमालयस्य कथिता।

नेपाल कूर्माचलये केदारोथा जलन्धरो व रुचिर कश्मीर संज्ञाऽक्ति।

It need not be said that two of the three Eastern divisions of the Himalayas, Kurmachala (Kumaon) and Kedara (Garhwal) at one end and the Western

division, Kashmir at the other, form borders of Himachal Pradesh. This leaves no doubt that the region of the Himalayas, known to the ancient geographers as Jalandhara, was indeed Himachal Pradesh. The ancient name JALANDHARA (*Jalam-dhara*) had a geo-physical connotation—'*Jalam dharati iti Jalandharah*' (that which holds for the carries water is called Jalandhara). And this very aptly applies to mountainous Himachal Pradesh, in which the four great rivers of Punjab–Chanab, Ravi, Beas and Sutlej–with a number of their tributaries originate. And this is why the ancient geographers call this region Jalandhara.

In ancient tradition, the name 'Jalandhara' is attributed to a demon of that name, who is said to be the son of 'Sagara' (ocean) and 'Ganga' the river. The story in the ***Padma Purana*** *alludes to the geo–physical formation of the Himalayas in the remote past. According to it, when Jalandhara was born, the earth trembled and wept and the three worlds resounded. Then Brahma came to Sagara and asked, "Why O Sagara! does thou produce such loud and fearful sounds?" Sagara replied, "It is not I but my mighty son, who thus roars".*

At this the son took hold of Brahma's beard and would not release him. Then Sagara smilingly got his beard free from the hands of his son. Thereupon Brahma said, "From his holding of my beard so firmly, let him be named Jalandhara. This Jalandhara shall be unconquered by gods and shall through my favour enjoy the three worlds". When the boy grew up, 'Sukra', the priest of the demons, came to Sagara and said, "Thy son, through his might firmly enjoys the three worlds. Do thou therefore, recede from 'Jambudvipa' and leave it unwashed by thy waves". Sagara (ocean) thereupon withdrew his waves.

Topographically, Himachal's territory from South to North can be divided into three zones – 'The Shivaliks' or Outer Himalayas, Inner Himalayas or 'Mid-mountains' and 'Alpine Zone' or the Greater Himalayas.

The lower hills of district *Kangra, Hamipur, Una, Bilaspur* and lower parts of *Mandi, Solan* and *Sirmaur* are known as 'Shilvalik Hills'. The annual rainfall in this zone varies from 1500 mm to 1800 mm. The famous places covered in this zone are – Paonta valley, Nahan tehsil, Pachhad and Renuka tehsils of Sirmaur district; Balh valley and Joginder Nagar area of Mandi district; Kangra, Nurpur, Dehra, Jwali and Palampur tehsils of Kangra district; Dalhousie, Bhattiyat, and Churah of Chamba district.

In ancient times Shivalik hills were known as 'Manak Parbat'. Shivalik literally means "*tresses of the Shiva*". They are composed of highly unconsolidated deposits which easily lend themselves to erosion. the result has been deforestation and a high rate of erosion, leading to formation of 'Chos' (small streams) which have laid Waste and made huge sandy tracts of the land in the plains below.

The altitude of this zone ranges from 350 metres or 1050 feet to 1500 metres or 4500 feet above mean sea level. Stone-embeded shallow and loam

to clay soils are found in this zone. This area is suitable for the cultivation of maize, wheat, ginger, sugarcane, paddy, table potatoes and citrus fruits.

The inner Himalayas or Mid-mountains (1500 metres or 4500 feet to 4500 metres or 13,500 feet above mean sea level). The lesser Himalayas are marked by a gradual elevation towards the Dhauladhar and Pir Panjal ranges. In this zone falls all areas like the upper areas of the tehsils of Pachhad and Renuka in Sirmaur district; Chachiot and Karsog tehsils of Mandi district; upper parts of Kangra and Palampur tehsil and dalhousie, Bhattiyat and Churah areas of Chamba district. To the South of Shimla is high peak of Choordhar (3, 647 m.) also known as *Choorah Chandani.* To the North of Satluj, the rise of the lesser Himalayas is gradual. The series of parallel ranges are divided by longitudinal valleys, the only exception being the Kullu valley which runs transverse to the main alignment. There is a continuous increase in the height from plains to the hills.

The variety of soil found in these areas ranges from silty loam to clay loam of dark brown colour, which is useful for seed potatoes and temperate fruits. Such soil is found in the areas of Pachhad, Renuka, Arki, Solan, Jogindernagar, Kangra, Palampur, Dalhousie, Chamba, Upper Bhattiyat and Churah.

The soil of upper parts of Shimla district, Sirmaur and Chamba is shallower in depth, with silty loam to loam of dark brown colour. From the horticultural point of view, this area is the most useful for stone and soft fruits. The two famous ranges of lesser Himalayas are; **'Pir Panjal'** (in Chamba district) and **'Dhauladhar'** (Kangra, Chamba and Mandi district). The Kangra valley is a longitudinal and an open long tract at the foot of the Dhauladhar which means the '*White peak*'.

It branches off from the great Himalayan range near **'Badrinath'** (in Uttrakhand) and forms the most striking feature. It is intercepted by the Satluj at '*Rampur – Bushahr*', by the Beas at '*Larji*' and by the Ravi near South–West of Chamba. The Northern flank of the Dhauladhar impinges against the Southern flanks of the Pir Panjal range at the mountain knot of '*Bara Banghal*'. Dhauladhar range has an abrupt rise of 3,600 metres above the Kangra valley, the landscape of which it completely dominates. On the Southern side of this range an old moraine is found at as low a height as 1,200 mts. while in some parts of Kangra, glaciers were believed to have descended to 950 metres.

The largest of the lesser Himalayan range, the '*Pir Panjal*', separates from the greater Himalayan range near the bank of the Satluj, forming the water-divide between the Chenab on the one side and the Beas and the Ravi on the other. It bends towards the Dhauladhar range near Bara Banghal, the source of the Ravi. Numerous passes and glaciers exist in the Pir Panjal range.

The Greater Himalayas or Alpine zone : (Altitude 4,500 metres and above from mean sea level). To the North of the Pir Panjal and Dhauladhar ranges are the more lofty mountain ranges, known as the '*Greater Himalaya*' and '*Zanskar ranges*'. The Great Himalayan range runs along the Eastern

Salient Landscape and Soilscape Features of Four Broad Physiographic Region of Western Himalayas

1	2	3	4	5
Particulars and Characteristics	*I Outer Shiwalik or Sub-Himalayan Zone*	*II Lower Himalayan or Mid-Hill Zone*	*III Higher Himalayan or High Hill Zone*	*IV Tibetan Himalayan or Cold Zone (Trans-Himalayan)*
Elevation in mtrs. Above mean sea level. Extent of % of total geographical area.	Upto 800 mtrs. Foot-hill and valley areas. 30 per cent ±	800-1600 mtrs. Hilly and mountainous. 10 per cent ±	1600-2700 mtrs. Alpine pastures. 25 per cent ±	1600 – 3600 mtrs. & above Lahaul Spiti. Kinnaur Range. 36 per cent ±
Geology	Tertiary formations with great thickness of detrital rocks, clays and conglomerates. Mostly sandstones, shales and conglomerates.	Granite and other crystalline rocks of unfossiliferous sediments. Mostly phyllites, slates ferruginous quartzite, carbonacenous shales.	Rocks lack fossils. Mostly granite, granite gneisses outcropped within metamorphic phyllites.	Complete sequence of fossiliferous strata. Mostly mica schist, ferruginous slates, sand stones, lime stones, etc.
Climate	Sub-tropical and rainfall 1500 mm	Mild warm temperate 1500 to 3000 mm.	Humid cool temperate 1000-1500 mm. Some snow.	Dry cold temperate snowy and frigid. Less than 500 mm. Mostly snow.
Vegetation	Tropical thorn and dry deciduous Sal and other mixed vegetation & grasses.	Sub-tropical broad leaved and pine and grasses. Alder and grasses.	Wet and Himalayan Temperate like Deodar, Spruce, Kail, Chestnut, Walnut, Maple, and alpine pastures.	Sub alpine, moist and dry alpine like Kharsu, Blue Pine, Juniper, Saix Harbaceous Flora

Soilscape	Regosols, cambisols and luvisols, well developed soils over alluvium, acidic skeletal, brown forest soil shallow to deep, sometimes stony. Fair fertility.	Cambisols and Regosols. Fairly fertile brown forest soils, acidic skeletal stony, litbic, shallow to moderately deep.	Cambisols, acrisols and gleysols. Mostly poor to fair infertility. Brown forest soils, podzolic, meadow soils, mostly rich in humus. Stony, lithic, and shallow.	Cambisols, brunizem. Mostly poor in fertility, lithic silicious brown forest soils, dark grey soils, rich in humus, shallow stony and rocky.
Erosion Conditions	Moderate to very severe sheet, rill, gully, stream bank cutting.	Moderate to severe sheet, rill, gully and occasional landside.	Slight to moderate sheet and rill and landslides.	Prone to erosion due to glaciers and avalanches.
Extent of cultivation % of total cultivated areas.	55 per cent ±	30 per cent ±	10 per cent ±	5 per cent ±
Important Crops	Wheat, maize, paddy, gram, sugarcane, mustard, potato, vegetable, berseem. Mostly rainfled, partly irrigated.	Maize, wheat, pulses, barley, paddy, vegetables, ginger, quality seeds of vegetables. Mostly rainfled partly irrigated.	Wheat, barley, lesser millets, buck wheat, maize quality seed, potato, temperate vegetables. Mostly rainfed partly irrigated.	Quality seed potato, temperate and European vegetables, wheat, barley buck wheat, amaranths. Mostly irrigated.
Fruits	Mango, guava, citrus, litchi, loquat	Peaches, plum apricot, walnut, pears, pomegranate.	Apples, pears, chestnut, walnut, cherry.	Raisin, grapes, prunes, drying varieties of apricot, grapes, chilgoza etc.

Source: A Handbook of the Himalayas – S.S. Negi.

boundary and is cut across by the Satluj. The range separates the drainage of the Spiti from that of the Beas. This comprises *Kinnaur district, Pangi* – tehsil of Chamba district and some area of *Lahaul* and *Spiti.*

The Great Himalayan axis and crystallized core of the whole system is composed fundamentally of intruded grainles and grasses. The rainfall is very scanty in this zone. Soil is of high texture with variable fertility. Climate is temperate in summer and semi–arctic in winter.

This climate and soil is best suited for the cultivation of dry fruits. Snowfall in the Greater Himalayas starts in the mid of October and continues till March-April. During this period, the whole region remains cut off from the rest of the world. Life at that time looks much isolated and thorny. Some of the famous passes of this zone are-Sach pass, Chini pass, Chabia pass and Kugti pass (district Chamba), Rohtang pass, Kunzam pass and Baralacha pass (district Kinnaur) and Hamta pass and Chandrakherni pass (district Lahaul & Spiti). The famous 'Zanskar range' falls in this part of the Pradesh. It is the Eastern most range and separates Spiti and Kinnaur from Tibet. The Zanskar range has peaks rising over 6,500 metres. Shilla (7,025 mts.) and Riwo Phargyul (6,791 mts.) are the highest among its peaks. The range is cut across by the Satluj.

Physiographically, the state can be divided into five zones, viz. (i) **Wet sub–temperate zone** comprising of Palampur and Dharmshala area of Kangra district, Joginder Nagar area of Mandi district and Dalhousie area of Chamba district; (ii) **Humid sub–temperate zone,** comprising of Kullu and Shimla districts and parts of Mandi, Solan, Chamba, Kangra and Sirmaur districts; (iii) **Dry temperate,** alpine high lands which include major parts of Lahaul-Spiti, Pangi and Kinnaur; (iv) **Humid sub-tropical zone,** comprising of Bilaspur, major parts of Mandi district, Nahan area of Sirmaur district, Bhattiyat valley of Chamba district, Nalagarh area of Solan district, Hamirpur district and Dehra and Nurpur areas of Kangra district, and (v) **Sub-humid** tropical zone comprising of Una district, Paonta Sahib area of Sirmaur district and Indora area of Kangra district.

The climate of Himachal Pradesh varies at different altitudes from semi–tropical to the semi-arctic. The average rainfall is 152 cms (60 inches). The highest rainfall is in '*Kangra district at Dharamshala*' and lowest in *Lahaul–Spiti at place Spiti.* The climate of the Kangra valley, Beas valley, Shivalik hills and Kiarda valley is very severe in Summer, while Winter is pleasant and there is moderate variation in the day and night temperatures. Snowfall in this zone is rare. The climate in the mid–Himalayan (or lesser Himalaya) range, which covers Shimla ranges and Ravi valley, is pleasant in summer and very cold in winter. The snowfall is heavy.

In the Chandra-Bhaga and Kinnaur valleys climate is temperate in summer and semi-arctic in winter. In the alpine zone, snowfall normally begins in October and after December the whole valley is under snow till March-April. The whole area remains cut off and villages become almost isolated. During winter the inhabitants move to the lower hills.

The year in Himachal Pradesh is divided into three seasons–Cold (also called in local language '*Sardi*' and '*Thandi*')–(October to February) Hot (Garmi) – (March to June); and Rainy (Barsat) (July to September). The Himalayas, the world's highest and most majestic mountain ranges are considered as the *'weather maker of Asia.'* Nestling in their lap is Himachal where a veil of misty mountains helps the changing seasons play their varied roles. However it's the monsoon that casts a magical spell, touching every aspect of this magical land.

In Himachal, the monsoon displays its myriad wondrous moods. Clouds floating in cobalt skies suddenly turn dark and roll and rumble and bring down showers of rain. The '*rim-jhim*' drizzle has a musical song and can linger on for hours. Often raindrops freeze to drop as hail while mist engulfs all that comes its way. Fog plays hide and seek, lifting to unveil a hidden world. Waterfalls like the Rahalla near Manali cascade down from misty heights. The rivers Ravi, Beas and Satluj swell and roar over boulders.

Indeed, after a summer of slumber, life springs to a rebirth. Listen to the Gaddi shepherds happily play lilting melodies on flutes as pastures turn lush green... new leaves unfurl and a lonely Kangra lass pines "... *Giri ghata ghanghor, thandiyan boondan paeyian, aaye nahin chitchor...*" (Dark clouds hover in the sky, cool raindrops are falling, but my beloved hasn't come).

The monsoon permeates the consciousness of the Paharis, inspiring them to create beautiful art works. In a Kangra painting, Radha is drenched in rain; her wet '*ghaghra*' and tresses cling to her slender figure while long-plumed birds in the backdrop take refuge in a tree's dense branches as she waits in vain for Krishna. In another painting they cling to each other under an umbrella, oblivious of the rain. What happens when the rain comes down? Our umbrellas go up! See how several multihued umbrellas carried by Shimlaites on the Mall, give a picture of abstract art in geometrical patterns. The capital gives a just-washed look.

Near Shimla is Mashobra, derived from 'Maishaira' pertaining to a herd of buffaloes *'mais'* means buffalo. It's the monsoon that filled Mashobra's pools with water and it is here the villagers drive their flocks to wallow in them.

By October the skies are clear and morning and evenings are brazenly cold. Humidity is low. Mornings and nights in the valleys are very cold. Snowfall occurs in the higher hills generally in December and January and occasionally it may be experienced earlier or later. At altitude above 3,000 metres, the average snowfall is about two metres and lasts from December to March. Above 4,500 metres is perpetual snow. By the end of February temperature begins to rise slowly.

Spring, from mid–February to March. April is extremely delightful. The air is *cool* and *fresh*, flowers of beautiful colours adorn the valleys, forests, slopes and grassy fields. The weather becomes hot and dusty by the end of April in the areas adjoining the plains but remains pleasant and comfortable

in the places located on higher altitudes.

The monsoon arrives generally towards the end of June or July. The entire region becomes green and fresh, streams begin to swell and springs are replenished. July and August are the rainiest months and considerable damage is caused by erosion, floods and land slides. Humidity in Himachal Pradesh is generally higher than in the adjoining plains during the monsoons and pre-monsoon periods. *There is continuous declining in the humidity after September till April. There is decrease in the rainfall beyond Kullu towards Lahaul-Spiti and Kinnaur, due to rain-shadow effect.* Spiti is the driest area of Himachal Pradesh, having rainfall below 50 mm as it is enclosed by rising mountains from all sides.

Dharamshala is the rainiest place with 3,400 mm rainfall per annum. Shimla and Nurpur fall in a rainfall zone of 1,500 mm – 2,000 mm; Dharamshala, Kangra, Palampur and Jogindernagar in a zone exceeding 2,000 mm. Towards Mandi, Rampur, Kullu, Kalpa and Keylong there is gradual decrease in rainfall while the whole of the Lahaul and Spiti valley receives less than 500 mm rainfall in a year.

A number of factors are taken into account to discuss the Himalayas into various climatic regions. These are–

- Temperature, Precipitation and other Climatic conditions.
- Altitude; and
- Latitude.

Based on these, the Western Himalayas may be divided into the climatic regions as shown below:

Climatic Regions	Altitudinal range (in mtrs.)
Arctic	Over 4500
Sub-arctic	3500 - 4500
Temperate	2000 - 3500
Sub-tropical	700 - 2000
Tropical	Below 700

Physiography has its own effect on the climatic variations in the Himalayas, such as–

- South-facing slopes receive more sunlight and rain.
- The lower slopes lying behind high ridge are shady and fall in the rain shadow zone.
- There occurs less precipitation in the form of snow on South facing slopes.
- The snow line is higher on Southern aspects.

Altitude: The elevation of a particular place has an impact on the climatic conditions prevailing there, tends to change with an increase or decrease of altitude after every 200 mts. While it may be heavily snowing on the hills and

peaks around Kullu but just below the Kullu town may be basking in the sunshine. The distribution of rainfall and temperature is influenced to a large extent by altitude. The total rainfall received increases with altitude upto an elevation of about 250 mts. Further upwards it starts decreasing as snow being to account for a major part of the precipitation. Rainfall is very low in tracts lying across the main Himalayan wall. The high altitude desert Lahaul Spiti receive scanty rainfall. In these tracts, rainfall is limited to a few showers each year.

The temperature decreases slowly with increase in altitude upto an elevation of about 2,500 mts, after which the fall becomes sharper. In general, increase in elevation is associated with the reduction both in temperature and pressure. Some of the dominant factors which operate at high altitude are oxygen and carbon dioxide deficiencies, thin atmosphere, intense isolation and arid atmosphere.

It is observed that rainfall starts decreasing at about 6,000 feet and finally above 12,000 feet there is virtually no rainfall. The local relief conditions give rise to strange thermal effects. A slope facing towards East experiences warm mornings and cool afternoons whereas, one facing West, experiences cool morning and warm afternoons. These inversions in temperature are seen when air cooled by radiation at night flows downhill into valley bottom and settles there. Thus undisturbed by winds, this cool air reduces the temperature of the valley bottom at night by several degrees as compared to nearby tracts on the top of the ridge. The morning sun dissolves this mist and forces it to rise upwards in the form of cumulus or stratocumulus clouds.

There are some special climatic phenomenon, which has relation to the topography of the Western Himalayas.

(a) Gravity Winds : These are vertical movements of air produced as a result of changes in temperature during various parts of the day. There is a downward movement of air from the ridge top to the valley bottom after sunset each day. Thus, one may notice a cloud moving across a ridge in the evening. The rising sun warms the air and dissolves the mist. Warm air starts rising up in the form of giant clouds. Persons desirous of watching snowclad mountain and valley top, must get up early to catch a glimpse of the exhilarating panorama or else as the day advances, the rising clouds indistinct the view.

As the day progresses, high energy unabatic winds start blowing up the mountain slopes. Around midday, these winds attain very high speed. Thus, it becomes cloudy at mountain tops during the early afternoon. At very high altitudes, usually over 6500 mts., gravity winds attain uncommon velocities. They tend to produce white plumes on the tops of snow-clad peaks. These plumes consist of cold, dry, powdery snow, blown by the wind. In the evening, once again high energy Katabetic winds start blowing down the mountain slopes and the cycle continues uninterruptedly.

(b) Western Disturbances : The world known Westernly winds of the mid-latitudes make their presence felt in the Western Himalayas. The western

disturbances bring rain at lower elevations and snowfall in the higher reaches. The approach of the Western disturbances is marked by warm winds blowing in from the South-East. Later on, cirrus and cirrocumulus clouds begin to appear, thereby filling the grey skies with stratus clouds. The Westerly disturbances may even generate blizzard and snowstorms, thereby obstructing air traffic leading to the closure of mountain passes. Different altitudes experience a separate set of climatic conditions. There is drizzling rain at lower altitudes, sleet at mid-altitudes and snowfall and blizzards at higher reaches.

(c) Visibility : In the month of May and June, there is haze and dust in the Western Himalayan and in the trans Himalayan zone. The skies are usually free from clouds but visibility is poor, because of this haze that may extend upto 5 kms or more. The hot dusty winds from the Indo-Gangetic plain blow up dust into the skies over the Western Himalayas.

The atmospheric turbidity occurring there during the summer season is only a little lower than that prevailing in other parts of Northern India. The turbid layer of air extends deep upto Kullu and Kalpa in Himachal Pradesh. The air blowing over the trans Himalayan valley is also turbid, primarily due to the fact that there is little rainfall.

(d) Jet Streams : These are mainly prevalent at very high elevations. These are high speed winds which develop in the narrow belt of the upper atmosphere during winter months. At times, the jet streams may attain speeds of over 200 kms per hour.

(e) Lee Waves : These are strong winds which cause considerable erosion and damage. They occur on the leeward side of a mountain.

The following factors govern the speed force and direction of winds in the Himalayan region:

(i) Stability of the atmosphere.
(ii) Prevailing climatic conditions.
(iii) Speed profile of the wind.
(iv) Altitude at which the wind is blowing.
(v) Shape and size of the obstacle.
(vi) Stratification of the air mass.

(f) South-West Monsoon Rains : The maximum rainfall in the Himalayan region occurs due to SW monsoon. It strikes the Eastern Himalayas first and causes very heavy rainfall there. The quantity of rainfall decreases from Eastern to Western direction of the Himalayas.

(g) Winter Monsoons : These winds are similar to the North East trade winds that blow all over the globe at mid-latitudes during this time of the year. NE monsoon winds bring winter rain to many parts of the Himalaya. They bring widespread rain to the Western and central Himalayas. This wind has been known to blow away men and animals from mountain tops.

There has been a rise of 1.7°C in the average temperature and a decrease

of about 15 to 20 per cent in the average snowfall in the Himalayas, which have made winters warmer there. As a result, a sudden spurt in snowfall and rainfall is now a reality as far as the Himalayas are concerned, which urgently need the latest green technology being used in the USA and Switzerland to combat climate change. The Himalayas, the largest source of fresh water and the country's snow crown, have experienced a significant rise of 1.7°C in the average winter temperature during the past 100 years.

Snow and Avalanche study Establishment (SASE) Studied the data of the past 140 years on snow and rainfall in the Himalayan region to arrive at this conclusion. The average snowfall in the Himalayas has decreased by 15 to 20 per cent, which is quite significant. The scientists attribute the rise in the winter temperature partly to global warming and partly to a surge in the traffic and pollution in the high- altitude Manali Rohtang-Lahaul-Leh-Ladakh region during the summer season. The carbon deposits emitted by heavy traffic lead to a rise in temperature and reducing the winter span. The climate change can be checked as has been achieved in Switzerland. They use electric trolleys for transport and use non- conventional sources of energy. The USA has been painting "barren peaks white in summers" that reflect the sun rays back into space, reducing the local temperature.

There is reference to the Himalayas in our historical scriptures. *"Among mountains I am the Himalayas"*, said Lord Krishna in Srimad Bhagvad Gita. From time immemorial it has allured the sages and saints, adventurers and explorers, pilgrims and pleasure seekers, alike, Kalidasa, the great Sanskrit poet described it as *Devtatma*. The poet further described this mountain system in the following words. "There is a mountain in the North, ensouled by Divinity named Himalaya, the King of all mountains. Stretching from East to West it is located on the earth as a measuring rod".

Its splendid beauty, grandeur and mysteries have influenced all spheres of life of the Indian people from the very early times. Its highest peaks, the steepest escarpments, great crests crowned with perpetual snows towering above the most deeply scooped and verdant valleys resplendent with lakes and rushing the most precipitous ravines, swift, cascading, falling, foaming rivers that cut the deepest gorges and the most numerous mountain glaciers which feed large rivers and lake systems, the highest living species of plant and animal life found anywhere in the world.

Running from Kashmir to Assam, the center of Himalaya lies near Lop Nor Lake in the Sinkiang province of China. The actual Himalayan range commences from Nanga Parbat (8126 mts) in the North West, extends through Pakistan, Kashmir, Himachal Pradesh, Garhwal, Kumaun, Nepal, Sikkim, Bhutan, Arunachal Pradesh to end at Namche Barwa (7,828mts) in the East. The Great Himalayan Range rises to its maximum height in Nepal having 9 of the 14 highest peaks of the world above 8000 mts. From West to East these are Dhaulagiri (8172 mts), Annapurna-I (8078 mts), Manalsu (8157 mts), Kaoseng-tsan-Feng or Gosainthan or Shisha Pangma (8014 mts), Cho Oyu

(8153 mts), Mount Everest or Sagarmatha, (8848 mts), Makalu (8471 mts), Lhotse (Nepal Himalaya) (8501 mts), Kanchenjunga (8598 mts). Nepal has as many as 1310 mountain peaks. Besides these, there are numerous beautiful peaks of diverse altitudes in the Himalayas.

NATURAL RESOURCES OF THE HIMALAYAS

The Himalayas have exercised a unique influence on our existence. They have not only shaped our mythology, but have also ruled our destiny as a nation. This loftiest chain of mountains, with its peaks piercing the sky, has been the source of inspiration to *saints, scholars, priests, poets, philosophers and artists* in many forms. The Himalayas control the climate of the country and through its rivers thriving the prosperity of more than one third of the total population living in the plains of *'Indus', 'Ganges' and 'Brahmaputra'.*

The Himalayas play vital part in replenishing the water resources in India. Indus, Ganges and Brahmaputra are the three prominent river systems having their source in the Himalayas. They drain the country and provide a large potential for irrigation and domestic use and also for the generation of hydroelectric power. The total catchment area of these three rivers is about 8,00,000 666 millard cu,m; over 245 millard cu,m is accounted by these three rivers of the Himalayas. The melting of the snow and rain keep the drainage system of extra peninsular healthy and also enrich the subsurface flow of water.

The Himalayas are rich in mineral resources, such as fuels, atomic minerals, precious and semiprecious stones and other industrial minerals. Minerals are non renewable resources and constitute an integral part of the physical component of the environment and physical settings. Mindless mining and blasting could prove dangerous from environment point of view. With the rapid depletion of fuel resources of the country, attention is being given towards non-conventional energy resources, such as *solar energy, wind energy, wave energy and geothermal energy.* In many parts of the Himalayas geothermal springs are available, which are hot and boiling sometime.

Forests exert a powerful influence on our climate and economic development. The gross area under forests in the Himalayan region is approximately 32,53,100 hectare. Of this 24,03,000 hect. is under the control of forest department, 6,26,500 hectare is under civil management, 2,07,100 hect. is under control of panchayats and 16,500 hect. is under private ownership (1988). The Western part has mainly conifers; the whole Eastern part has a rich growth of rhododendrons, etc. In the past three decades over-exploitation, mismanagement, illegal felling of trees for fuel, fodder and timber has greatly added to reducing the forests cover in the Himalayas.

The total estimated hydro-electric power potential in India is about 41 million k w h at 60 percent load factor (1994). In the Himalayas this potential is about 24 million k w h and in the Western Ghat it is 6 million kwh. In the past decades, government has concentrated greatly on the hydel power projects to ensure regular and uninterrupted supply of power to the domestic and

industrial consumption. In the Western and Central Himalayas, Tehri Dam Project, Nathpa Jhakri Project and Chamera Projects are big enough to meet the demand of power hungry Northern India. Some micro level projects have been given to the private sector.

The increasing size of population has shown its impact on the hills too. The population pressure has acquired more and more land in the inaccessible terrains of the Himalayan belt.

In the Himalayas, there are enough opportunities for trekking, skiing, fishing, mountaineering, riding, sight seeing and boating. Natural beauty, ecology and environment, rich cultural heritage of the Himalayan states are all the best recreational resources.

According to Surveyor General of India the **total area of Himachal Pradesh is 55,673 square kilometres which is divided into twelve** administrative districts. Out of this total area 32,271 square kms. (58.0%) is measured area according to the revenue records of the Pradesh. Area wise, **'Hamirpur' is the smallest district of the Pradesh which covers an area of** 1,118 sq. kms. (2.01%) and **'Lahaul-Spiti' covers the largest area** of 13,835 sq.kms. (24.85%).

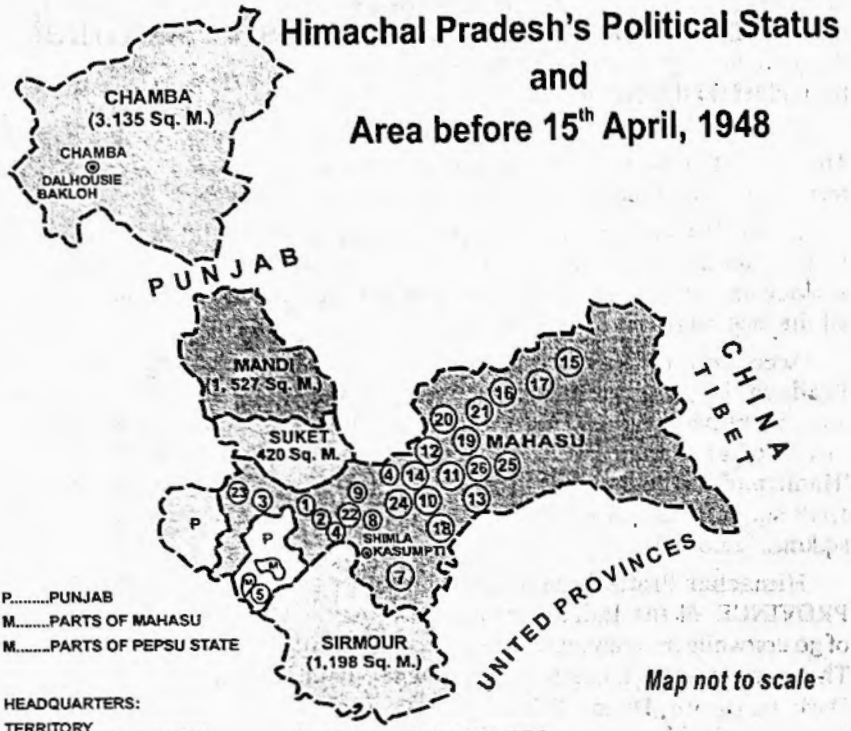
Himachal Pradesh came into being as a 'CHIEF COMMISSIONER PROVINCE' of the Indian Union on 15th **April, 1948** as a result of merger of 30 erstwhile princely states of Punjab and Shimla hills into the Indian Union. These states were Baghat, Bhajji, Baghal, Beja, Balsan, Bushahr, Chamba, Darkoti, Delath, Dhadi, Dhami, Ghund, Jubbal, Khaneti, Koti, Kumarsain, Kunihar, Kuthar, Mandi, Madhan, Mahlog, Mangal, Ratesh, Keonthal, Rawingarh, Sangri, Sirmaur, Suket, Tharoch and Theog. All these areas at that time constituted into four districts viz. *Chamba, Mahasu, Mandi* and *Sirmaur* with an area of 27,169 sq.kms. In 1951 it was made a part 'C' state.

On 1st July, 1954, the neighbouring part 'C' state of **'Bilaspur'** was integrated with Himachal Pradesh, thereby adding one more district with an area of 1,068 square kilometers.

Himachal Pradesh maintained its status of a part 'C' state of the Indian Union till 1956, when the States Reorganization Commission headed by Mr. Justice Fazil Ali and two members i.e. H.N. Kunzru and K.M. Panikar submitted its recommendation to abolish the categorization of states as part A,B,C etc., and recommended the merger of all part 'C' states either to the adjoining states of higher status or to maintain these independently as union territories for a specified period. Hence Himachal Pradesh was termed as a Union Territory till a further decision was taken. Its status as Union territory continued till the award of a full fledged statehood on 25th January, 1971. In 1960, the border tehsil of Mahasu district (Chini tehsil) was carved out as a separate administrative unit and district Kinnaur was formed raising the total number of districts to six. In 1963 "Territorial Council" was provided to the state.

On 1st November, 1966, the Punjab state was reorganized with the

Himachal Pradesh's Political Status and Area before 15th April, 1948



SHIMLA HILL STATES

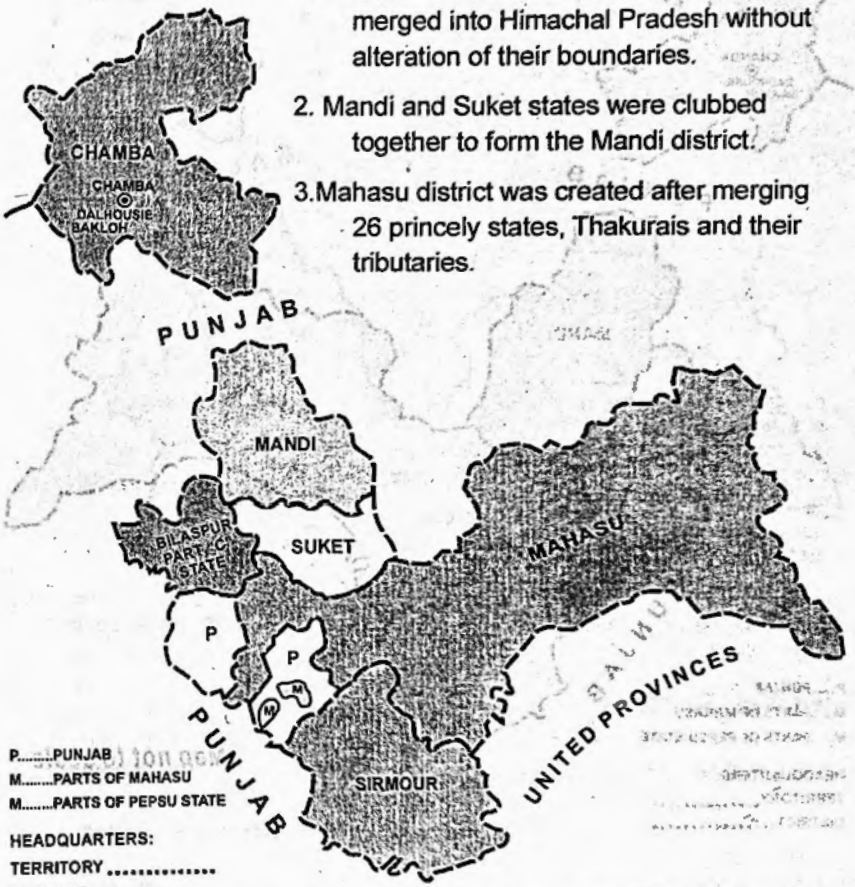
Princely States

1.	Baghal	120 sq. m.	14.	Kumharsain	84 sq. m.
2.	Kunihar	75 sq. m.	15.	Rampur Bushahr	3651 sq. m.
3.	Mangal	14.5 sq. m.	16.	Khaneti	19 sq. m.
4.	Baghat	33 sq. m.	17.	Delath	4 sq. m.
5.	Beja	5 sq. m.	18.	Madhan	9 sq. m.
6.	Kuthar	1 sq. m.	19.	Jubbal	297 sq. m.
7.	Junga	295 sq. m.	20.	Dhadi	35 sq. m.
8.	Dharni	28 sq. m.	21.	Rawingarh	7 sq. m.
9.	Koti	50 sq. m.	22.	Bhajji	94 sq. m.
10.	Theog	144 sq. m.	23.	Mahlog	49 sq. m.
11.	Ghund	28 sq. m.	24.	Sangri	21 sq. m.
12.	Ratesh	2 sq. m.	25.	Darkoti	5 sq. m.
13.	Balson	7.5 sq. m.	26.	Tharoch	70 sq. m.

Note: Shimla Hill States comprising 26 princely states and Thakurais were clubbed together to form the Mahasu district. Identification No. of the above mentioned princely states does not necessarily represent exact location. The area called Mahasu had certain parts of PEPSU state in it, as refered 'M' in the map.

Birth of Himachal Pradesh : As Chief Commissioner Province on 15th April, 1948

1. Chamba and Sirmour princely states were merged into Himachal Pradesh without alteration of their boundaries.
2. Mandi and Suket states were clubbed together to form the Mandi district.
3. Mahasu district was created after merging 26 princely states, Thakurais and their tributaries.



Map not to scale

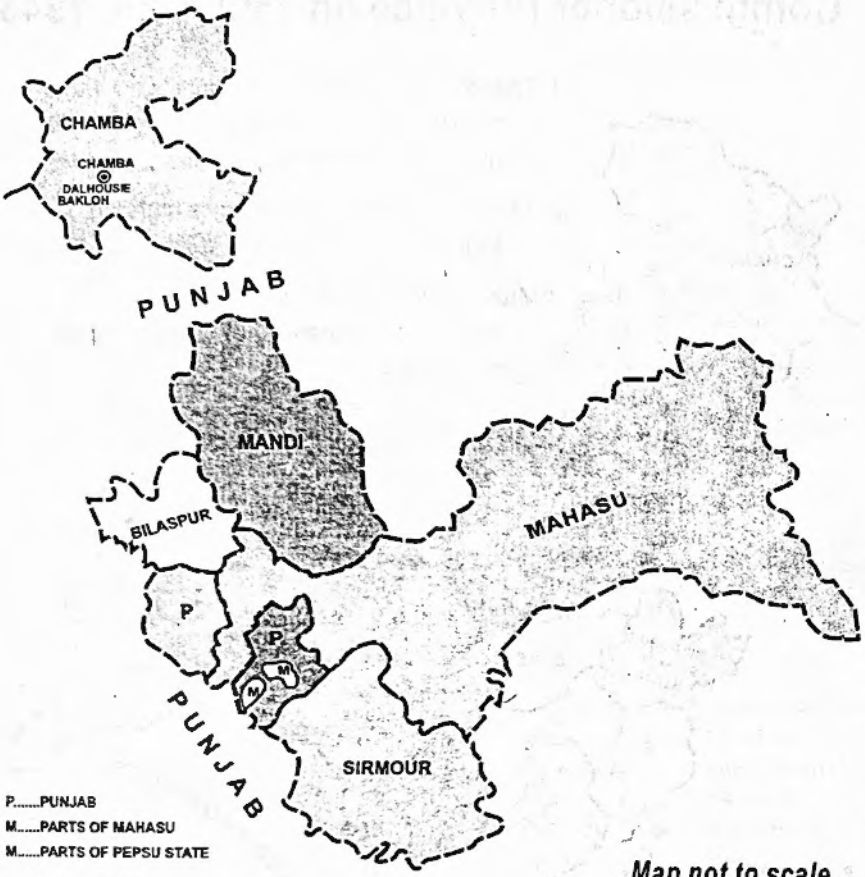
Four districts were created

1. Chamba 2. Sirmour 3. Mandi 4. Mahasu

Total Area 27018 sq. km.

Total Population 9,35,000

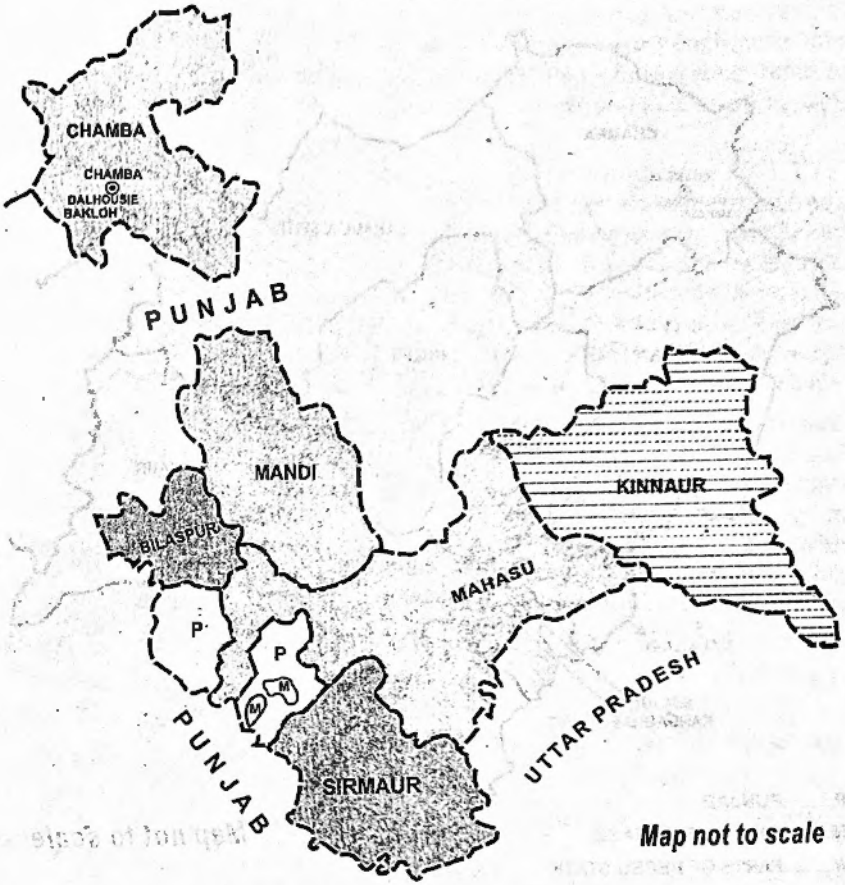
Himachal Pradesh As On 1st July, 1954



Bilaspur: Bilaspur was merged into Himachal Pradesh on 1st July, 1954. Prior to this, it was a part "C" state, and the total number of districts increased to five i.e. Chamba, Bilaspur, Mandi, Sirmour and Mahasu.

Total Area - 28,185 sq. km.

Himachal Pradesh As On 1st May, 1960



Map not to scale

P.....PUNJAB
M.....PARTS OF MAHASU
M.....PARTS OF PEPSU STATE

HEADQUARTERS:
TERRITORY .....
DISTRICT .....

On 1st May 1960, Kinnaur was carved out of Chinni tehsil of Mahasu district and 14 villages of Rampur tehsil were also added to it. With this the number of districts increased to six i.e. Chamba, Mandi, Bilaspur, Mahasu, Kinnaur and Sirmaur.

Himachal Pradesh As On 1st Nov., 1966



P.....PUNJAB
M.....PARTS OF MAHASU
M.....PARTS OF PEPSU STATE

Map not to scale

HEADQUARTERS:
TERRITORY .....
DISTRICT .....

On the basis of the Punjab Boundary Commission Report, districts of Punjab, that is Kangra, Lahaul-Spiti and parts of Kullu and Shimla were transferred to Himachal Pradesh. The total number of districts increased to nine.

Chamba, Bilaspur, Kangra, Kullu, Mandi, Lahaul-Spiti, Kinnaur, Shimla and Sirmaur.

formation of Haryana as a separate state and merger of the then Kullu, Kangra, Shimla and some hilly areas of Hoshiarpur district and Dalhousie of Gurdaspur district of Punjab into Himachal Pradesh ; thus constituting four new district viz. Kullu, Lahaul-Spiti, Kangra and Shimla and merging Dalhousie into Chamba district. With this addition the Himachal Pradesh was constituted of ten districts with an area of 55,673 sq.kms. and a population of 28.12 lakh according to 1961 population census.

On 1st September, 1972, two more districts viz. 'Hamirpur' and 'Una' were created by trifurcation of Kangra district and the Mahasu district was reorganized as Shimla and Solan districts. In this reorganization, Shimla city was reorganized with the erstwhile Mahasu district to form as Shimla district. Areas of Nalagarh and Kandaghat were tagged with Solan district. Solan as a district was also created in 1972. Since 1st September, 1972 onwards, there has been no changes in the administrative structure of Himachal Pradesh except carving out of new sub tehsils and raising of sub-tehsils to the level of tehsils.

After the merger of some hilly areas of the composite Punjab state with Himachal Pradesh in 1966, the area of the latter increased by 106 percent and population by 108 percent. Ever since the merger of the new areas, these have continued to be referred to as the 'OLD' and the 'NEW' areas respectively, in popular discussion and sometimes in Government documents. In 1972, with the re-organization of the districts, there has been a shuffling of areas belonging to the erstwhile 'old' and 'new' categories, so that some districts now contain pockets from both of them. The following is the classification of two areas :

'Old' Himachal : Districts of Chamba, Kinnaur, Bilaspur, Mandi, Sirmaur and Shimla.

Shimla district contains areas from 'old' Himachal except the capital town of Shimla itself, which properly belongs to 'new' Himachal state.

'New' Himachal : Districts of Kangra, Kullu, Lahaul-Spiti, Hamirpur and Una.

The Solan district which has been excluded from both the categories is an excellent example which now contains two tehsils, i.e. Solan and Arki from 'old' Himachal and three tehsils, i.e. Kasauli, Nalagarh and Kandaghat from the 'new'. According to the 1991 census report, 'old' Himachal accounts for 48.4 percent of the area and 52.3 percent of the population; while 'new' for the remaining 51.6 percent of the area and 47.7 percent of the population, excluding the Solan district.

LAKES IN HIMACHAL

Himachal Pradesh with its beautiful hills, in the lap of lofty snow clad mountains, has myriad lakes with cool and serene water, which mirror the immense beauty of this Paradise on earth. Followings are the well-known lakes in Himachal Pradesh:

Govind Sagar : An artificial lake formed as a result of the world famous Bhakra Dam on the river Satluj, is in district Bilaspur, called **Govind Sagar.** It is becoming famous for water sport and fishing. Bhakra is the world's highest gravity dam, has rightly been described by Pt. Jawahar Lal Nehru as a *'New temple of Resurgent India'.* The lake upstream adds immeasurably to the scenic beauty of the dam. The crystal clear water flowing out through river outlets in the shape of a cascade soothes one's eyes. The area of this lake is about 168 sq.km and it exists between Slappar and Bhakra villages on 88 km. length.

A large quantity of silt that makes its way into the 10,000- hectare Gobind Sagar, the country's largest fishing pond, every year has spelt doom for fish breeding grounds. The fish production in the reservoir has nose-dived by nearly 50 per cent in the past years. Millions of tonnes of silt enters the Gobind Sagar every year. During the monsoons, the silt enters the Sutlej due to soil erosion because of the construction of dams upstream like Karcham Wangtu in Kinnaur and Kol Dam near the Mandi-Bilaspur border.

The other villains are mining sites of cement plants at Darlaghat, Bagha and Barmana, and PWD roads being built in the catchment areas of the Sutluj and its tributaries like the Seer, the Gambhar and the Sukhad. These feeding streams of the Sutluj carry huge loads of silt into the Govind sagar.

Ghadasaru Lake : Located in district Chamba. It is 24 kms from Tissa. Tissa is 72 Kms from Chamba. This is located at an altitude of 3505 msl (mean sea level) with circumference nearly 1 km. Lake is mostly visited by local people to offer prayer at Kali temple, located on its bank.

Khajjiar Lake : In the centre of a grassy meadow, it is 1.5 km long and 1 km wide, and surrounded by cedar forest, a small lake, called the Kund, forms the centre piece of Khajjiar. This is the magical paradise called 'Khajjiar Lake'. A temple dedicated to 'Khajjiar Nag' is also located there. It is 24 km from Dalhousie on the way to Chamba. Khajjiar is known as *'Mini Switzerland'.*

It lies in a depression formed by ancient glaciation. Dense conifer and broad leaved forests cover the steep mountain slopes around this lake. Thousands of tourists visit this place every year. To make it a major tourist attraction, state government has started its beautification plan. It is located at an altitude of 1951 mts. It was christened mini Switzerland by Swiss Envoy Willy P. Blazer on 7th July 1992, and was put on the world map. In the presence of Indian officials P. Blazer put up a yellow Swiss hiking footpath sign board which formally and officially declared Khajjiar as 'mini Switzerland'.

The sign board also indicates the actual distance from the Swiss capital Berne upto Khajjiar as 6194 km. Blazer as per tradition of his country had taken a stone from Khajjiar which was made a part of stone sculpture installed opposite the Parliament mansion in Berne. Places all over the world similar to Switzerland in respect of geographical and topographical traits and scenic elegance are named after it. Hence Khajjiar became the 160th tourist spot in the world to be christened mini Switzerland.

Sensuousness and beauty of Keat's poetry and Wordsworth's belief in quietness and strength of nature come alive and are perceptibly felt at Khajjiar. This lake remains full of water in all seasons. It requires no rain water for survival. For a close view, it has been made accessible with the help of a wooden bridge. A tiny island covered with reeds, keep floating to divine reasons.

With its alluring charm, soothing quietness and abundant natural beauty, Khajjiar can be made more attractive. The lake, the centre of attraction has to be cleared of weeds and silt. Wet dredging is the answer, say experts. Horse-riding circular roads needs a drain to take the rain water out of the "bowl". The gullies need to be filled.

The grazing rights of the local people have to be curtailed. For this, they will have to be adequately compensated and given alternative pastures. According to official sources, to curb unwarranted and unruly activities in the ambients of Khajjiar lake, this beauty spot has been designated as " a special development area " under the Town and Country Planning Act and to look after the cleanliness and development of Khajjiar, a body called, " the Khajjiar Development Board" has been constituted of members of various departments under the chairmanship of the Deputy Commissioner of Chamba.

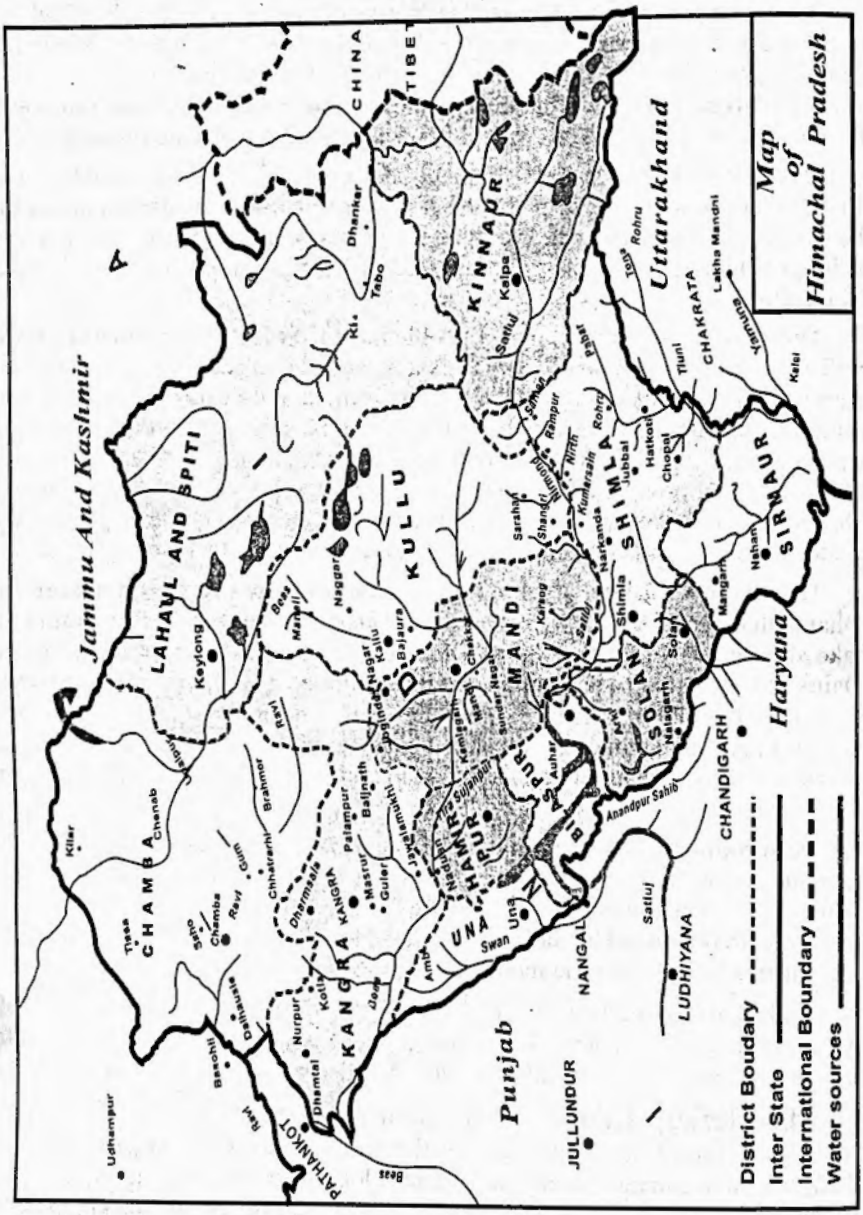
Lama Dal Lake : 45 kms from Chamba on the inner slopes of Dhauladhar range. This is a *group of seven lakes*, the largest of all is Lama Dal lake situated at an altitude of 3962 meters (13200 feet). It is 20 km from Dainkund. It is said to have unknown depth and considered to be scared one. The biggest of all lakes. The lake stretches to in area of about 2 sq km. Having such a huge lake at such an altitude is mesmerizing. To add to it the lake is surrounded by perennial glaciers. The local Gaddi tribals visit the lake on Janmashtami.

Manimahesh Lake : 35 kms form Bharmaur. The lake of Manimahesh is 3950 metres above sea level at the foot of Mount Kailash (5,660 metres), which is perhaps the highest of sacred waters in Chamba district. This lake is supposed to be blessed by Kali and protected by Lord Shiva. A fair is held every year at this lake during the month of August or September.

Mahakali Lake: This lake is also in district Chamba, on an elevation of 3657 metres above sea level. It is a little bigger than Khajjiar and Manimahesh lake in Churah area of Chamba district. It is dedicated to goddess Kali.

Chanderkup Lake: It is situated at an elevation of 3450 mts (14000 feet). It is one of the many lakes in the upper regions of Chamba towards Dharamshala. During summer season ice blocks keep floating in it to make it a memorable scene. It has mixed terrain, steep and rough while snow covers it for most of the time. This lake is situated at the highest altitude in the Dhaula dhar range.

Dal Lake : Located in district Kangra and is 11 kms from Dharamshala, the district headquarters. The lake lies amidst hills and stately fir trees. Dal



Water Sources (Map of Himachal Pradesh)

Based upon the Survey of India map with the permission of the Surveyor-General of India

to 'Lord Driveshwar' built by sage Agastaya. After 15 days of Janmashtami a fair known 'Radhashtami' takes place there. This is located at an altitude of 1775 met. above msl. This is also known as 'Bhagsunag Lake'.

Kareri Lake : It is 35 km. from Dharamshala, at an elevation of 1,810 metres. It is surrounded by green meadows, oak and pine trees. Kareri lake water, falls into the Layun river.

Kumarwah Lake : It is 40 km. from Mandi town. This lake is situated in Chachiyot tehsil of Mandi district at an elevation of 3150 mts. An annual fair is held there. It is considered a sacred lake and the rare characteristics of this lake is that all the gold and silver offerings accumulated at a shrine nearby are thrown in this lake. There are many popular beliefs associated with this lake.

Rewalsar Lake : It is situated at about 25 km. from Mandi. It is an important place of pilgrimage. This lake is known for its *floating island.* As with the formation of Rewalsar lake, the legend goes that princess Mandarva, the daughter of king 'Arshadhara' of 'Zahor' (the Tibetan name of Mandi) resolved to renounce her royal ties and dedicated herself to the religious order. The king agreed and she took her bows before a Buddhist scholar named 'Shantarakshita' (believed to be the brother of Padamasambhava). Padmasambhava having observed that she was a dedicated pupil, came through the air from 'Uddiyana' and appeared in person to give her teachings. A cowherd who saw all this spread the sirmour that he had seen the princess with Charlatan.

The news aroused King's wrath. He thought that his daughter has broken the vow by flirting with a man. On king's order, the princess was put in a deep hole in the earth full of thorns and Padmasambhava was taken out to a secluded place, tied to a wooden pyre which was then set on fire. When the smoke did not clear off for a week, the king visited the spot and found to his surprise that the place had turned into a Lake with Lotus in the centre. Padmasambhava had manifested himself. Repenting king offered him his kingdom and princess Mandharva was married to him. Rewalsar is known as *Padmacan* to the Buddhist which means 'Lotus possessing' and is considered the place, where the spirit of Padmasambhava rests. Rewalsar is a small circular Lake with three quarters of a mile in diameter.

The natural islands moving on the water surface is a veritable feast to the eyes. How the islands broke off from the mainland and started floating in the lake, is still a mystery to man. The Lake is also associated with Nag cult or serpent worshipping. The lake water is believed to be flowing underground from Rewalsar to 'Nagchala' (a place 10 km. from Mandi on the Mandi-Shimla National Highway). The Hindus believe that it was here that the 'Lomas Rishi' held his penance in devotion to lord Shiva. Overwhelmed, Shiva gave the Rishi, the seven floating islands in reward. There is also a Sikh Shrine 'Gurudwara' built in commemoration of Guru Govind Singh's visit to this place. It is a very

built in commemoration of Guru Govind Singh's visit to this place. It is a very sacred place.

Kunt Bhayog Lake : It is situated at the hill top of Rewalsar town at an altitude of 1700 mts. It is enclosed by hills from two sides. This lake is about 12 to 15 mt. deep at the centre.

Kalasar Lake : The Kalasar lake is situated at an altitude of 1755 mt. above mean sea level, at the top of the Rewalsar town. It is surrounded by beautiful green hills and experiences snowfall during winter.

Prashar Lake : It lies at 2743 metres above sea level and is 30 kms from Mandi town. This lake is situated on a cup like valley. A temple of great scenic beauty is also there. The pagoda like three storeyed temple and its surroundings make a great impression on the beholders.

No other temple in the Western Himalayas can rival the grandeur of the setting of Prashar Rishi. A fair is held here in the month of June every year, where people gather from all neighbouring villages. Local products are displayed and sold in large quantity. This lake is fed by small mountain streams. High mountains of middle Himalayas surround this lake. Kullu district has three famous lakes, namely *Bhrigu, Dhashahr* and *Sareul Sar.* Bhrigu and Dhashahr are not far from Manali, the famous tourist resort. Sareul Sar, is 5 km. from Jalori in Kullu. The water of the lake is cool, calm and clear. There is also a temple on the bank of this lake.

Bhrigu lake : is situated at the height of 4235 mt. above the mean sea level near Rohtang pass. Its depth is about 3mt. and it remains under snow for the whole winter. Being sacred, this lake is visited by the people of Kullu, Mandi and Lahaul valley.

Servalsar Lake : It is situated at the top of 'Jalori pass' in Kullu district at an altitude of 3100 mts. It is 20 km from Banjar towards Anni.

Chandranahan Lake : It is situated on 'Chanshal peak' in Rohru tehsil, district Shimla, at an altitude of 4,267 metres. The *Pabar river* originates from this lake.

Tanu Jubbal Lake : Near Narkanda is situated the other lake of Shimla district.

Karali Lake : It is located on the Chhota Shali hillock just on the other side of Shali peak. The size of the lake is almost equal to the size of the Annadale ground of Shimla. The lake is a sheet of dirty water, but from a great way up the hill, its first sight between the trees is unforgettable, because of, its shining like a big emerald in the Sun. It is also located in district Shimla.

Nako Lake : Famous for skating. It is near Nako village at an altitude of 3,662 mts. It freezes in winter and people enjoy skating on this lake. There is another lake named *'Sorong Lake'* in Kinnaur district.

Renuka Lake : About 45 kms from Nahan, is one of the most picturesque

lakes in Himachal with its crystal clear water. It is shaped like a sleeping woman; legend has it that this lake was founded when mother Renuka was sacrificed by her son Parshuram in obedience to his father, the sage 'Jamdagni'. It has a circumference of 2.5 kms. Today myths brought to the fore, when each year in November, a fair is held to celebrate the immortality of Renuka and her son.

Several idols of Parshuram, (who is believed to be the sixth incarnation of Lord Vishnu) and local deities, placed in decorated planquins are carried by an impressive procession to Parshuram Tal. Before the idols are installed in the temple, they are given bath in this holy Lake symbolizing the body of the mother.

The Renuka lake is the biggest natural oval lake, near Dadahu. It lies in depression formed by a fault in the earths crust. The Renuka lake is fed by a small stream flowing in from the lower Himalayan hills surrounding it. These slopes are covered with dense sub-tropical forests. The lake Shelters a wild life sanctuary having species of deer, water birds, red jungle fowl, black pheasants, pair of Lions, bear and large number of sambar, chital and peacock. Its history depicts that Giri river at one time used to flow along the side of Renuka lake and eventually merged with Jalal river near 'Gadile'. On the basis of physico-chemical characteristics this lake should be regarded as hard water type.

Saketi Lake : It is located near Shivalik Fossil Park in Sirmaur district. It was a lake at one time but now it is filled with sand and stones from near by hills. The lake could be developed as a good tourist centre by removing sand and stones from the lake, developing its outer walls to stop flow of the undesired material into it.

Sukhsar Lake : It is located at an altitude at 1760 mts. above the mean sea level at the top of the Rewalsar town. It is surrounded by rising hills and thick bushy vegetation in the catchment area. The lake also receives snowfall during winter.

Mantilai Lake : This lake is *source of Parbati river.* It is situated at an elevation of 4116 mts. There is a beautiful range of Parbati peaks surrounding the lake.

Shringtingu Lake : Its height is 4200 mts. from Seri, if one follows Gohru Nullaha, one would reach Shringtingu lake. The panoramic view of Bara Banghal is enjoyable from this place. To reach this lake one has to go from Manali to Khanol then to Tenta and further to Jammu Dugh (2250 mts.) via Seri.

Suraj Tal : It is situated at an altitude of 4800 mts. This is a beautiful lake, the *source of Bhaga river.* This lake is located opposite Baralacha having about 1200x1600 sq.mts. of area. There is a good trek to it by Zingzing bar. This lake is located in district Lahaul-Spiti.

Chandra Tal : Chandra Tal is in central Lahaul at an altitude of 4270

met. above mean sea level. It is also known as the *'lake of the moon'*. The crystal clear waters of the lake shining in the light are too inviting and one just can't shrink having short bath in the cold water. It is the source of Chandra river, beautifully set on a large meadow between a lower ridge and Kunzum range.

Chinese Pilgrim Hiuen Tsang, called this lake, *Lohitya Sarover*. The lake lies in large depression formed by glaciers and remains completely frozen during winter. It is nearly one and a half kilometer long and is situated near Baralacha having 1200x1600 sq.mts. of area. A number of temples exist on the periphery of the lake, which treasures crystal clear water and magnificent scenery.

Una-so Lake : This lake is situated in the Lahaul-Spiti district of the state.

Pong Lake : It is formed between Dehra and Pongdam. Its length is 42 km. It is made out of Beas river. In 1960, a dam was built on the Beas river in Himachal Pradesh. This dam resulted in formation of huge reservoir-Pong lake. This mass of water varies from 180 sq.km to 400 sq.km. the lake was declared sanctuary in 1983. The Bhakra Beas Management Board (BBMB) acquired about 20,000 hectares of land for this reservoir. The reservoir displaced 95 villages and its residents, resettled in other places, continued to reside in the fringe areas, as the water level recedes. This area is cultivated by them, although the land remains with the BBMB.

A visit to Pong lake shows that the main lake, having four islands and vast flat fringe on the bank of Beas, provides the best feeding ground for water birds and a nestling place for migratory birds. The Pong dam wetlands have emerged as a major habitat for migratory water birds. Expectedly 30 to 50 thousand migratory birds, belonging to 54 species, visit the lake every year. The increased number of birds has led to the wetlands gaining international importance.

The Pong dam is the only place in India other than Bharatpur (Rajasthan) where the rare red necked grebe has been found. All land over 440 m above sea level is in a 5 km. radius of the lake – an area of roughly 20,000 hectare, has been notified as buffer zone. The wetlands support oriental elements in the fauna, including mammals like barking deer, wild bear, fox and sambhar and reptiles. Unauthorized construction in the fringe areas at the Pong dam lake has not only posed a menance to the nearby sanctuary but also led to the accumulation of silt at the dam reservoir.

Along with unauthorized cultivation, there is pressure from livestock grazing on the banks of the lake which goes unheeded. It is another factor which adds to the deterioration of the lake's surroundings. Thus, unauthorized cultivation has threatened the Pong dam lake, thereby endangering migratory birds. The base-line information left by a British Police Officer in 1920 has proved useful to build data on bird diversity in the area, leading to its designation as "protected. The study has also illustrated the importance of records and the

role of amateur naturalists in monitoring bio-diversity changes.

The Pong is the only place in India other than Bharatpur where the rare red-necked grebe has been found. The lake has one permanent island and several other seasonal ones that are connected to the shore. The area of the water body varies from 18,000 to 30,000 hectare, depending on the time of the year. The reservoir has rapidly become an important staging and wintering area for a wide variety of migratory birds. A survey in December, 1985, recorded about 10,000 ducks near the Southern shore of the lake and another several thousand near the mouth of the 'Gaj Kund'. A majority were 'anas platyrhynchos', but significant number of A 'acuta', A creeca and Authya ferina were also present. A moderate number of shore birds were observed around Dehra and near mouth of Gaj kund; mainly Tringa Totanus, T. Nebularia, T. Ochropas, Actitis hypoleucos and Calidris Tempinchii.

Pandoh Lake : The Pandoh lake is 14 km from Mandi towards Aut on the Mandi-Kullu national highway no 21. The lake has been formed due to the construction of Pandoh dam after diverting the water of the Beas River to Satluj at Slappar. The water is being carried by two long tunnels of 13 km each under the hills along with 12 km open channel.

Chamera lake : It is formed owing to construction of 540 mw Chamera hydroelectric project on the river Ravi near village Chamera in district Chamba. It is situated at a distance of 25 km from the famous hill resort of Dalhousie and is visible from the Chamba-Pathankot highway. The road connecting the Chamera Dam goes along the lake to '*Bhalie temple*' and the famous thick forest of Bhandal Valley.

RIVER SYSTEM

Greater Himalayas may not compete with the plains region for agricultural purposes, but it is the perennial source of five rivers which flow through Himachal Pradesh and provide abundance of water to the Indus-river basin. The upper area opens up the winds from central Asia and to a greater extent becomes inaccessible to the Indian monsoon. Pine forests, cliffs and glaciers become the features of the region and cultivable land becomes scarce. The Himalayan mountain chain has a dominant influence on the climatic conditions prevailing over Indian sub-continent. They lie in the path of rain-bearing monsoon winds and thus bring rain to a large part of India.

The Himalaya houses a vast reservoir of moisture both in the form of ice, fresh-water and underground water. The rivers draining the Himalayas sustain life in the Northern part of the Indian sub-continent. The drainage system of Himalaya is very complex. It is composed both of rivers and glaciers. Himalayan river criss-cross the entire mountain chain. In fact a number of rivers are older than the mountain system. They have cut across the various mountain ranges.

In the Rig Veda, four out of the five rivers which flow through Himachal Pradesh, found mention, viz, Asikni (*Chenab*), Purushani (*Ravi*), Arjikiya

(*Beas*) and Sutudri or Shatadru (*Satluj*). The fifth river Yamuna, which rises from Yamunotri, has mythical relation to the Sun. Today not Punjab, but Himachal Pradesh is to be called the land of five rivers. These are only big rivers systems; in addition to these, numerous small rivers and thousands of waterfalls, streams, rills and rivulets provide water for irrigation and cool drink for weary wayfarers. The rivers in Himachal Pradesh have slanting flow and so are useful for hydro-electric power generation. The rivers along with their tributaries find their course, amidst the deep ravines and green valleys before they enter the plains.

Rivers, with their tributary systems, are the main channels of drainage of the land surface. They are at the same time also the chief agents of land erosion and the main lines for the transport of the products of the land to sea. The drainage systems of the two regions peninsular and extra-peninsular India had to accommodate themselves to two very widely divergent topography, necessarily having different character. *Himachal Pradesh falls into the drainage system of the extra-peninsular area.* One unique distinction of Himachal region is that it provides water both to the Indus and the Ganga basins.

(a) Indus River System : The river Indus rises from the Tibetan plateau and enters the Himalaya in Ladakh. It enters the Kashmir region near its confluence with the river Gurtang, at an elevation of about 4200 mts. The drainage basin of the Indus river system extends from the Naga Parbat mass in the extreme North-Western part of the country to the Western slopes of the Shimla ridge in Himachal Pradesh.

It includes the whole of Jammu and Kashmir and most of Himachal Pradesh. The extreme Northern tract of the Indus basin comprises of the cold deserts of Ladakh, Lahaul Spiti and Pooh. South of this tract lies the higher Himalayan mountain wall. The lower and middle Himalayas occupy the central part of the Indus basin. The low rolling Shivalik hills occur along its Southern periphery.

Climatic conditions in the Indus river system vary from arctic to sub-tropical. The cold desert area remains devoid of rainfall and experiences heavy snowfall. The important rivers of this system are *the Satluj, the Beas, the Ravi, the Chenab* and *the Jhelum.* Out of these five, four flow through Himachal Pradesh. Detailed description has been given to these rivers along with their tributaries in the following pages.

(b) Ganga River System : The drainage basin of the Ganga river system covers about one third of the Western Himalaya and the entire Central Himalaya. This basin extends from the Eastern face of the Shimla ridge in Himachal Pradesh to the South Western slopes of the Kanchanjunga massif on the Nepal Sikkim border, thereby including parts of Kinnaur, Shimla, Solan and Sirmaur district of Himachal and Garhwal, Kumaun and Nepal.

The Ganga is the most sacred river of India. The story of the Ganga from her source to sea, from ancient times to the modern period is the story of

India's civilization and culture. The Ganga has its source near *Gomukh glacier*, near Gangotri (Uttrakhand). The Ganga is formed by two head streams namely Alaknanda and Bhagirathi. It enters the plains near Haridwar. The Yamuna meets this river at Allahabad known as SANGAM. The Ganga is the master stream of the area. South of Farakka, the river divides into a number of channels to form 'Sunder Ban Delta' (Largest in the world). The main tributaries of the Ganga system are *the Yamuna, Bhagirathi* and *Alaknanda, Kali* and its tributaries, *the Ghagra, the Gandak* and *the Kosi river.* The important settlements between its bank are – Haridwar, Kanpur, Allahabad, Varanasi, Patna and Calcutta.

RIVERS AND TRIBUTARIES

YAMUNA

It enters Himachal Pradesh at *'Khadar Majri'* in Sirmaur district. Yamuna river is the largest tributary of the Ganga. The Yamuna has mythical relation to the Sun. It rises from *'Yamunotri'* in Garhwal hills and forms the Eastern boundary with Uttarakhand. The Yamuna is the *Eastern-most river* of Himachal Pradesh. Its famous tributaries are Tons, Pabbar and Giri or Giri Ganga. The Giri Ganga rises from near 'Kupar peak' just above Jubbal town in Shimla district, Tons from Yamunotri and Pabbar from Chandro Nahan Lake near the 'Chanshal peak' in Rohru tehsil of Shimla district. Its total catchment area in Himachal is 2,320 square km. It leaves the state near 'Tajewala' and enters into the Haryana state. It flows nearly 22 km. in Himachal Pradesh.

TRIBUTARIES

Jalal River : Jalal is the small tributary of the Giri river in Himachal Pradesh. It rises from 'Dharthi ranges' adjoining Pacchad and joins Yamuna at *'Dadahu'* from the right side. It also joins the river Giriganga at Dadahu. The origin and entire course of this river lies in the lower Himalayas. This is the rainfed river and has abrupt flow during the rainy season. A number of human settlements have come up along with Jalal river. These include Bagthan and Dadhau.

Markanda River : Markanda is a small river of Nahan area of the Sirmaur district. It rises from the Southern face of the lower Himalayas on the Western extremity of the Kiarda dun (Panota) valley. The lower Himalayan hills of Nahan occur on the right flank of the Markanda valley while the low rolling Shivalik hills are on its left flank. It is a rainfed river and has very low flow in the winter and summer months, but rises abruptly in the monsoon.

Andhra River : This is a tributary of the Pabbar River which in turn drains into the Tons river. This river rises from a small glacier tenated in a cirque of the lower hills of the main Himalayas in the area to the North West of Chirgaon in Shimla district. Thereafter it flows in a general direction towards South-East and merges with the Pabbar river at *Chirgaon.*

Giri River : The river Giri is an important tributary of the Yamuna. It drains a part of South-Eastern Himachal Pradesh. The Giri or Giriganga as it is famous in the Jubbal, Rohru hills that rises from 'Kupar peak' just above Jubbal town after flowing through the heart of Shimla hills flown down in the South-Eastern direction and divides the Sirmaur district into two equal parts that are known as *Cis-Giri* and *Trans-Giri region* and joins Yamuna upstream of Paonta below Mokkampur. The river Ashni joins Giri river near Sadhupul (Chail) while river Jalal which originates from Dharthi ranges adjoining Pacchad joins it at Dadahu from the right side. The water from the Giri river is led through a tunnel to the power house of Girinagar and after that it is led into the Bata river.

Asni River : The Asni river is a tributary of the Giri river which in turn drains into the Yamuna river. This river flows along a deep V shaped valley whose side slopes vary from steep to precipitous. It has carved a steep gorge across the offshoots of the Nag Tibba ridge. Numerous small springs fed tributaries join the Asni river at various places along its course.

Bata River : This river originates in the boulders below the 'Nahan ridge' in the South-Western corner of Himachal Pradesh as the *Jalmusa-ka-Khala.* It is mainly fed by rain water that is cycled as underground water before finally coming up on the surface as a spring. The river flows below the surface for a part of its length in its upper reaches, thereafter the water flows on the surface. Large and wide terraces have been formed by it. The small tributaries which join the Bata river in the Paonta valley are :

– *Khara-Ka-Khala* flowing in a Southern direction from the Nahan ridge.

– *Kanser Khala* originating from the Southern slopes of the Nahan (Kanser ridge).

Pabbar River : The Pabbar is a tributary of the Tons river, which in turn drains into the river Yamuna. This rises from the Dhauladhar range (South facing slopes) near the border of UP and Himachal Pradesh and the extreme North-Eastern of Shimla district. The main stream is fed by the Chandra Nahan glacier and springs originating from underground waters. It joins the Tons river at the base of the Chakrata massif near the border of Uttrakhand and Himachal Pradesh.

Patsari River : The Patsari is a small spring fed tributary of the Pabbar river. This river rises from the lower Himalayan hills near Kharapathar in Shimla district of Himachal Pradesh. This river joins the Pabbar river near the mountain hamlet of Patsari about 10 kms upstream of Rohru. Its bed is strewn with boulders of various sizes. Small villages and hamlets have come up along the Patsari river.

Tons River : This river is an important tributary of the Yamuna river and joins it at *'Kalsi'* in the North-Western part of Dehradun valley (approximately 48 km. away from Dehradun.) It rises as the following two feeder streams – the Supin river rises in the Northern part of the Tons

catchment near the Himachal Pradesh and Uttrakhand border – the Rupin river rises from a glacier at the head of the famous Har-Ki-Dun valley in the North-North Eastern part of the Tons catchment.

These two feeder streams merge near the mountain hamlet of 'Naitwar' and the channel downstream of Naitwar is known as Tons river. The Tons river flows along a V shaped valley. A number of settlements have come up along the Tons river, such as Tuni, Naitwar and Menus. The main geomorphic features of the Yamuna valley are interlocking spurs, gorges, steep rock benches and terraces. The latter have been formed by the river over the past thousands of years. The area drained by the Yamuna system includes Giri-Satluj water divide in Himachal Pradesh to the Yamuna Bhilangana water divide in Garhwal. To be more precise the South-Eastern slopes at the Shimla ridge are drained by the Yamuna system. The utilisation of water of the river system is being done by way of transportation of timber logs, irrigation and a hydel power generation. After Himachal Pradesh the river flows through the state of Haryana, Delhi and Uttar Pradesh where it merges with the Ganga river at Allahabad. The Yamuna is 2,525 km long.

SATLUJ

Rises from beyond Indian border in the Southern slopes of the Kailash mountain, near 'Mansarover lake' from *'Rakas lake'* as Longchhen Khabag river (in Tibet) is the the largest among the five rivers of Himachal Pradesh. It enters Himachal at *'Shipki'* (altitude 6,608 mts.) and flows into the South-Westerly direction through Kinnaur, Shimla, Kullu, Solan, Mandi and Bilaspur districts. Its course in Himachal Pradesh is 320 Kms from 'Rakastal', with famous tributaries viz, the Spiti, the Ropa, the Taiti, the Kashang, the Mulgaon, the Yula, the Wanger, the Throng and the Rupi as right bank tributaries, whereas the Tirung, the Gayanthing, the Baspa, the Duling and the Soldang are left bank tributaries.

It leaves Himachal Pradesh to enter the plains of Punjab at *'Bhakhra'*, where the world's highest gravity dam has been constructed on this river. Its total catchment area in Himachal Pradesh is 20,000 sq.kms. Its vedic name is *'Satudri'* and Sanskrit name *'Shatadru'*. The Satluj finally drains into the Indus in Pakistan. The catchment area of about 50140 square km of Satluj river is located above the permanent snow line at an altitude of 4500 msl. The upper tracts of the Satluj valley are under a permanent snow cover. The prominent human settlements that have come on the banks of the Satluj river are Namgia, Kalpa, Rampur, Tattapani, Sunni and Bilaspur. Its total length is 1448 Km.

TRIBUTARIES

Baspa River : Baspa is an important tributary of the river Satluj in its upper courses. The Baspa is joined by many smaller channels draining snow melt waters. The Baspa river has cut across the main Himalayan range. Thereafter it empties itself into the river Satluj in district Kinnaur. Baspa

originates from the Baspa hills, joins it from the left bank near *Karcham* (Kalpa). Satluj river leaves Kinnaur district in the West near *'Chauhra'* and enters Shimla district.

Spiti River : The Spiti river originates from Kunzum range and 'Tegpo' and 'Kabzian' streams are its tributaries. Water draining of the famous Pin valley area are also a part of the Spiti river system. Its position across the main Himalayan range deprives it from the benefit of the South-West monsoons that causes widespread rain in most parts of India from June to September. The river attains peak discharge in late summer due to glacier melting. After flowing through Spiti valley, the Spiti river meets Satluj at 'Namgia' in Kinnaur district traversing a length of about 150 km from the North West, beyond that it flows in South-West direction in the Pradesh. Huge mountains rise to very high elevations on either sides of the Spiti river and its numerous tributaries. The mountains are barren and largely devoid of a vegetative cover. The main settlements along the Spiti river and its tributaries are Hansi and Dhankar Gompa.

The Nogli Khad : It Joins Satluj below Rampur Bushahr. It touches Kullu district in Nirmand tehsil opposite to Rampur tehsil of Shimla district. The river Satluj enters Mandi district near Firnu village in the Chawasigarh and passes through the areas of Mahunm, Bagra, Batwara, Derahat and Dehar. Practically, the whole of the ancient Suket state except Jaidevi and Balh circles drains into Satluj. The main tributaries of the Satluj in district Mandi are Siun, Bahlu, Kotlu, Behna, Siman, Bantrehr, Khadel and Bhagmati.

Soan River : The Soan river rises from the Southern slopes of the Shivalik range also known as 'Solasinghi' range in the tract to the East of the Beas gap across the Southern periphery of the Kangra valley. It joins the Satluj river near its gorge across the Shivalik hills which forms the boundary of Himachal Pradesh and Punjab. Its gradient is not very steep and the slopes of the Soan catchment vary from gentle to steep. In the summer the discharge drops drastically, while during monsoon it is in spate.

BEAS

The Rohtang pass at 13,050 feet, 51 km. North of Manali gateway to the valleys of Lahaul and Spiti lies on the main Manali-Leh highway. It has remained the main attraction for all tourists visiting this picturesque hill resort. During the season from early June to mid-October, thousands of tourists visit the pass every day.

Besides affording a magnificent view of the snow-clad mountains of Lahaul, this pass is also the source of the river Beas. This river while fulfilling the thirst of many local travellers, also quenches the thirst of the fields of Punjab and Pakistan before flowing into the Arabian Sea. The river emerges from a cavern at the Rohtang pass and assumes different identities as the seasons go by. It flows from a clear blue easy flowing mountain river to an awesome torrent during the monsoon. The name Rohtang is a new one, the old one being *"Bhrigu*

Tung". On the South of this pass lay the civilized state of Kullant (Kullu), while to the North lay the more desolate and barren areas of Lahaul and Spiti. Both these areas were not connected and according to legend the people prayed to Lord Shiva to make a way. Lord Shiva with his *trishul* cut the *"BhriguTung"* mountain and made a path that is now known as the Rohtang pass. On the right of this pass lies the source of the river Beas also known as "Beas Rishi". At this spot the great thinker and writer of the Mahabharata, Maharishi Vyas, meditated.

To the south of this source lies another source known as *'Beas Kund'*. Both these mountain streams meet at 'Palachan village', 10 km. north of Manalli to form the river Beas. In ancient times the river was not known as the river Beas but as *"Arjiki"* and till the time of the Mahabharata this remained its name. The enmity between Rishi Vashisht and Vishwamitra is well known.

It is said that once Vishwamitra killed a hundred sons of Rishi Vashisht and in sheer agony Muni Vashisht jumped into the river "Arjiki" after having tied himself with ropes. But the river got him out of the water after removing the rope. This place is now known as Vashisht village. According to legend since the river had broken the ropes tying Rishi Vashisht, it became known as river *"Vipasha"*. Today, the world famous tourist resort of Manali is situated on the right banks of the river Beas. From Manali, this holy river after passing through dense evergreen forests reaches the town of Kullu.

On both banks of the river Beas many places which are the symbols of ancient civilizations have dwelled and prospered, namely Manali, Naggar, Katrain, Raison, Kullu, Pandoh, Mandi and Sujanpur. After covering hundreds of kilometres through the hills, the river at *'Hari Ka Patan'* in Ferozepore district of Punjab embraces the river Sutluj before flowing into Pakistan. The attraction of the river has been so great that whoever came here, remained to stay. The great sages *Narad, Vashisht, Vishwamitra, Bhrigu, Jamdagni, Bharadwaj, Vamdev, Kapil, Gautam, Shringi, Vyas, Prashar, Kanav* and *Parshuram* came here on different occasions and meditated on the banks of this river. Till today their temples exist in this valley of Vyas.

Its main tributaries are; the Parbati, the Spin and the Malana nala in the East; and the Solang, the Manalsu, the Sujoin, the Phojal and the Sarvari streams in the West. In Kangra, it is joined by Binwa, Neogal, Banganga, Gaj, Dehr and Chakki from North, and Kunah, Maseh, Khairan and 'Man' from the South. The Beas enters Kangra district at *'Sandhol'* and leaves it near *'Mirthal'*. At *'Bajawa'*, it enters Mandi district. Mandi town is situated on its left bank. In Mandi district, its own Northern feeders are Hansa, Tirthan, Bakhli, Jiuni, Suketi, Panddi, Son and Bather. The Northern and Eastern tributaries of the Beas are perennial and snow fed, while Southern are seasonal. Its flow is maximum during monsoon months. At Pandoh, in Mandi district, the waters of the Beas have been diverted through a big tunnel to join the Satluj. It flows for 256 kms. in Himachal Pradesh.

The Beas (Vedic *Arjiki* or *Arjikiya* and *Sanskrit Vipasa*) forms the world famous valleys of Kullu and Kangra. This river bears testimony of those historical events which do not find mention in the recorded history. It has played a significant role in the development of peculiar hill culture which pervades the life of hill people living in the towns and surrounding villages since ages. We have to owe to this sacred river in terms of our culture, economy and social life. The important settlement on the Banks of the Beas are Kullu, Mandi, Bajaura, Pandoh, Sujanpur Tehra, Nadaun and Dehra-Gopipur. The total length is 460 km.

TRIBUTARIES

Awa River : Rises from the Dhauladhar range in the Kangra Valley of Himachal Pradesh. It flows in a South-Westerly direction before joining the river Beas. It receives both snowfed as well as rainfall water from smaller channels.

Baner River : It is also known as 'Baner Khad' ; is a tributary of the Beas river and drains the central part of the Kangra valley. The Baner Khad rises as a small snow fed channel on the Southern slopes of the Dhauladhar range near Palampur. The general direction of flow of the Baner river is towards South-West. Huge boulders cover the river bed in its upper course.

Banganga River : Banganga river joins the Beas river in the Kangra valley. It rises from the Southern slopes of the Dhauladhar range. The river is fed by snow melt waters and channels emanating from springs. Large fertile sediments have been formed all along the river near its mouth.

Chakki River : It drains the South-Western part of Himachal Pradesh. The Chakki river rises as a small snow-fed and rain fed stream from the Southern slopes of the Dhauladhar range. This river enters Punjab near Pathankot and joins the Beas river. It has deposited an enormous quantity of sediments of various sizes in the form of terraces in this tract. These are under cultivation. Many settlements lie along the Chakki river, Nurpur town is the most known one.

Gaj Khad : It rises as a small streams from the snows on the Southern slopes of the Dhauladhar range in Kangra district. A number of small streams form the Gaj Khad. Steep slopes occur in the upper catchment of this river. The Gaj river joins the Beas a little upstream of the Pong dam lake.

Harla River : Harla river rises as a small channel from the snows in the depression of the North-Western plank of Kullu valley. It joins the river Beas near *Bhuntar*. The Harla river has a small catchment in the form of a narrow V-shaped valley. Numerous snow fed streams join the river Harla.

Luni River : Luni River rises from the South slopes of Dhauladhar in the Kangra valley. It merges with the river Beas in the central part of Kangra valley.

Manuni River : Manuni river rises from Southern slopes of the

Dhauladhar range and joins the river Beas. Steep slopes form the upper catchment of the Manuni river. There is a sharp fall in its gradient. Huge river terraces occur on the both sides of the river bed, which are used for cultivation extensively.

Parbati River : The Parbati river rises in the snowy wastes upstream of Manikaran on the foothills of the main Himalayan range in Kullu district. The glacier which feeds this river descends down from the steep Southern slopes of the main Himalayas. It joins the river Beas at *Shamshi* in Kullu valley. Small terraces found on the both sides of the river have been formed by it over the past thousands of years. Hot water springs at Manikaran pour their water into this river. 'Manikaran' and 'Kasol' are the important human settlements along this river.

Patlikhul River : This river is a tributary of the Beas river in the Manali area of Kullu district. It rises from the snow covered peak on the Southern slopes of the Pir Panjal range and thereafter it flows into the Beas river upstream of Kullu.

Sainj River : It rises from the water divides of the Beas and Satluj rivers in the lower ranges of the main Himalayas to the East of Kullu. Thereafter it flows towards South-West to join the Beas. Just before it cuts across the Dhauladhar range near Larji. The Sainj valley is V shaped and the river flows past a series of interlocking spurs. It has widened near the mouth of the river.

Suketi River : This river is a tributary of the Beas river in the Kangra valley. It rises from the South facing slopes of Dhauladhar range. A number of small channels join the Suketi river in its upper reaches. The river has formed huge terraces, most of which are under cultivation. The upper catchment of the river consists of steep slopes.

Tirthan River : It is a tributary of the Beas river. It rises from the base of an offshoot of the great or main Himalayan range to the South-East of Kullu. Thereafter it follows a South Westerly course and flows into the Beas at *Larji* just before it cuts across the Dhauladhar range. A number of channels which join the river Tirthan are snowfed. The Tirthan flows along a deep V shaped valley in its upper reaches. Lower down, the valley opens up and it is fairly wide near its confluence with the Beas river.

Uhl River : Uhl is another tributary of the Beas which rises as two feeder channels in the area to the North of the Dhauladhar range in Himachal Pradesh. Thereafter the two channels cross this gigantic mountain barrier and merge at the base of the Southern slopes to form the main channel of the Uhl river in Kangra area. It flows for a considerable distance along the base of the Dhauladhar range. Then it turns towards the South-East to merge with the Beas near the town of 'Mandi'.

CHENAB

Two streams namely 'Chandra' and 'Bhaga' rise on the opposite sides of the

Baralacha pass at an elevation of 4,891 mts., and meet at *Tandi* (2,286 mts.) to form the river Chenab. The Chandra rises from the South-East and Bhaga from the North-West of the Baralacha pass. It enters Pangi valley of Chamba district near *'Bhujind'* and leaves the district at *'Sansari Nala'* to enter Podar valley of Kashmir. It flows in Himachal for 122 kms. With its total length of 1,200 kms, it has a catchment area of 61,000 sq.kms out of which 7,500 sq.kms lie in Himachal Pradesh. It is the largest river of Himachal Pradesh in terms of volume of waters. The Chenab valley is a structural trough formed by the great Himalayan and Pir Panjal ranges.

TRIBUTARIES

The Miyar Nullah joins Chenab in Lahaul, while Saicher Nullah joins it in Pangi valley. Its tributaries in its lower course are river Jammu Tavi and Bhaga, while the river Munawarwali is in Dun valley. It meets the Indus river at *Mithankot* about 950 miles down in Pakistan and ultimately joins Arabian sea. The important human settlements that have come up along this river are Udaipur, Killar, Doda and Ramban.

Bhaga River : This river originates from the Lahaul valley. A number of snowfed rivers join it during its course, before it joins the Chandra stream at Tandi. From its origin it flows in the South-South-Westerly direction as a raging torrent before joining the river Chandra. U shaped valleys, waterfalls, glaciers and moraines characterizes the upper catchment of the Bhaga river. The entire tract is devoid of a vegetative cover. The discharge of this river increases during the summer months, when the snow on the high mountains starts melting.

Chandra River : It rises in the snows lying at the base of the main Himalayan range in Lahaul-Spiti district. Thereafter it flows for a considerable distance along the base of thin range in the South-East direction, before making a 180° turn and taking a South-West course in Spiti valley. The entire area is a vast cold desert that receives little or no rains as it lies in the rain shadow of the Pir Panjal range lying towards South. The important human settlement along the river is *Koksar.*

RAVI

Rises from *'Bara Banghal'* – a branch of Dhauladhar as a joint stream formed by the glacier fed 'Badal' and 'Tant Gari'. The right bank tributaries of the Ravi are the *Budhil, Tundahan Beljedi, Saho* and *Siul;* and its left bank tributary worth mentioning is *Chirchind Nala.* Town Chamba is situated on the right bank of the Ravi. In later Sanskritik period it came to be known by the name of Irawati. The Ravi flows by the foot of Dalhousie hill, through the famous Chamba Valley. The river with its length of about 158 km. in Himachal has a catchment area of about 5,451 sq.kms. As the Ravi flows down from the heights, it passes hill sides with terraced fields. Sometimes the hills seem to move away and the river comes out into lovely green valleys.

The ravaging river looks devastating in its fury. It carries away even sturdy

trees. The Ravi first flows Westward through a trough separating the 'Pir Panjal' from Dhauladhar range. It flows nearly 130 kms. in Chamba region, before leaving it finally at *'Kheri'*. Alexander's historians called it the *'Hydraster'* and also *'Rhouadis'*. The Nag Tibba range within a South-Westerly orientation, joins the Dhauladhar and Pir Panjal ranges to form the Banghal catchment of about 97 km circumference. The Ravi forms the biggest sub-micro region of Chamba district. From Bara Banghal of Kangra district, it flows through Bara Bansu, Tretha Chanota and Ulhansa. The Ravi merges with the Chenab in Pakistan. The well known human settlements along the river are – Bharmaur, Madhopur and Chamba town. Its total length is 720 km.

TRIBUTARIES

Bhadal River : It rises from the snowy range of the area lying between the Pir Panjal and Dhauladhar ranges in the Bara Banghal area of the Central Himachal Pradesh. It flows in a Westerly direction before merging with the Tant Gari river, to form the mainstream of the Ravi. Bhadal river's catchment is made up of U-shaped valleys, waterfalls, moraines, cirques and towering peaks.

Siul River : It is the tributary of the Ravi river. It rises from the tract between the Dhauladhar and Pir Panjal ranges near J & K and Himachal Pradesh border. Then after this river flows towards East, takes a U-turn and attains a South-Westerly course before flowing into the Ravi river downstream of Chamba. River Baira is the prominent tributary of the Siul river. This river is fed by both snow melt water and spring waters.

Baira River : It rises from the snows on Southern slopes of the Pir Panjal range in Himachal Pradesh. Numerous tributaries of the Baira river are also fed by the snow and so make it a Perennial river before it joins the Siul river, which is a tributary of the Ravi river. Its catchment consists of steep slopes, deep valleys and terraces that have been laid down by the river since a long time.

Tant Gari : It is a tributary of the Ravi. This river rises as a small stream from the slopes of an off-shoot of the Pir Panjal range in the area East of Bharmaur in Chamba district. The Tant Gari then quickly descends down the steep slopes to form the Ravi river after merging with the Bhadal river. Melting snow is the perennial source of water for this river. A number of small streams join this river on its way, before it makes the part of the river Ravi. The Tant Giri valley is U-shaped. Its bottom is strewn with boulders and morainic deposits laid down by glaciers in the past.

SWAN RIVER

The Swan river catchment in lower Shivaliks in Una district of Himachal Pradesh is one of highly degraded land masses in the Himalayas calling for elaborate corrective measures for the restoration of its ecology. The sound land husbandry is indispensable for the sustainability of agriculture and overall

quality and stability of the environment. Many prospering civilizations have vanished in the hoary past with the degradation of their land resources. This is obvious from the fact, that it takes nature hundreds of years to have formed few centimeters of top fertile soil supporting plant and human life.

The recurring floods in the Swan river and its numerous tributaries *(Malahat Khad, Takewali Khad, Hum Khad, Barera Khad, Garni Khad, Gubri Khad, Panoja ke khad, Sunkali wali Khad and Amb wali Khad)* cause colossal damage to agricultural lands, civil works, property, animal and human life. The dimension of large scale deposition brought about by river could well be imagined from its being called as the "River of Sorrows" by the local people. The prime factors subscribing to fast pace of degradation are massive soil erosion and floods. The barren step slopes unable to hold and infilter rain water transmit a great surge of water and sediments into the stream network.

The valuable agricultural lands in the piedmont and flood plain are either swept away with the gushing flood waters or rendered unproductive with the spread of barren sand or gravel over them. The continued neglect of the soil and water conservation programmes, obviously spells a big environmental and socio-economic catastrophe in the region. The present day district Una, known as the Jawan Valley or Jaswan Dun Valley in the middle ages and a tehsil of Hoshiarpur district of Punjab (before the reorganization of Himachal Pradesh in 1966) comprises the area falling between the first two ranges of Shivalik Valley spreading from Ropar in the East to Talwara in the West and from near Daulatpur in the North-West to Punjab boundary in the South.

The Swain river intersects district Una in almost two equal parts. Out of total areas of 1540 Sq. km. of Una district, the Swain river and its tributaries *(chos)* cover about 1290 sq. km. The rest of the area falls in the Lun khad catchment. However, out of this 29.97 sq. km. is urban area. The State Highway No. 25 passes through the centre of catchment while numerous other roads cross it from West to East. The catchment represents all the three tehsils - Una, Amb, Bangana and sub-tehsil Haroli. As a matter of fact the Swan river is affecting the whole of Una district.

The Swan catchment falls between 31°17'30" N to 31°50'10" latitude and 75°58'17"E to 76°23'13" E longitude. It is bordered by Kangra district in the North, Hamirpur in the East, Rupnagar (Punjab) in the South and Hoshiarpur district from South-West to North-West. The altitude of the tract varies from 335 m at Santokhgarh to 976 m at Chintpurni temple above msl. Geomorphologically, the area could be divided in hills, piedmonts and flood plains. However, Physiographically it comprises of units such as hill tops, escarpments, river terraces and braided river plains etc.

Swan being the principal sorrow river of the tract flows from North-West to South-East and confluences with Satluj river (near Anandpur in the South) 14 km down Santokhgarh at Rupnagar in Punjab. Towards the Northern and North-Eastern parts are Dhinsar Dhar and Ramgarh Dhar form the water

divide, separating the Swan basin from the Satluj basin. However, towards the North-Western part the Katar Dhar forms the water divide separating the Swan catchment from the Beas drainage basin.

During rains it is colossally a broad river but at other times it is a petty stream divided into two – three channels almost lost in its sandy bed. The river is fed by number of ephemeral streams (khads/chos), total 73 within the territory of Himachal Pradesh draining from both the flanks of the river. But the fact is that hilly terrain on both sides of the river is highly dissected, broken and ravenous, representing all sorts of pluvial, linear, fluvial and polymorphous erosion forms.

The swan river catchment falls in sub-humid, sub-tropical zone. The mean annual rainfall in the region is around 1000 mm to 1400 mm. A major portion of the precipitation (about 75%) is received during monsoon period from June to September months. July and August are the wettest months. The period from March to April and October to November is generally bright. May and June are the hot months and are quite windy with lot of dust in the air. December to February is the cool period.

The forests of catchment are essentially of outer Shivalik type divided into two broad categories of the Chil and Scrub forests. The former is found between 500 m to 820 m above msl as pure and mixed with scrub species. It belongs to unstable type. The most important scrub species is Khair (Acacia catechu). The Chil and Khair are the important economic species of the tract. *Chil* produces resin and timber and *Khair* provides *'Katha'*. The third important produce of the forest is fuel wood.

Roe and Duff demarcated the forests first of all during British days, in 1870-72 formed a part of the then Una tehsil of Hoshiarpur district of Punjab. Based on the revised survey of forest types of India by Champion and Seth (1964), these forests are designated as Northern Dry Mixed Deciduous Forests and Lower or Shivalik Chil Pine forests.

There is hardly any area in the forests, which is not engulfed by the active surface erosion forms like sheet erosion, rill and gully erosion and polymorphous erosion. All these forms are associated with numerous landslides and slips to give the landscape a look of bizarre bad Lands. The areas are highly dissected and have steep barren slopes, sharp ridges and extensive ravines. Because of recurrent hazard of unleashing fury of Swan river the rich top soil capable of holding water and nutrients is virtually removed from whole of the area. It seems that in the absence of elaborate soil conservation measures, the highly eroded forest area will remain recalcitrant to all sort of rejuvenation measures.

The increased anthropogenic intervention in the form of excessive grazing, lopping, felling of trees (for road construction, special occasions like marriages and cremations, TD rights etc.) and recurrent forest-fires have led to a large scale deterioration of once thickly forested area. The entire tract is in a state of

retrogression now, spelling socio economic and environmental catastrophe in the near future.

Based upon the data available with agriculture department and the ground survey information suggests a major portion of cultivated area to be under wheat and maize. The cereal crop next to maize and wheat is rice. The oil crops, mainly *Sarson* and *Toria* were noticed to be raised as mixed crops with wheat or in some instances as pure crops. The other crops of prominence are sugarcane and vegetables. A large chunk of cultivated lands around Una and Santokhgarh are used for raising vegetables. The important vegetables of the area are onion, brinjal, ghia, tomato, cucumber and bhindi during summer and potato, peas, carrot, cauliflower, turnip and radish during winter.

The mango is principal crop, occupying about 40% of area under fruits. Other important fruits are citrus and pear. Generally Swan river bed is extensively used by migratory growers from outside for raising melons cucumber, ghia, pumpkin, shimla mirch and snake gourd etc. Anybody would wonder as to how the crops grow so well in the barren sound offering inhospitable environment.

The growers generally Muslims have inherited the art of cultivating these crops down the ages from their ancestors. This community of people has been pursuing the profession in different parts of the country offering similar land forms along the river banks. The growers secure these lands after paying some nominal amount to the local landowners. However, this activity causing instability in the river bed, may not be ecologically sound.

To some extent people themselves are also responsible for the growing menace of spillage of flood waters from the rivulets and Swan river into their agricultural land. At a number of places, the people have extended cultivation even to the fringes of Swan river and its tributaries damaging the natural embankments formed over time.

The tree, grass and shrub growth along the banks acts as a natural barrier against the floods by reducing the velocity and scouring action of flood water. The vegetation would also have deposited sediments into it, raising the level of banks over time and forming sort of natural embankments along the stream courses. But people unmindful of their action are even encroaching upon the most vulnerable stream banks.

All sorts of these activities within the limits of buffer zone of streams *(nallahas/khads/chos)* and the Swan river, are in contravention to the provisions of 'Choes Act' that forbids any human intervention within the immediate vicinity of the stream or river. Besides, the Nautor lands granted to landless are often on steep slopes and are impoverished, becoming a potential soil erosion hazard. An abiding solution might not be in sight until the hilly catchment of the river was kept free of much of anthropogenic intervention leading to large-scale-degradation of land and biotic resources. The local human and livestock population have been growing fast exerting lot of pressure

on the existing land resources, for the fulfildment of their material needs.

The agriculture in the hills is of subsistent type, forcing people to draw upon forest resources increasingly to supplement their income. The activities such as timber and energy requirements, carrying head loads of fuel wood throughout the year, fodder for animals, grazing etc. if not curved well in time would surely, deprive the region even of its small vegetative cover. Already the lower riches of the hills adjacent to villages along the right flank of Swan river are completely denuded. Such hills unable to retain and infilter water are causing enormous soil and water loss increasing menace of flash floods and destruction downstream.

Swan river has 73 tributaries. In 2013 central government approved Rs. 922/- crore for its Channelisation. The eleven km. stretch from Daulatpur bridge to Gagret bridge was identified for this purpose to cover all the 73 tributaries. The total length of channelisation is 387. 58 km. and out of this 1200 square km. is watershed area.

HOT SPRINGS

Himachal Pradesh has been endowned with a number of hot springs by nature. Most of these are located in the Satluj and Beas valleys. Generally there are three types of water springs observed in Himachal Pradesh. They are ordinary springs, mineral springs and thermal water springs. An ordinary water spring can be defined as temporary or permanent passing underground water to the surface. Mineral water spring has dissolved minerals; whereas the thermal water spring has the distinctive high temperature water. Hot water springs have become quite popular in Himachal Pradesh for their medicinal properties. All springs have one common feature i.e. there is natural fluctuation in the quantity of water which is attributed mainly due to climatic conditions in the area.

Tattapani

It is 51 kms from Shimla and 29 kms from Naldera, a famous tourist resort is located in district Mandi. This is located on the right bank of the Satluj at an altitude of 656 mts. This natural sulphur spring is invigorating and has curative power for various kinds of bodily and imaginative ailments. The water level of the spring rises up with the rise in water level of the river. The place Tattapani is also famous for the attractive costumes of the people. Now a substantial part of this spring has submerged in the Kol dam project.

Mani Karan

There are a great number of springs at this place in a distance of 1.3 km along the bank of the river Parbati from the old bridge to Brahmaganga in the Parbati valley of Kullu district. Manikaran is 45 kms from Kullu. The water gushes up with pressure and its temperature is well above boiling point. There is no sulphur or iron in the water, but is said to be radio-active. Thousands of people take a dip in its hot waters. The water is so hot that pulses (dal), rice,

chapattis, vegetables etc. can be boiled and cooked in it.

The healing properties of the Mani Karan springs are well known all over the country and pilgrims from far-off places come here for the cure of their aliments. Pneumonia, gout, bronchitis, rheumatism and muscular pains are said to be rapidly cured by taking bath in this water. According to a legend, Mani Karan is also associated with Lord Shiva and his consort Parbati. It is said that once, while Maa Parbati was taking bath, here she lost her ear-rings in the Kund (Pond). When she told it to Lord Shiva, he became furious and looked at the water of the Kund with great anger. With this, thousands of ear-rings flowed out from the boiling water and since then the water of the spring is boiling. The name Mani Karan also means ear rings. The rocks surrounding the springs are uncomfortably hot. Mani Karan is also famous for an ancient Hindu temple and a gurudwara.

Kasol : It is 1 km further up stream Mani Karan and 32 kms from Bhuntar, where the *'first airport of Himachal Pradesh'* is situated. The temperature of the water here is much lower than that of Mani Karan. Kasol hot water spring is located opposite to 'Nikhthan village'. It is 42 kms from Kullu and situated on the bank of Parbati river.

Khirganga : It is 26 kms from Kullu and 10 kms from Pulga. It is also famous for hot water springs. The water here too is not that much hot as it is at Mani Karan.

Vashisht : 3 kms from Manali, is located on the left bank of the river Beas, but well above the river. The hot water springs emerge through grantic gnessies which, in this part of the Himalaya, cover a very large area. The place Vashisht is also famous for the temples of 'Vashisht Rishi' and 'Lord Rama'. Vashisht hot water springs have made this low-profile village famous around the world. The village lies 3 km from Manali on the left bank of the Beas, at the foot of laterite and conglomerate rock hill covered with deodar and pines. The water *'Kunds'* are in the centre of the village. The temperature of the water in the 'kund' is around 111°F but the temperature of the water at the mouth of the spring is 23°F.

An average about 2000-3000 people take a dip in the tanks each day. One tank is reserved for females. As the tourism industry flourished in this region, the Himachal Pradesh Tourism Development Corporation built Turkish type baths, 500 mts. below Vashisht village to tap the springs curative potential. Hot water from the spring is brought through pipe and stored in a huge water tank, from where the water is channelled through pipes to the bathrooms of the HPTDC. Hot water springs are not as common in India as they are in Japan and Newzealand.

The origin of hot spring may be either magmatic – originating from magma, the hot molten thrust of the earth or meteoric – ground (meteoric) water meets the magmatic surface and the heated liquid emerges as hot spring. Hot spring are mostly alkaline although there are several that are acidic. They

are generally rich in minerals. Most contain calcium, silica and sulphur.

The main attraction of springs is their mystic curative powers. Perhaps this is why most hot springs have a temple in their vicinity. According to legend when the 'Ashwamegha' Yagya was being solemnized by Lord Rama, Vashisht Rishi was conspicuously absent from the assembly of saints. As he was the *'Kul Guru'* (family priest), Lord Rama directed Laxmana and Shringee Rishi to bring Rishi Vashisht to Ayodhya. Shringee Rishi and Laxmana found Rishi Vashisht meditating at the present site. As the area was at that time under deep snow, Rishi Vashisht asked Laxmana to release an *'agni ban'* (fire guided arrows) on the ground. Following which hot water gushed out enabling Shringee Rishi and Laxmana to have a hot bath. The hot water has been flowing ever since. To keep up the sanctity of the shrine the gods and goddesses of Kullu valley come to the Vashisht spring to have a bath, while Rishi Vashisht himself bathes in the scared waters of icy, 'Bhrigu lake'.

Jeori : There are also hot water springs at Jeori in Kinnaur district, situated on the right bank of Unu Nallah, beyond Rampur-Bushahr on Hindustan – Tibet Road. Besides the above mentioned hot water springs there are also few well known water falls and Kund (Springs) in Himachal Pradesh. They are *Rahla Water falls* near Manali in Kullu district; Satdhara water spring near Panjpulla in Chamba district; *Dhanchho* water falls, near Bharmaur in Chamba district, *Kalika Kund* at Man in Chamba district, *Chadwick falls* near Summer Hill in Shimla district and Bhagsunag water falls near Macleodganj in district Kangra. In Kangra valley there are a good number of hot water springs containing a good quantity of salt and iodine. Two springs, one at *Kopra* (near Nadaun) and other at *Jawalamukhi* on the bank of river Beas were discovered on 10th Dec. 1854. There is also a spring at *Lunani*. The *Salol* spring in the Kangra valley, was discovered by the then chief medical officer of Kangra, captain A. Colman. In the plum valley there is a spring near Baijnath.

GLACIERS

A glacier is a body of ice that originates on land by the recrystallization of snow under definite condition : it needs (a) a distinct area where more snow or ice usually accumulates than what melts – the accumulation zone, (b) another distinct area where more snow or ice usually melts or Wastes than what accumulates-the ablation zone and (c) a slow transfer (by creep) of the ice mass from the first region to the second. In the accumulation zone, even at the peak of summer the temperature is too low to melt all the snow and even some ice. The line separating accumulation and ablation zone is called the equilibrium line. The terminus of the glacier or the snow represents the lowest point, where ice can survive. Sometimes water flows down from the snow of the glacier to form a lake down stream.

Glaciers vary widely in forms and characteristics. The major morphological types include (i) the cliff and the cirque glaciers, (ii) the valley glaciers and

(iii) the continental ice sheets. The glaciers in the Himalayas, the Scandinavia, the Alps and the Americas fall in the category of the temperate glaciers. In the temperate glaciers, the temperatures are not much below the melting point of ice, except in winter, when the top layer may be frozen to a depths of ten metres. Besides direct precipitation, in the Himalayas, avalanches also form an important source of snow deposition because of the steepness of the hills. Also the Himalayan glaciers are at much higher altitudes compared to many others, such as Alpine glaciers, because the Himalayas, being at lower latitude, are warmer. The perennial snow line in the Indian Himalayas ranges from an altitude of about 4,300 met. in the West to 5,600 mets. in the East; though this line may change from year to year even for individual glaciers.

Glaciers, including the huge Greeland and Antarctica ice sheets, contain more than three-quarters of the world's fresh water. The fresh water from the Himalayan glaciers has a special significance for India. Glaciers are important source of water for the Northern rivers, most of which have large catchment areas thick with glaciers. During the monsoon, the rains feed these rivers and in the winter ground water sustains them, but in the lean period of summer most of their water comes from melting snow and glaciers, that is why the Northern rivers are perennial, unlike peninsular rivers.

The Himalayas which have nearly 15,000 glaciers – are one of the largest continental areas under ice. It is estimated that about 33,000 square kilometres constituting about 17 per cent of the Himalayas and 16,000 square kilometres amounting to nearly 37 per cent of the Karakoram are ice-clad. An average Himalayan glacier has a capacity of about a tenth of a cubic kilometre, but even a medium glacier can provide enough water to fill a large dam like Bhakra, which has a capacity of about 8 cubic kilometers. And a large glacier like Gangotri can fill it three times. There is very little information pertaining to the Himalayan glaciers and their dynamics. We have hardly any information of how much water Indian rivers get from snow, rain, groundwater or glacier melt in different seasons.

The glaciers world over are shrinking. In fact, the recession of glaciers began a few centuries ago. Even pilgrims trekking to snow covered Himalayas bring fresh corroboration of this worldwide trend. Indeed, if the ice-sheets melt, the sea level would rise, inundating low lying coastal areas.

There are several techniques used in studying glacier dynamics. These include methods of dating glacier ice, mapping and mass balance studies.

Receding glaciers have behind unconsolidated debris that may become the source material for landslides. The melting seasons of glacier coincides with the arrival of monsoon. In river basins where monsoon are weak, the melt water acts as a substitute for the precipitation. However in those basins where there is an ample rainfall from the monsoon, the melt water adds to the flow of river and causes floods. In many glaciated areas, as soon as the sun rises, the level of the melted water in the streams rises and leads to flash

floods during mid day. This is a very common phenomenon in the glaciers of Himachal Pradesh and Kashmir. In Himachal Pradesh the following glaciers are prominently known – Bara Shigri, Bhadal, Chandra Nahan, Gora, Chandra Bhaga, Nela, Beas Kund, Dudhon and Parbati, Mukkila and Miyar, Perad etc.

Glaciers in local language are known as *"Shigri"*. There are four major concentration of glaciers in Himachal Pradesh ; namely (i) Bara Banghal, lying amidst Kullu, Kangra, Chamba and Lahaul valleys, feeding the river Ravi, (ii) near the tri-junction of Kullu, Spiti and Kinnaur ; feeding the tributaries of the Beas and Satluj and (iii) in the zone of Lahaul – Spiti and Kullu valleys, feeding glacial tributaries of the Beas river,

Bara Shigri, is the largest glacier in Himachal Pradesh, located in the Chandra valley of Lahaul and feeding the river Chenab. It is about 3 km wide and 25 km long. It is tenanted in a cirque on the middle slopes of the main Himalayan range. Small tributary glaciers feed the trunk glacier. High mountains surround Bara Shigri glacier from three sides. The entire tract is devoid of vegetative cover. It is said that in the year 1936 this glacier caused a great havoc in Chandra valley and formed a large lake known as Chandertal. This glacier was conquered in 1956 by all women mountaineers, in 1958 by Stephenson and in 1970 by Major Baljit Singh who trekked it successfully. In 1957 Geological Survey of India undertook a study of this glacier and for this purpose G.N.Dutt and F.Ahmed were deputed.

The other prominent glacier of Chandra valley in Lahaul are – Chhota Shigri, Pacha, Kulti, Shipting, Ding Karmo, Tapn, Gyephang, Shili, Bolunag and Shamundri. The Gyephang glacier is named after the supreme Gyephang deity of Lahaul valley which had temple at Sarahan. The Gyephang peak most well known is shaped somewhat like Matterhorn in Switzerland is snow clad throughout the year. The local fanatics considered it the Manimahesh of Lahaul. Kulti glacier is near Koksar. The Milang glacier to the North of Kulti is located between Darcha and Khekrar. Taragiri glacier is also located near Milang glacier. The Milang glacier was first climbed by the National Union of Students Expedition in 1939.

Bhadal Glacier is located on the South-Western slopes of the Pir Panjal range in the Bara Banghal area of Kangra district of Himachal Pradesh. The river Bhadal is fed by this glacier, which is one of main tributaries of the river Ravi. The surface of this glacier is strewn with boulders and other glacier deposits. Heavy snowfall in winter causes a rapid expansion of this glacier while in summer this is visited by migratory graziers.

Chandra Glacier : It is located on the slopes of the main Himalaya in the Lahaul-Spiti district of Himachal Pradesh. This glacier is responsible for forming Chanderlal lake and has originally separated from Bara Shigri glacier. It feeds the river Chandra, which along with Bhaga forms the Chenab.

Bhaga Glacier : It is located on the slopes of the main Himalayan range in Lahaul area of Himachal Pradesh. The river Bhaga originates from this

glacier. High snow clad peaks surround this glacier on all sides. Bhaga glacier can be approached via Koksar and Tandi in Lahaul-Spiti district. It is 25 km long. The main glacier in Pattan valley are Shila, Kugti, Lainghar, Doksha and Nilkant. The important glacier of the Bhaga valley are Milang, Mukkila, Lady of keylong and Gangstang.

Chandra Nahan : Chandra Nahan glacier is located on the South-Eastern slopes of the main Himalaya in the area to the North-West of Rohru in Himachal Pradesh. The river Pabbar is fed by this glacier. Minor tributary glaciers join the trunk glacier. It has carved a depression and in it lies the Chandra Nahan lake. The glacier is surrounded by high rising peaks, having elevations about 6,000 meters.

The lady of Keylong : Glacier is situated at an altitude of about 6061 mts. which can be seen from Keylong and is very popular among visitors. It was named so by 'Lady Elashainghday' about a century ago during British Raj. It remains snow covered round the year. But in the middle, there is seen a dark bare patch that looks like the figure of a woman, walking with a load on her back. Geological Survey of India has also recorded it as the 'LADY OF KEYLONG'.

Gora Glacier : The glacier is tenanted on the South-facing slopes of the main Himalayan range of Himachal Pradesh. Gora glacier has receded in the recent past due to a negative mass balance.

Mukkila Glacier : The Mukkila glacier of Bhaga valley is situated at the height of about 6478 mts.

Sonapani : It is only about five and half km. from the confluence of Kulti Nala and has been surveyed twice. First in 1906 by Walker and Pascoe and second time in 1957 by Kurion and Munshi from the Geological Survey of India. Sonapani glacier is visible from the Rohtang Pass.

Dudhon and Parbati : These glaciers are located in district Kullu having length of 15 km each. They feed the river Parbati.

Perad Glacier : The Perad Glacier is a small, easily accessible near Putiruni, which in local dialect means broken rock, that has a nice cave too.

Miyar Glacier : is 12 km long in Lahaul area, feeding the river Miyar.

Beas Kund : This glacier is the feeder of the river Beas and is located on the South facing, slopes of the towering Pir Panjal near the world famous Rohtang pass.

Himalayan glaciers that feed the Chenab and Beas valleys are alive and kicking, and may "ring in an era of slight cooling". Reason: The longest glacier, *Mayar*, and the largest glacier, *Bara Shigri*, and the monsoon-fed *Parbati glacier* have been receiving "better snowfall" for the past years and have stabilised. Contrary to popular belief, snowfall in the Himalayas, in fact, has been on the rise and avalanches can be seen near the Chandra-Bhaga-Mayar rivers in June. The major glaciers in this part of the Himalayas have shown a positive trend and it bodes well for hydropower projects and farmers in the

region. The snowfall in 2010-11 was the heaviest since 1979 in the Mayar-Chandra valley. "It was not dry snow, but was heavy with moisture content that improves the formation of glaciers".

However, its impact on glaciers will be visible after 10 years as a glacier's "response time is more then 10 years". A team of Geomorphologist studied four major glaciers-Manthora, Karpat, Ulthampu and Tharong in the Mayar valley in May 2011, and found that the first two have stabilised and, in fact, Manthora has increased in size. "However, the last two have reduced, but Ulthampu is a hanging glacier and does not matter much".

The Mayar glacier is the longest and it has shrunk by just 120 m since 1975. "However, the snowfall has improved during the past years and is bound to have an impact on the ice cover. Similarly, the Bara Shigri glacier, which has the largest ice cover - 192 sq km - in the Himalayas, has witnessed no change so far. The 4-km-long Pin Parbati glacier in the Beas valley has been stable for years.

The scientists say that climate change has shown a cyclic change after 27 years, alternating between "slight global cooling and slight global warming". "The trend since 2008 is towards "slight cooling". But we need another 30 years to draw a conclusion on climate change".

On the other hand, the Snow and Avalanche Establishment (SASE) Observes that the snowfall in the Bhaga valley at Pastsio and the Beas valley at Dhundi has increased during the past years. There are many other small and medium sized glacier in the state. Some of them are - Tichu Glacier, Sara Umga Glacier, South Dakka Glacier, North Glacier, Chandi-Ka- Glacier, Sammuder Tapa Glacier, Taragiri Glacier, Rai Ghar Glacier, Bhadal Glacier, Tapni Lahuni Glacier, Sili Laluni Glacier, Shan Glacier, Tal Glacier, Shipting Glacier etc. etc.

PROMINENT VALLEYS

Valleys are the important feature of Himachal Pradesh. Physiographically they are the places where human civilization has flourished in this mountainous region. Some of the important valleys found in Himachal Pradesh are given below:

Satluj Valley

A long valley has been formed by the Satluj river from Shipki to Bilaspur. The river enters Indian territory near Shipki. This river has cut across the Dhauladhar, Pir Panjal, main Himalaya and Zanskar ranges. The town of Bilaspur, Rampur and Bhaba are located along the Satluj river in this valley. The major landslides in the geologically fragile terrain of the Sutlej basin have been included in the "red list" under the integrated catchment area treatment plan to pave the way for special technical interventions required for stabilization. The Pune-based Nayak Environment Research Institute which prepared the plan in 2011 for catchment of the river upstream Kol Dam

identified 181 major landslides in the catchment area spread over 20,000 sq km. A Red book was prepared in which technical interventions of the sliding strata was given in detail for various major landslides.

The main objective of adopting a focused approach to deal with landslides is to arrest the ever-increasing level of silt in the river which frequently forces power projects like the 1,500-MW Nathpa Jhakri to shutdown. The landslides hasten the process of soil erosion and contribute maximum silt. The emphasis of the catchment area treatment plans implemented by the Forest Department is one bioengineering treatment, mainly there are a number of permanent land slide points which will require techniques like soil nailing, rock bolting, and tieback walls for stabilization. Such works could be assigned to specialized construction agencies. Once the landslide are tackled, the level of silt in the river will be reduced considerably.

In the rest of the catchment, the degraded areas will be treated through bioengineering works and to provide a lasting solution to the problem of soil erosion measures like change in land use switch over to environment- friendly crop system, plantation of most suitable forest species and other initiatives will be undertaken. The plan will help promote sustainable livelihoods, improve water retention and facilitate "Payment for environment services" to raise stakes of the local community.

Kiarda-dun Valley Also Paonta Valley

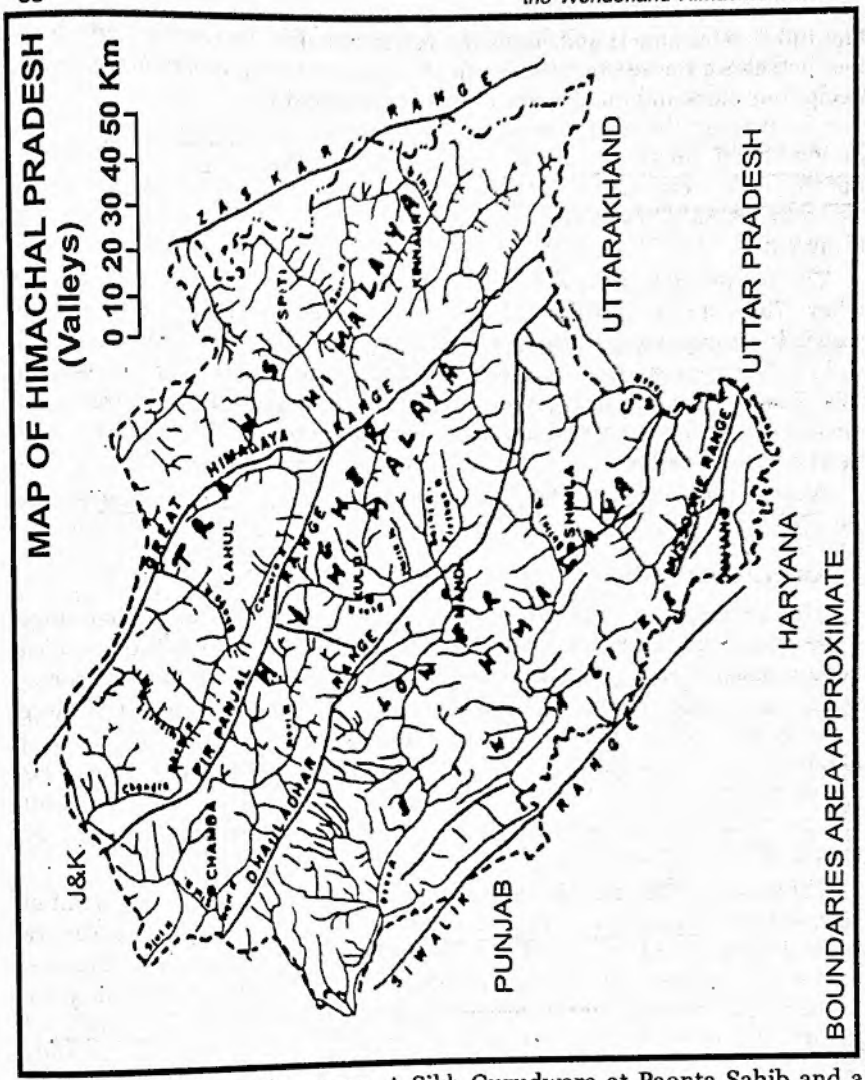
This valley is situated in the South-Eastern corner of the state. It is also known as *'Paonta valley'* after the town which lies in the valley. This is located in the Markanda and Dharti ranges. Jamuna river separates it from Dehra Dun. For broader understanding the valley, Kiarda-dun may be divided into three *district* tracts:

(a) The tract which consists the Neli Khera and the adjoining hills of the lower Dharti on the North of the Bata, East of Jamun Khala, West of Tila Gharib Nath, and South of Rajban which indeed may be regarded as included in it as it is a plain area.

(b) The Par-dun tract, which is surrounded by hills lies near Majra village. This waste forest, though the terrain shows that it was once cultivated and was a fertile tract.

(c) The Dun proper which lies between the Yamuna and the lower parts of Dharti range and Poka hills and is partially watered by the Giri and the Bata streams.

A greater part of Kiarda-dun valley which is plain falls within the *Cis-Giri* division and a very small part in a corner spreading across the Giri falls into the trans-Giri division. Kiarda-dun valley is very fertile as it is watered by Giri and Bata rivers. Till a century back this valley was a dense forest, inhabited by wild beasts such as tigers and elephants. It was only during the period of Raja Shamsher Parkash that people settled in it. Wheat, maize, ginger, millet and



sugarcane are the major crops. A Sikh Gurudwara at Paonta Sahib and a Ram Mandir are the two famous religious places in this valley. Now Paonta has fastly emerged as an industrial town. The people of this valley are well off. Adjoining to the Kiarda valley is the Dun and Sproon valleys of Solan district, mostly flat and fertile and cultivation of cereals and off season vegetables is extensively practised.

Kullu Valley

This is a broad open valley formed by the Beas river between Mandi and Larji. This valley is famous for the beauty and its majestic hills covered with

pine and Deodar forests and sprawling apple orchards. The course of the Beas river presents a succession of magnificent scenery, including cataracts, gorges, precipitous cliffs and mountains, clad with forests of Deodar, towering above trees of Pine on the lower rocky ridges. Kullu valley is sandwiched between the Pir Panjal, lower Himalayan and great Himalayan ranges. It is believed that this valley was once a vast lake. This valley is 75 km. in length and about two to four kms in width and ends near famous Rohtang pass, 25 km. North of Manali.

The towns of Mandi, Kullu, Bhuntar, Manali and Shamshi lie in this valley. The climate of Kullu valley is healthy and delightful and has little snowfall in comparison to the Lahaul and high Shimla ranges. The people of Kullu valley are very laborious and skilful than those of Shimla and Kangra hills. They have a naturally joyous temperament, hilarity, fun and free play, particularly during fairs and festivals. They are very fond of ornaments and multi-coloured clothes.

Naggar Castle, Nehru Kund, Roerich Art Gallery, Hidimba Temple and hot water springs are the main attraction of this valley.

Kangra Valley

This is an extensive dun-type valley located between the Dhauladhar range in the North and the Shivalik hills in the South. It ranges from West to East rising gradually from Shahpur to Baijnath and Palampur. Many visitors and writers have made references and the people of this valley are beautiful. Here in the Kangra valley, coupled with the beauty of landscape is the beauty of humanity. In this valley, we do find the Kangra paintings known for their ageless beauty, in which human love has been represented in line and colour with great delicacy and which continue to throb with passion even after the passing of two centuries.

The Kangra valley has also been found important from historical point of view, with the discovery of Paleolithic hand tools in the area. The Kangra valley is dotted with places of tourist interest, old forts, ancient temples, picturesque villages and side valleys. The important towns of this valley are Baijnath, Palampur, Kangra, Nurpur and Dharamshala. Shoba Singh Art Gallery (Andretta) Shiva temple (Baijnath), Tibetan government in exile (Mcleodganj), Chamunda Mandir, Bajreshwari temple and Tapovan (Sandeepani Himalaya) are the famous attractions of Kangra valley.

The Bara Banghal Valley

It is adjoining to the Kangra valley and lies between the Dhauladhar and Pir Panjal ranges. It is partly in Kangra and partly in Chamba district. The river Ravi rises from the slopes of this valley.

Balh Valley

This is also known as *Sundernagar valley* and is broad open dun type valley

between an off shoot of the Shimla Ridge in the North and Shivalik hills in the South. The valley stretches from Gutker in the North to Sundernagar in the South, Baggi in the East and Gumma in the West. Suketi Khad (stream) divides this valley roughly into two parts. The soil found in this valley is loam in texture and light grey to brown in colour. The main crops are wheat, maize, sugarcane, ginger and paddy. To promote mixed farming, dairying, animal husbandry, vegetable cultivation and horticulture, manuring and soil conservation Indo-German agriculture project was started in this valley in November 1962.

Chamba Valley

This is also known as *Ravi Valley.* Although this valley is quite unexposed, but now the means of communication have made inroads into the interior parts of this valley. The scenery is of a picturesque and varied character presenting many delightful sights. In the lower parts, the trees grown are wild olive, pomegranate and fig trees mingling with the *acacia, shisam, pipal* and some other trees. Small village and hamlets extending over the landscape presents a beautiful picture to the visitor.

On the mountain slopes the fields are usually small in size and are arranged in terraces, the lower border of each being formed by a rough wall to make the ground more level for ploughing. In most parts of the Chamba valley, under 2500 mts. only two crops are reaped per year. There are rice fields in the lower level, with maize, wheat, barley and other cereals high up. Northern mountain slopes are covered with forests, while Southern are often quite bare. The Chamba valley is famous for medicinal herbs and varieties of flowers. This valley is fairly populated. The people here are very handsome, hardworking and honest. The important towns located in this valley are Chamba, Bharmaur, Dalhousie and Khajjiar. Adjoining to the Chamba valley is the Pangi valley, extending along the Chenab river as it cuts through the Pir Panjal and off shoots of the main Himalayan ranges. This is one of the remotest and most beautiful tracts of the Western Himalayas.

Lahaul and Spiti Valleys

The Lahaul valley lies to the North of the Pir Panjal and main Himalayan ranges. It is made up of the rivers Chandra and Bhaga till Tandi and Chenab from Tandi to Udaipur, downstream of which lies the famous Pangi valley. The Spiti valley has been formed by the Spiti river. It is situated between the main Himalayan and Zanskar ranges. Kaza a small town is located in the Spiti valley. The Lahaul and Spiti valleys surrounded by mountains with elevations ranging from 3000 to 6500 metres above the mean sea level. This valley is famous for high snowfall and severe winter.

The people of Lahaul valley are cheerful and of kind disposition. They are superstitious, credulous, industrious and honest. The land in Lahaul valley is quite fertile and extensively used for off season vegetables and seed potatoes. In comparison to Spiti, Lahaul valley has better irrigation facilities.

The crops grown here are barley and buck wheat. The area is quite famous for Bhuddist monasteries. Pin valley is the tributary of Spiti valley in the trans-Himalayan zone.

Baspa Valley AKA Sangla

This is also known as *'Sangla valley'* formed by Baspa river in Kinnaur. The altitude of this valley varies from 1830 metres at the confluence of the Baspa river with the Satluj and 3475 metres at the highest village of 'Chitkul'. The Baspa river flows in this valley for approximately ninety five kms. The valley is richly cultivated. This valley is famous for green pastures, flowers and fruit trees. At the head of the valley lies the lofty Chung Shakhago pass. Due to heavy snowfall, the upper ranges of this valley remain snow covered and so hardly any vegetation is grown. From Chitkul to Satluj lies the inhabited part of the valley.

The prominent vegetation found in the Baspa valley is deodars, blues pines, firs and silver birch in the upper zones. Baspa valley gets fair amount of monsoon rains and so has very good grassy land and alpine pastures. It opens into Satluj valley down stream of Tshong-Tong owing to the excellent climate and fertile landscape, the people in this valley are quite rich and prosperous.

Pabbar Valley AKA Rohru Valley

This is also known as *Rohru valley*, drained by the river Pabbar which originates from Chansal peak South of Kinnaur and its tributaries. The valley extends from Hatkoti upto Tikri at the base of Chansal. There are a great number of small *khads* (streams) passing though this valley and making the zig-zag shape of the valleys at various points. The important stream passing through this valley are Andhra Khad, Pejore and Shhikri streams. The altitude of the peaks in this valley varies from 1500 metres to 5000 metres.

The common trees grown in this valley are blue pine at lower elevations, spruce and silver-fir at the higher. During summer Pabbar valley is quite hot. The people of Pabbar valley are simple, hardworking and contended, fond of fairs and festivals, singing and dancing. Main crops grown in the valley are maize, barley, wheat, pulses, rice, potatoes and millets. In the recent past government has introduced plans for horticulture expansions. Pabbar river is famous for trout fish, which was introduced in this river by Mr. Glover a British Chief Conservators of forests in 1938-39.

Himachal Pradesh has been endowned with a number of peaks and passes some of them are mentioned below :-

PEAKS, ALTITUDE AND LOCATION

S. No.	Peak	Altitude to Mean Mean Sea Level (Mets.)	Location
1.	Cholang	3,270	Dhauladhar Range (Distt. Kangra)
2.	Shach	3,540	Kullu

3.	Choordhar	3,647	Shimla
4.	Narsing Tibba	3,730	Chamba
5.	Hargaran	3,850	Lahaul – Spiti
6.	Gauri Devi Ka Tibba	4,030	Chamba
7.	Patalsu	4,470	Kullu
8.	Ghoralantinu	4,760	Kullu-Kangra
9.	Pin Parbati	4,800	Kullu
10.	Inder Kila	4,940	Kullu
11.	Shringla	4,999	Lahaul – Spiti
12.	Murangla	5,060	Lahaul – Spiti
13.	Lachalungla	5,060	Lahaul – Spiti
14.	Thamsar	5,080	Chamba
15.	Srikhanda	5,182	Kullu
16.	Shitidhar	5,290	Kullu
17.	Umasila	5,294	-
18.	Raldang	5,499	Kinnaur
19.	Parangla	5,579	-
20.	Gushu	5,607	Kinnaur
21.	Saltu Da Par	5,650	Lahaul – Spiti
22.	Kailash	5,660	Bharmaur (Distt. Chamba)
23.	Pishu	5,672	Kinnaur
24.	Bara Kanda	5,860	Bharmaur (Distt. Chamba)
25.	Hanuman Tibba	5,860	Kullu – Kangra
26.	Maiwa Kandinoo	5,944	Kullu
27.	Pir Panjal	5,972	Chamba
28.	Solang	5,975	Kullu
29.	Deo Tibba	6,001	Kullu
30.	Gepang Goh	6,050	Lahaul – Spiti
31.	Mukar Beh	6,070	Lahaul – Spiti
32.	Shikar Beh	6,200	Lahaul – Spiti
33.	Indrasan	6,220	Kullu – Manali
34.	Shigrila	6,230	Lahaul – Spiti
35.	Phawarang	6,349	Kinnaur
36.	Gyephang	6,400	Lahaul – Spiti
37.	Dibibokri Pyramid	6,400	Kullu
38.	Jorkaden	6,473	Kinnaur
39.	Kinner Kailash	6,500	Kinnaur
40.	Mulkila	6,520	Lahaul – Spiti
41.	Manerang	6,597	Spiti
42.	Shipki	6,608	Kinnaur
43.	Leo-Pargial (Riwo Phargyul)	6,791	Kinnaur
44.	Shilla	7,025	Kinnaur (the highest)

MOUNTAIN PASSES IN HIMACHAL

Himachal Pradesh has a good number of mountain passes, which are center of attraction for various reasons. These are narrow passages and are of paramount importance when mountains are barriers against travel and trade. The utility of a Pass depends upon its elevation above lower land at either end, length of time in which it is free of snow, thus open to travel and the type of area it joins. Himachal pradesh is a wonderful land where one can pursue any adventure such as mountaineering, trekking, rock-climbing, skiing, hand-gliding, heli-skiing, water sports, (including white water sports), golfing, hunting, fishing and crossing of high Passes over one range to another etc. Some of the important Passes are discussed below:-

Baralacha Pass: The Baralacha Pass (Baralacha La) situated on Manali-Leh road, about 75 km from Keylong towards Leh, is at an elevation of 4890 mts. and nearly 8 km long. It is known the "pass with cross roads on summit" and the roads from Zanskar, Ladakh, Spiti and Lahaul meet on the top of it.

Bhaba Pass: It is located in Kinnaur district. To go across Bhaba Pass from Manali one is to go to Kaza over Rohtang Pass and Kunzum La first then to Attargo (3250 mts) by bus further to Mikkim (3658 mts), then and easy walk of 18 Km across Spiti river, then to Muth Jhulah (3811 mts) a 12 Km distance crossing Parahio river at Sagnam, further a normal climbing of 14 Km to Baldur (3963 mts) and finally walk to Pulti (3354 mts) a 14 Km distance having easy gradient to Bhaba Pass.

Cheni Pass: In Chamba region it is situated at an elevation afterwards becomes easy. Descent through Mindhal is easy. This village is known for a famous temple of Kali where a fair is held in August.

Darati Pass: It is situated at an elevation of 4720 meters in the Chamba region. From Chamba one has to move to Alyas (4300 mts) via Bhango (2450 mts). Here starts the steep climb of the Pass. To descend over grassy and moraine slopes to Tandi (2650 mts) one has to come down further to Udaipur which is known for Triloknath temple.

Hamta Pass: It is situated at an elevation of about 4270 mts. One has to go beyond Manali through Indrasan, Deo Tibba and Inder Killa climbing to its top. During descending one meets the historic cave 'Arjun Gufa' at Bhanara (2300 mts).

Kunjum Pass: Kunjum Pass provides the main approach to Spiti from Lahaul. The Spiti area is separated by the great kunjum Range from where the Spiti river originates. This Pass is situated at 60 km from Gramphoo towards Kaza on the Gramphoo-Kaza-Sumdo road. Shigri peak in all its grandeur is seen right in front from kunjum pass. Local people have built a Goddess Durga temple on the Pass now. For crossing, it closes earlier and open later than Rohtang. Located at 4520 mts elevation.

Manirang Pass: To cross Manirang Pass the Manessar Pass (3949 mts.)

located above the confluence of Ropa and Chuktayanjan rivulets, has to be crossed while walking 12 km distance from Ropa (2925 mts) to Panktil (4000 mts.), beyond Kalpa. One has to go further through Sumdo Thach (ground) till one reaches the difficult climbing to the very base of manirang Pass from Pomachan (3933 mts) to Ramkali (4421 mts), a distance of 10 km. From Ramkali traverse through the steep gully, a difficult going to reach the very zenith of this Pass.

Rohtang Pass: Rohtang Pass forms the main gateway between Lahaul Valley and the rest of the Southern area of Kullu-Manali. Rohtang is a famous Pass across the Pir Panjal range on the National Highway to Leh being the world's second highest road point. Though not very high, only 3978 mts. it is one of the most hazardous Passes anywhere. Due to the heavy toll of lives, it is notorious for its sudden blizzards and snow for 7-8 months in a year.

The first Englishman to reach the Rohtang Pass was Moorecraft who called it Ritanka Jot. In 1820 he took the mule path to reach it and quite accurately and scientifically had recorded the altitude (13300 ft.) of this mountain Pass. He was followed by a second expedition undertaken by Dr. J.G. Gerard, Lord Elgin the then Governor General crossed it twice on the same day in 1863. The former calculated its height 13000 ft., while the Survey of India recently has established its height 3955 mts (13050 ft.) above the msl.

Sach Pass: The most convenient route for trekking into the famous Pangi Valley in Chamba district is through the Sach Pass (4395 mts.) Killar having a helipad facility is 137 km from Chamba and could be reached through this Pass.

Shinghor Pass: This Pass too is approached from Alyas, lying beyond Dharamshala at an elevation of about 4310 mts. The route is very steep and waterless.

Tempola Pass: It is situated in the district of Lahaul and Spiti. One has to walk along Yoche nullaha to the base of this pass. To descend one has to pass by Khoksar village (3140 mts). From khoksar either return to keylong or to Spiti via kunzum Pass or may go to Manali via Rohtang Pass.

Waru Pass: It is between Dharamshala and Chamba at an elevation of abort 3870 mts It is very windy, rough and stiff Pass however many beautiful peaks are visible from its top.

PASSES, AND JOTS IN HIMACHAL

S. No.	Name of the Pass	Altitude to Mean Mean Sea Level (Mts.)	Location
1.	Basodan	2,400	Chamba – Bhattiyat
2.	Dulchi	2,788	Mandi – Kullu
3.	Bhubu	2,895	Joginder Nagar – Kullu
4.	Padri	3,050	Chamba – Jammu

5.	Jalori	3,135	Inner & Outer Seraj in Kullu
6.	Chauri	3,150	Chamba – Kangra
7.	Rashol Jot	3,230	Kullu
8.	Pajanund Galu	3,280	Mandi - Kullu
9.	Khauli Galu	3,440	Kullu
10.	Jalsu Ka Jot	3,450	Kangra – Chamba
11.	Chandrakhani Galu	3,600	Kullu
12.	Tainti Galu	3,600	Kullu
13.	Baleni Jot	3,730	Kangra – Chamba
14.	Gharhu Jot	3,730	Kullu
15.	Sari Galu	3,740	Kullu – Kangra
16.	Waru Pass	3,870	Kangra – Chamba
17.	Shibaling Pass	3,980	Kinnaur
18.	Rohtang Pass	3,978	Kullu – Lahaul
19.	Bherianga Pass	4,140	Kullu – Kangra
20.	Hamtah Jot Pass	4,270	Pir Panjal – Kullu – Spiti
21.	Singoor Pass	4,310	Kangra – Bharmaur
22.	Indrahar Pass	4,320	Kangra – Bharmaur
23.	Tori Jot	4,360	Kangra – Chamba
24.	Sach Pass	4,395	Chamba – Pangi
25.	Ranjcha Pass	4,400	Lahaul – Spiti
26.	Shipkila	4,500	Lahaul – Spiti
27.	Kunzam La	4,520	Lahaul – Spiti
28.	Shi Jot	4,530	Kullu
29.	Rangchi Galu	4,540	Kullu
30.	Tamsar Pass	4,572	Kangra – Bara Banghal
31.	Shinka Pass	4,575	Kinnaur – Gharwal
32.	BuruaPass (Buran Ghati)	4,578	Kinnaur – Garhwal
33.	Rupin Ghati	4,625	Kinnaur – Garhwal
34.	Talang Pass	4,640	Kangra – Chamba
35.	Kathikukri	4,640	Kullu – Kangra
36.	Gairu Jot	4,660	Kangra
37.	Drati Pass	4,720	Chamba – Pangi
38.	Kalicho	4,729	Lahaul – Bharmaur
39.	Khidala Galu	4,750	Chamba
40.	Nikhora Pass	4,750	Kangra – Bharmaur
41.	Animal Pass	4,880	Kullu
42.	Manali Pass	4,880	Manali – Kangra
43.	Bara Lachala	4,890	Pangi-Range, Lahaul,Bharmaur
44.	Temp La	4,930	Lahaul – Spiti (
45.	Chabia Pass	4,934	Pangi-Range, Lahaul,Bharmaur

46.	Mulari Jot	4,960	Lahaul
47.	Kugti Pass	4,961	Lahaul – Bharmaur
48.	Shipting	4,980	Bharmaur – Lahaul
49.	Taintu Ka Jot	5,000	Kullu – Kangra
50.	Sara Umga Pass	5,010	Kullu – Spiti
51.	Shakarof	5,022	Lahaul – Spiti
52.	Asha Gali	5,030	Kangra – Lahaul – Spiti
53.	Nalgaon Pass	5,030	Kinnaur – Gharwal
54.	Duggi Jot	5,060	Bharmaur – Lahaul
55.	Kamilaga Pass	5,151	Kinnaur – Gharwal
56.	Makori Jot	5,190	Kangra
57.	Lamkhaga Pass	5,284	Kinnaur – Gharwal
58.	Charang Pass	5,266	Kinnaur – Gharwal
59.	Pin Parbati	5,319	Kullu – Spiti
60.	Borsa Pass	5,360	Kinnaur – Gharwal
61.	Laluni Jot	5,440	Lahaul – Spiti
62.	Chobu Pass	-	Bharmaur – Lahaul – Spiti
63.	Bhim Ghasutri Jot	-	Kangra - Chamba

ENVIRONMENTAL CHALLENGES IN THE HIMACHAL HIMALAYA

"The Himalayas form the earth's highest mountain region, containing 9 of the 10 highest peaks in the world." A mountain that most people would recognize is Mount Everest. Like most mountains the Himalayas took millions of years to develop. Still today, the Himalayas are growing and changing. "The Himalayas forms three parallel zones: the Great Himalayas, the Middle Himalayas, and the Sub-Himalayas." One of the major problems with the Himalayas is deforestation. Most of the trees in the Sub-Himalayas have been cut for land and lumber. Even in the Middle Himalayas most of the trees are cut down. At least the trees that are accessible are cut down. Because of the deforestation, other problems have arisen. "Where increased demand for firewood, extensive tree trimming in order to feed livestock, and construction of roads in the border regions have increased the destruction rate of forests". Things like soil erosion and landslides are common now. One of the causes of landslides is the construction of roads. Constructing the roads involves blowing up chunks of the mountain to make a way for the road. This causes unbalanced rock structures. Thus, causing landslides.

Mountains are the spectacular creation of crustal deformation of the planet earth. The Himalayan range furnishes an outstanding example of this mode of formation. The Himalayas constitute the highest mountain system of the world. They are typically tectonic in origin, having been uplifted during tertiary times from the bed of the great Mediterranean sea, the 'TETHYS'. The Himalayas took probably several million years to attain their present height.

These uplift movements have not yet ceased for this region and it is still unstable and susceptible to earthquakes. During the slow process of mountain formation by the folding and upheaval of the rock beds, the old rivers keep very much to their own channels and hence are seen to cut across these mighty ranges. From the foothills the Himalayas rise rapidly Northwards to cover 8,000 mets. Within a short distance, the heights are covered with perpetual snow which feed the valley glacier, but the greater part of the Himalayas lies below the snow line and is dissected by fluvial erosion.

The Himalayas have exercised a great influence on the environmental conditions of India and the people living in it. It prevents the monsoon winds to cross over to Tibet and compels them to precipitate most of the moisture on the Indian side in the form of rain and snow. It has also acted as a formidable barrier range and prevented free migration of the fauna and flora of human culture across it. The complex geological history of these mighty mountains have contributed to the aggravating of the Earth's dynamic process of weathering, erosion, mass wastage, seismicity, vulcanicity etc. which affect and greatly modify the physiographic environment.

Crop husbandry, constituting 71 per cent of the working population, is mainly a subsistence level due to small size of land holdings, lack of irrigation facilities and low level of adoption of improved seeds and modern farming technology. However in irrigated valleys, cultivation of fruits, vegetables and other high value cash crops as in Himachal Pradesh and elsewhere has heralded a new era of economic development. Although Himachal Pradesh is today cited as a model of Hill development, the disproportionate development in different regions calls for a thorough introspection as to whether this growth is sustainable from the ecological view point or not.

The accelerated erosion of mountain slopes in the Himalayas is chiefly due to loss of protective vegetational cover which is estimated to be around 3.5 per cent against the desirable 60 per cent. Causes of deforestation include overgrazing of the natural grasslands, indiscriminate cultivation on steep slopes combined with poor agricultural practices and badly designed roads, felling of trees for domestic fuel and timber suppliers and livestock fodder etc. The incidence of grazing is 3 to 5 times of the supporting capacity. The construction of roads in the Himalayan terrain generates a vast quantity of debris. The movement of debris along the slopes of the mountains causes a great loss to the vegetation cover, blocks the vehicular traffic and dams the streams.

The rapid degradation of the Himalayan ecosystem is also posing a threat to the granary of the country located in the Indo-Gangetic basin. It is causing sporadic floods in one place and drought in other places. Conservation of the Himalayas means security of the *'food bowl'* of the country for meeting the demand of 1.25 billion population in the next millennium. Ecological problems in the mountains stem from the population increase whether it is the imbalancing of vegetational dynamics due to domestic or commercial needs or geo-disturbances accelerated by development activities. It is worthwhile to

examine the factors responsible for the ecological disaster brewing in the Himalayas so that strategies can be framed to check them.

It is for the people living in the plains to advocate the cause of mountain conservation or else their current property and their future will only turn into chapters of history. The buffer zones marked for domestic needs between cultivated lands and natural forests, have been badly degraded and people are now frequently trespassing the reserve forests. State forest departments should not be complacent with the percentage of forest area under their control. We need two-thirds of green cover in mountains as per our National Forest Policy 1988. Extraction of fuel wood from forests is an age old practice. In Himachal Pradesh alone, people are annually using 0.7 million cubic metres. At this pace we are not only miles away from the sustainable forest management but heading for a biological erosion.

The present demand for timber is 27 million cubic metres. TD rights are provided in Himachal Pradesh for meeting the domestic needs for construction of houses at nominal rates. These were fixed by the British at the end of 19th century, when the chargeable permit value was reasonably lower than the traded rate. Unfortunately, we are continuing with the same practice and plundering our wealth. This alone is not only a source of timber smuggling but also dissuading the people from participating in social forestry programme.

On an average, floods annually affect an area of about 8.0 million hectares of the Gangetic plain including some 3.5 million hectares of cropped land. The destruction of natural vegetable cover causes the loss to the top soil. It is virtually irreplaceable and takes nature 1,000 years to build 2.5 cm. top soil. Annual loss of top soil erosion in India is estimated to be around 20,000 crore.

Till now soil erosion was the major concern of the conservationists but with the advocation of bio-diversity, any erosion in genetic wealth has to be taken seriously. The manner in which the new trade of herbal collection has swelled in recent years is another serious issue. Drug plants are collected in an unscientific manner and forest floors are being swept by unscrupulous agencies. On the one hand, it is depletion of revenue and, on the other, this mismanaged trade is endangering proper growth of herbs. Many species have already reached the red list and many more are on the way. The setting up of a corporation of medicinal and aromatic plants seems to be the only plausible solution.

Uncontrolled grazing, forest fires and encroachments followed by illicit felling are some of the other factors responsible for the depletion of forest cover. According to a conservative estimate, in five to seven years time about 0.20 million hectare of the forest area in the Himalaya gets degraded and becomes ineffective to discharge its ameliorative function. A shift in land use pattern from traditional crops to horticulture crops is fast changing the scenario of hill agriculture. For example, in Himachal Himalayas where the total area under fruit farming was merely 792 hectare during 1950-51. It increased to 202 thousand hectare during 1997-98 and is continuously rising. Similarly,

production of fruits increased from 1200 MT during 1950-51 to 351 thousand metric tons in 1996-97. It is alleged that illicit encroachments of forests have also contributed towards this expansion. In the subsequent years there is continuous increase in the area as well as in production. The area under fruits in 2000-01 was 217 thousand hectares and production 428.03MT, in 2010-11 211 thousand hectares and production 372.82 MT and in 2013 the area went upto 1064 thousand hectare and production 828.31MT.

Without human intervention, soil erosion is usually very slow. But when unsuited land use patterns and farming techniques are adopted, the state of land deteriorates. In case correct crops, farming, forestry and other improved land use techniques are adopted, the erosion stops and the yield increases manifold. The rapid expansion of apple cultivation in Himachal Pradesh and tea cultivation in the East are cited as factors which have led to massive deforestation. This conflict between Ecology and Economy is undoubtedly a biotic manifestation in the otherwise fragile mountain ecosystem. The solution of these eco system issues is a prerequisite for attaining ecological stability.

An increase in population would naturally lead to rapid urbanization. According to an estimate, the construction of roads alone lead to displacing of 2650 million cubic metres of debris by landslides and rock falls in the Himalayan region. About 4,000 kms of roads constructed annually are accelerating hill slope instability, deforestation, soil erosion and pollution of water and air. Mining is another factor which is eroding hill slopes.

The environmental problems related to mining are pollution of water and air, land degradation, noise vibrations and extinction of rare and strategic mineral resources. The mining operations have eroded the hill sides, destroyed leaf mould-a valuable organic fertilizer-polluted seasonal streams and caused agricultural production to plummet by 50 per cent. A study undertaken around the Rajban cement factory Paonta showed that the agro production was reduced by 60 per cent. At one time, the lime stone dust particles from the quarries and factories in the Paonta valley was measured at 360 micrograms per cubic meter as against the safe level of 100.

Construction of dams over hill river to meet the ever increasing demand of hydel power generation and irrigation of the plains, has been another holocaust. These projects are causing the problems of flash floods, destruction of valleys and the problems of rehabilitation of the oustees. The problem of human rehabilitation are more social, psychological and cultural than technical.

The tragic incident of August 11, 1997 when Andhra river in district Shimla swept away the Chirgaon village and approximately 500 people were killed was the result of human interferences in the natural processes. In Himachal Pradesh natural hazards cast their shadow over human life. Each year valuable top soil erodes and gets washed away causing massive landslides, loss of human life and destruction of property.

It is difficult to prevent natural hazards but their intensity can be reduced by taking appropriate steps. In order to improve and regenerate degraded hill environment, scientific approach involving hazard zone mapping and banning engineering development activities in such zones, drainage control and dewatering measures, protection of slopes through vegetation, modification of slopes where necessary application of engineering technology and improved agronomic practices should be carried on priority basis.

The ecological balance can be maintained and improved by reforestation, checking the gully erosion, soil erosion, checking the legal and illegal felling, by checking the frequency of floods, proper land use methods and by building the bunds to control the surface runoff which in turn is responsible for soil erosion, deforestation and landslides. Both centre and state government should enact laws to stop cutting of the trees and installation of new cement factories, industries, stone crushers and thermal power plants in the hilly areas. These greatly accelerate the pollutants and disturb the ecological balance of the Himalayas. In the past years pollution has grown tremendously in Himachal Pradesh.

TACKLING CLIMATE CHANGE IN THE HIMALAYAS: The experts on Himalayan ecology advocate a complete switch over to green technology, stopping of carbon emission on snow and undertaking a comprehensive study of representative glaciers to mitigate climate change in the Himalayas. A long-term mitigation strategy, involving local communities, is needed to combat climate change in the Himalayas.

Since the winter temperature is rising in the Himalayas, there is an urgent need for reducing the "concentration of carbon soot particles over snow", emitted by the ever-increasing traffic in the Himalayas. "We need to extend the snow cover and the duration of the winters as long as possible," There is "an urgent need to take up a holistic study of representative glaciers in the region to understand their response to climate change. The Himalayas are a source of fresh surface water. "We need to pool in efforts to understand all aspects of cryosphere and its impact on humanity at large. This can be done by setting up an integrated institute of cryosphere in the country."

TREKKING ROUTES IN HIMACHAL PRADESH

Himachal is a part of the Lower Himalayas and this part makes India the ultimate trekking destination. Other than Himachal Pradesh the Himalayan regions provide several trekking routes such as Srinagar and Pahalgam being good starting points for the Kashmir Valley and beyond the Leh being the ideal starting point in Ladakh. The hill regions of Garhwal and Kumaun provide good treks to the source of the Ganga, Joshimath and the famous *Valley of Flowers* in Uttar Pradesh. Sikkim is excellent for trekking with Yuksam being the base camp for more treks in the Western part of the State. In West Bengal, the main trekking routes are from Darjeeling onwards to distant places like Phalut so on and so forth. And in Himachal Pradesh several treks commences

from Shimla, Dharmashala, and Dalhousie to numerous destinations.

Important Trekking Routes are:

—Shimla-Churdhar (via Rohru, Ranahat, Hripurdhar)
—Shimla to Churdhar via Fagu, Neripul, Pul Bahal)
—Tattapani (via Tara Devi and Chail)
—Shimla to Shali Peak
—Shimla to Rohru (via Hatkoti)
—Shimla to Mandi (via Tattapani)
—Shimla to Manali (via Jalori Pass)
—Shimla to Manali (via Bashleo Pass)
—Kulu-Manali
—Manali to Around Three Sacred Lakes
—Manali to Kalath (via Thanpari Tibba)
—Trek Four Passes and Two Valleys From Manali
—Manali to Leh (via Shingola and Padam)
—Manali to Bhrigu Lake
—Hanuman Tibba Circuit
—Manali to Bhanara
—Manali to Manikaran
—Manali to Shimla (Trekking Spiti Valley)
—Manali to Udaipur (via Gompa Trail)
—Chamba-Dalhousie
—Dalhousie to Manali (Over Sach Pass)
—Dalhousie to Jammu (Through Bhandal Valley)
—Chamba to Mani Mahesh (Chhari Yatra)
—Nahan to Naura (Through Wild Life Sanctuary)
—Nahan to Shimla (via Churdhar, Neripul)
—Nahan to Mussoorie (Uttrakhand)
—Nahan to Shimla (via Chail)
—Kalpa to Karchham (Kinner Kailash Parikarama, 'Circuit')

On 22 June 1999 the state government under its notification PER (AP-C) (19)-1/1 1999 declared following areas as difficult and inaccessible. Kinnaur, Lahaul-Spiti, Bharmaur, Pangi, Tissa and Mehla Block of Chmaba, Shillai and Sangrah of Sirmaur, Chotta Banghal and Bara Banghal of Kangra, Thunag, Karsog, Balichowki, Nehri, Drang and Seraj of Mandi district, Rohru, Chirgaon, Dodra Kwar and Rampur of Shimla district and Banjar, Anni and Nirmand of Kullu district were treated as inaccessible in the government record from placement and transfer point of view.

But after 7 years in 2008, the state government re-notified the inaccessible

areas under its notification no. PER (AP-B) B (7) 1/2008 section 8 as tribal and inaccessible. These are - Lahaul-Spiti, Kinnaur, Pangi, Bharmaur, Dodra Kwar, Pandra Bees pargana of Rampur, Kathwar Korga circle of Kamrau tehsil of Sirmaur, Bhalag, Bhalona, Sangle Patwar circle of Renuka tehsil, Kota pab area of Shillai, Khanyag Bagra patwar circle of Karsog, Garagushani, Mathyani, Ghanyar, Thachi, Baghi, Somgarh, Khelnai patwar circle of Balichowki sub- tehsil, Jharwar, Kutgarh, Grama, Devgarh, Trafila, Ropa, Rathag, Silah, Badawani, Hastpur, Dhamrohar and Bhatehar patwar circle of Paddar tehsil, Cheyuni, Kalipar, Mangarh, Thach Bagra, North and South Bagru of Thunag tehsil and Batwara patwar circle of Sundernagar tehsil of Mandi district included in this category.

The areas excluded were Chhota Banghal of Kangra and Chaupal and Chirgaon of Shimla because these became easily accessible with the extension of roads network and bus service.

D.P Sood Commission: On 13th June 2011, Himachal government setup D.P Sood Commission to look in to the benami land deals in the state from 2003 to March 2011. The commission was setup under the commission enquiry act 1952 sec. (3) sub. sec. (1). The one member commission looked into the violation of HP Land and Tenancy Reforms Act 1972, sec. 118. Later on the jurisdiction of Act was also extended to HP Apartment and Property Regulation Act 2005, and its clause pertaining to the violation of the legality of the essentiality certificate. The commission submitted its interim report on 28th March 2012 to the state chief secretary Ms. Rajwant Snadhu, 147 page report contained revolutionary recommendations. The final report was submitted on 29th May 2012, in which it was suggested to cancel 49 land deal and on 34 punitive action should be taken.

SMOKE FREE HIMACHAL

Himachal earned the distinction of becoming the first state in the country declared smoke free in 2013 with a compliance of 84.52 per cent, based on a scientific technical survey conducted as per international standards. However, the fact that 60 per cent of the youth in Himachal in the age group 20 to 34 years smoke, as compared to the national figure of 39.3 per cent, is a matter of grave concern. The fact that on overwhelming number of 21 per cent youth in the state, get hooked to smoking when they are still in school or college is even more worrisome.

As per a smoke-free compliance arrived at jointly by the Department of Community Medicine of the Indira Gandhi Medical College (IGMC) and the Population Research Centre at Himachal Pradesh University, Bilaspur followed by Shimla have a compliance percentage of 92.76 and 92.17 per cent. "To be declared a smoke free state, the compliance has to be above 80 per cent and the average for the entire state was worked out at 85.42 per cent." The compliance was found to be the highest in educational places at 93.14 per cent, followed by 91.10 in health institutions and 97.83 in offices with the

average for the state being 85.42 per cent.

As far as districts are concerned, Kangra with a low of 80.17 per cent has the worst compliance followed by Chamba being a close second at 80.30 per cent, Hamirpur at 80.86 per cent, Sirmaur at 81.06 per cent, and Una at 82.95 per cent. The urban areas of the state have a slightly better compliance with regard to nonsmoking at 51 per cent as compared to 49 per cent in rural areas. As per the compliance of different indicators under Section 4 of the cigarette and other Tobacco Products (Prohibition and Advertisement and Regulation of Trade and Commerce, Production, Supply and Distribution) Act, 2003, the non-availability of smoking aids like matchboxes and lighters stand at 94 per cent and status of display of no smoking signages at 71 per cent.

District rank as per compliance survey

District	Percentage	District	Percentage
Bilaspur	92.76	Una	82.95
Shimla	92.17	Sirmaur	81.06
Mandi	91.23	Hamirpur	80.8
Kullu	88.46	Chamba	80.30
Lahaul-Spiti	87.43	Kangra	80.17
Solan	85.19	HP (Average)	85.42

Biting Reality: Notwithstanding that HP is declared a smoke-free state, the harsh reality is that there is 83 per cent smoking within the confines of home. It affects 79 per cent passive or indirect smokers, who are women and children, often infants. As such, the thrust now should be on discouraging passive smoking so that it does not affect the health of nonsmokers.

2

THE PEOPLE

"Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma - which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most important, have the courage to follow your heart and intuition."

-Steve Jobs

The creation of Himachal Pradesh as a separate administrative entity was not a mere formality supported by the demand of economic development, but more of an ethical and cultural identity of the people occupying the region. From cultural point of view Himachal Pradesh can broadly be classified into two distinctive zones. One is inhabited by those tribes or semi-nomadic, semi-agricultural and semi-pastoral people living in the great Himalayas in the district of Lahaul-Spiti, Kinnaur, upper Shimla, upper Kullu, interior of Sirmaur, Pangi division of Chamba and remote parts of Kangra district. The people of these areas are admixture of the Indo-Aryan or Mongolian races. (These are Kinner of Kinnauras, Lahulas, Gaddis, Jads (Lambas,Khampas and Bhots or Bhods) Pangwalas and Swanglas).

The other is outer Himalayas or Shivaliks or mid-Himalayas. The people of this zone have much in common with those in the plains of Punjab except that hill-dwellers are fairer in complexion. The common habits and moorings of the people of Shivalik hills with that of the people of plains can be attributed to the fact, that there had and have been inter-migration of the people during medieval and later periods to these areas. Lower parts of Himachal Pradesh are easily accessible. The Brahmins and the Rajputs who migrated from the plains during the reign of Aurangzeb, when a great number of Hindus were persecuted. The Sikhs came and settled in Himachal Pradesh, when they were harassed and driven by the Mughals. The relations between Sikhs and Mughals have never been cordial in the history. In 1947, when India was partitioned Himachal Pradesh also got its share of displaced persons numbering 4,660 only. The society here is a unique blend of tribal and non-tribal; semi-civilized and civilized; pastoral and semi-industrial, backward and modernized and an identity of hills and plains culture. In the following pages an attempt has been made to present a lively picture of the history and cultural composition of various social groups found in Himachal Pradesh. In the past decades a number of changes have taken place in the social, cultural and economic life of the people, which cannot be compared with traditional social structure.

THE ANCIENT TRIBES

Quartzite implements discovered by 'Olaf Prufer' in Shivalik foothills near Nalagarh at the banks of the 'Sirsa river' in 1951 and 'B.B.Lal' in Kangra district at Dehra and Guler on the banks of the Beas and Ban Ganga in 1955 are fair reasons to believe, that life existed in this part of the world during the earliest periods of human evolution.

The following were the earliest inhabitants of the Himalayan region:

DASAS

The Shivalik hills are believed to have been inhabited during the pre-vedic period by the Dasas. *'Dasas'*, along with *'Panies'*, *'Asuras'* and *'Vratyas'* are supposed to be authors of the Indus valley civillisation. Chamuri, Dhuni, Pipru and Sushna were their powerful chiefs, who put up strong resistance to Aryan advancement. Later on, due to the constant efforts of Rishi Vishwamitra and Rishi Vashishta, Dasas were accepted into the Aryan fold.

KINNERS

The word Kinner originated from the two Sanskrit words; Kim+Nara, means what kind of strange persons are they? This question was raised on account of the fact that Kinner male do not have beard and moustache as abundantly grown in the case of male of other races. The look of Kinnaura is that of a *'half man* and *half horse'*, means the people with *'Ashwamukha'*. Rig veda has no reference to Kinners, but these became known soon after. There are references about them in 'the Mahabharata' and in the immortal epics of Kalidas. According to the legend, Pradumna, son of Lord Krishna was the earliest king of the Kinner.

It is believed that the 131st descendant of this dynasty is Raja Vir Bhadra Singh, six time Chief Minister of Himachal Pradesh. The Kinners are believed to have inhabited the inner Himalayan terrain right from the Ganges upto the Chandra Bhaga till Gupta period. Presently, the Kinner population is confined to Kinnaur district only. In his book 'Kumarasambhava', Kalidas has mentioned about them. The historical evidence of their Munda origin is available in the similarity of their grammar with that of the Mandari spoken by the aborigines of the 'Chhota Nagpur' area. This speaks of the amalgamation of the Munda aboriginal with the Tibetans in very early times.

KIRATAS

'Kaivartas' and 'Chandalas' have been mentioned as the low caste people in the history of Kashmir. The Bhairvi classic, 'Kiratarjuniya' is woven around the historical battle that took place between the Kirata King and Arjuna. Later on, Kiratas came to be known as 'Mavanas' or 'Mavies' in the region across the Jamuna and the Satluj. The Kirata's powerful king was Shambar, who fought against the Aryan King 'Divodas'. The Kiratas were a well 'organized' society with a law and order system. They lived in towns and built forts.

The Aryans who came to Himachal sometime around 3000-2500 B.C., crossed the 'Ravi' and reached the 'Beas valley', where they came face to face with the Kiratas, whose king ruled in the Lower Shivaliks from his stronghold near Baijnath. Rishi Bharadwaj was the advisor of the Aryan King Divodas. The war between Divodas and Shambar lasted for forty years and has been discussed in the Rig Veda by Rishi Vashishta and Vamdeva. In the end Kiratas had to suffer and face the defeat with the destruction of their Ninetynine forts. Shambar and his ally, Verchi were killed at a place named 'Udubraj'. The Aryans also defeated some minor kings, named Kirang, Parnya and Chumri. Divodas was succeeded by his son 'Sudas' and Bharadwaj by another illustrious leader Vashisht.

NAGAS

They inhabited the Himalayan region at one time in the history. They were worshippers of Nagas (Serpents). Their famous kings were Vasuki, Kali and Takshaka. Today also, in Himachal Pradesh there are many Naga temples. In the Hindu mythology there are eight nagas viz. Shesh, Takshaka, Vasuki, Vajara, Danshan, Kar Kotik, Kemmali, Sankhu and Kali. Of these Shesh Naga is the most significant and is believed to support the earth on his head. Naga cult, which is offspring of Shiva-Shakti cult, is still in vogue and there are not a few deities even now finding favour with Himalayan people. In Puranas, there are elaborate references to the Nagas and Nagas deities inhabiting the hills and the water springs.

There are a number of shrines dedicated to the Nagas. Some famous ones are : 'Nagchala' near Mandi town, 'Rewalsar lake' and 'Kamru Naga'. The most popular festival connected with the worship of the Naga devta is 'Naga Panchami' falling in the month of July. 'Mansa Devi' is said to be the goddess of Snakes. There is in Kashmir a ruined historical temple, 'Aba van', which in the past had been visited by a great number of snake-worshippers. In Kangra district there are some places such as 'Shibu-Ka-Than' (Nurpur), 'Saloh' (Palampur) and 'Tripal' (Kangra) where Naga-shrines known for curing the people of snake bite are situated. In Chamba district at Bharmaur, there is a temple of 'Kelang Naga' near the village Kugti.

KHASAS

The term Khasa is found in Puranic and epic Literature. Khasira of Nepal, Kasya of Kumaon and Garhwal, Khasa of Bhagvata Purana and Vayu Purana are people of the same ethnic stock. The ancient 'Khasdesh' was their homeland, situated between the North Western provinces and Nepal. In *'Brihat Samhita'* of Varahmihira, the Khasas were mentioned with Kulutas (inhabitants of Kullu region), Tanganas and Kashniras.

Today Khasas are distributed in Shimla, Sirmaur, parts of Kullu and Kinnaur districts of Himachal Pradesh and Tehri, Kumaon and Garhwal area of Uttrakhand. In Kinnaur, they call themselves *Khashiya* and associate themselves with the Rajputs. Manu also recognized Khasas with Kshatriyas.

They were considered very strong, who got supremacy over 'Dasa' and 'Kinners'. Their settlement extended from Eastern Turkistan over Kashmir to Nepal and Assam. They gave the name to Khagsar and Kashmir.

The famous philologist, Greiersson suggests that earlier known Indo-Aryans of the Himalayan tract were Khasas. Khasas at present represent both the Brahmin and Kshatriya part of the population. It is believed that Khasas were taken into the Aryan fold completely sometime in the past. Some historians have even called them Aryans, but according to the evidence in Indo-Aryan literature, they were denigraded to the position of *'Shudras'* as they did not observe the Aryan rites. The exact time of their entering Kashmir is also not known. There is no unanimity among historians regarding the relations between Khasas and Aryans.

Some say that they were defeated by the Aryans, while others opine that there was no war between the two, since they might have been their first cousins. But the fact is that the Aryans soon took to the plains leaving the remnants of the Kiratas, Kinners, Nagas, Yakshas and newly arrived Khasas to contend for power. Ultimately Khasas emerged victorious and the Kiratas and Kinners were pushed to the inaccessible areas, while Nagas and Yakshas were lost to history. In Jaunsar Bawar area of Uttrakhand (fomerly part of Uttar Pradesh) as well as Chopal and Shillai areas of Himachal Pradesh. Khas Brahmin are those Brahmins who entered matrimonial alliances with the Khasas.

DRESS: Khasa community does not have any particular dress, there are variations according to local conditions. In Kinnaur, the men and women use *gachi* (waist string) and *chhuba* (long coat) as well as *dohru* (warm sari), but in other areas thipuh (head scarf) is used by the women and men wear *achkan* with folds inside.

FOOD HABITS: Their staple food is wheat, rice, maize, barley and they use pulses such as rajmah, mah, moong, arhar, channa and all types of green vegetables. Khasas are non-vegetarian, consuming meat, fish, pork, eggs etc. They have a tendency towards local and non-local alcoholic drinks. Milk in not much in use, because of difficult terrain, there is scarcity of buffaloes and other milching animals. Special dishes are poltu, siddu etc. which are quite popular. Meat of goat, sheep and wild birds and animals is specially prepared and liked.

MARRIAGE SYSTEM: The Khasas have three types of marriage system i.e. *biyah, praino* and *gadar.* In biyah system, the marital relations are settled by the parents. Praino is a type of love marriage originated from the ancient term of *'pranay'* or love. In gadar types of marriage, the bride goes to the house of the bridegroom and the wedding ceremony is observed there. The marriage is dissolvable by mutual consent at any time. In some cases, the practice of marriage by force is also found. There is no tekwa or viyag system among the Khasas of Himachal Pradesh, but it was found among the Khasas

of Jaunsar Bawar, Tehri and Garhwal. According to it, the dead or an ailing incapacitated husband could be replaced by some other man to act as a hired husband to procreate a male child in the family.

RELIGION: The Khasas have the village god system. Almost every remarkable hill is considered the abode of some spirits. The village gods are the heads and protector of habitat. The *'gur'* (oracles) represent the spirits and village gods are made to dance in planquins made of wood. Sacrifices of goats and rams are made to village gods and other spirits. The worshippers of Pawasi Mahasu didn't use even milk in earlier days but now there is no such restrictions. The Mahasu cult is very prominent among the people of the community and other gods like Hatkoti Devi, Nag deities, Chureshwar, Dom, Chikhreshwar, Koteshwar etc. are also worshipped.

The script of the community in the past was *'Tankri'*, but they use Devnagari script now. The Khasa had a system of three fold worship – 'Ishta Devta' (the deity of the individual) the 'Griha Devta' (the deity of the household) and the 'Gram Devta' (the deity of the village). The same is prevalent in Himachal today.

COMMUNITY SYSTEM: The Khasas have Khoond (warrior groups). The groups act as distinct class. Mainly two types of Khoond of the community form the basis of subgroups. These are *'Shatha'* (sixty i.e.Kaurva group) and *'Pasha'* (five, i.e. Pandava group). Shatha and Pasha are further divided into subgroups of *Chhabishi* (i.e. 6x20), *Charbishi* (i.e.4x20), *Barabishi* (i.e. 12x20), *Pandrabishi* (i.e. 15x20) and so on. These subgroups show that availability of warrior young men for battle was the main criterion for those subgroups.

In the past, these subgroups used to supply warriors to 'the Ranas' or heads of the region on demand, so the 'Khoonds' were required to supply a particular number of soldier, which could be counted upto twenty only. The Khasa community has various gotras but the most common among these is Kashyap gotra. Thodo (martial bow and arrow game) is their common interest and they arrange this sport in open courtyards or grounds from time to time. The participants in thodo wear typical type of dress with rough and high heeled shoes and 'suthan' made of very coarse and rough cloth.

The Khasa is, by and large, a pastoral and peasant community. Among the 'Khoonds', head hunting had also been a practice in cases of mutual animosity. The ancestral property is divided among all the sons of the family but the eldest, and in some cases, the youngest son gets the additional share of a field and ancestral house. This is called *'jethong'* for the eldest brother and *'Kanishong'* for the youngest brother. The rituals related to birth, marriage and death are very important and observed with great intensity.

The Khasas also had the institutions such as head of the family, the head of clan and the head of the Panchayats. The Khasas of lower hills were closer to the Aryans than to the upper regions. That is why Khasas of lower hills have the institution of Purohit, while in upper regions non-Brahmnical order

is much in vogue. The Aryan conquerors, who left the hills to occupy plains maintained their contacts with Khasas through various rishies and sages, who visited Himalayas in the quest of peace and meditation. Being influential gurus of the powerful Aryan kings, their word was respected. Same is true today about *Pujari* and *Sadhus*. The famous Aryan Rishies, who were accorded the status of local gods were – Vashishta, Vyasa, Jamdagni, Parshuram etc.

The Khasas were democratic in nature. They organized themselves into families and villages and elected *'Mavi'* or *'Mavana'* meaning a strong person among themselves. The stronger 'Mavana' subdued the weaker one and used to annex his territory. Thus in this process the whole region was split into small units called the Mavanas and later on these areas developed into tribal republics known 'JANAPADA', in the Sanskrit literature.With the passage of time Khasa also came under the influence of new life pattern. Education, political and economic emancipation, all helped in the greater transformation.

The culture of the Khasas has been deeply influenced by their contacts with the *'Dums'*, whose cultural life resembles that of the many tribes of pre-Dravidian origin. The cultural life and religious beliefs of the Khasas do not resemble the Hindus of the plains, though they claim themselves Hindus. It may be because of their more proximity with aboriginal life of the hills. As against the Hindus of the plains, the Khasa remarry widows and have made divorce legal. Besides worshipping Hindu gods like Vishnu and Shiva, they do worship their own deities, demons and spirits, stones and weapons.

The religion of Khasas is a mixture of Hindu and tribal beliefs. Agriculture and horticulture is the chief occupation of the Khasas. But now-they are also coming under the influence of modern system and exposure, which has provided a new thrust to their outlook and life style. The Khasas are generally tall and handsome and have fair complexion, misty eyes, curly hairs and regular well cut features.

PISHACHAS

Pishachas, consumer of raw flesh, inhabited the North frontier and the adjoining Himalayan tract. The tribe known as *'Rakshas'* in Vedic times were also akin to the Pishachas.

YAKSHAS

In Mahabharta, there is a reference to the encounter between Yudhisthira and his brothers with a Yaksha. They were also known as the tree gods, endowned with mysterious super human powers. However, to ascribe a particular region to such a type of tribe is difficult. Every part of the Himalayan tract, has been providing shelter to almost every kind of tribe. Khasas were the only tribe to gain supremacy over the region extending from Kashmir upto Kumaon hills. In modern Himachal, Gujjars, Gaddis, Kinnaurs or Kinners, Lambas, Khampats and Bhots, Jads, Lahaulas, Pangwalas and Swanglas are the famous tribes. Tribes occupy forty percent of the total geographical area

of the state, while they constitute only 4.6 percent of the total population of the state at present.

MODERN TRIBES

The tribals in Himachal Pradesh are mostly engaged in semi agricultural activities; such as rearing of cows, sheep, goats, buffaloes etc., and ploughing small fields, which are their sources of sustenance. Agriculture, supplemented by animal husbandry and trade, is the main occupation of these tribes.

SWANGLA

The Swangla is a *scheduled tribe* exclusively living in the Pattan valley tract along the Chandra Bhaga in Lahaul-Spiti district. Like some other tribes, Swangla is a generic term, which includes both Brahmin and Rajputs. Different versions have been given about the origin of the Swanglas. According to the legend, when Taimur invaded this part of the country he drove the Buddhist out and occupied the territory and the people came to be known as Swangla from *'Swanl'*, the earlier name of the area. Another version says that they were mostly immigrants from Chamba, displaying Mediterranean features. This conjecture can be a possible justification in the light of Chamba being adjacent district to Lahaul-Spiti. According to yet another theory, these people have originally migrated from Sangla valley in Kinnaur, which was subjected to Tibetan subjugation. Swanglas are presently living wholly in this tract of the Lahaul-Spiti. Swanglas occupy the remote and inaccessible tract along the banks of Chandra Bhaga.

LANGUAGE: There are two types of languages spoken by the Swanglas. The first is *'Manchhad'* which is a mixture of Tibetan and Hindi and is spoken by the Brahmins, Rajputs and Swanglas. The other is *'Chinali'*, which is spoken by the Sipi and the Lohar. *'Bhoti'* is also prevalent, but is only spoken by the Bodh inhabitants of the valley. Another dialect known as *'Tinan'* or *'Tinent'* is spoken in Sissu area. Linguistic researches show that in the earliest times, the area was inhabited by an aboriginal tribe, in language and perhaps also in other habits they resemble the Munda speaking tribes of Bengal, Bihar and Central India. Hindi is a *Lingua Franca* with the outsiders. With the spread of education English and Hindi are commonly used by the literates.

FOOD HABITS: The staple food of the Swangla consists of wheat, beans, chapatti, rongi and pulses of masur. Millet baked bread *chilra* is also commonly taken. Rice is also taken, but not frequently. Salted buttered tea is very popular and is often taken at regular intervals. The Swanglas are basically non-vegetarian, and they take meat of sheep, goat, chicken and wild animals. The women cook and eat meat. The intake of non-vegetarian food increases in winters, nearly everyday. Milk in its pure form is taken by infants only.

The elders take milk in tea and its by product like curd. Fruits are not easily available, because of arctic climate. Edible roots and tubers which are locally available in the jungles or grown in the Kitchen garden are also

consumed. Vegetables are locally grown by almost all families in their kitchen gardens. Potato is widely grown in the area. 'Chhang' (local drink) is consumed almost daily by men. The Swangla women also take alcoholic drinks occasionally. This is usually distilled at home but sometimes purchased from the market. The excess of distillation takes place during social functions, such as at the birth of a new baby, marriage, fairs and festivals. The men also smoke *bidi* and hubble bubble (*Hukka and Jhajri*).

SOCIAL CUSTOMS: The Swangla tribe has got their own peculiar social hierarchical order and cultural traits, distinctive from the other inhabitants of the country. As the term Swangla is a generic term and is used for Brahmin, Rajput and Rana, living in the Pattan valley, the Brahmin are said to have come from Chamba to serve as official and family priests at religious functions in the temples and in the houses of Rana and Thakur. For that reason, the Swangla Brahmins are also called Pandit.

The other communities like Rathi, Hali, Lohar, Sipi and Chanal, though living in the valley, are not yet included in the term Swangla. The Brahmin occupy the top position on the hierarchical order, followed by Thakur and Rana. Besides these groups there are two other groups, the *'Garu'* and *'Mundro'* which are believed to have come up as a result of Rajput marrying a Bodh girl socially belonging to the lower strata.

MARRIAGE SYSTEM: Swanglas are endogamous, with everyone marrying within their own respective classes. Marriage outside one's own social order is not recognized, and all such persons are declared outcaste. Hypergamy is not recognized. Children of hypergamous union are known as *Mundro* and *Garu*, those marrying outside the social class lose their original Swangla status.

Marriage with father's sister's daughter, mother's sister's daughter and mother's brother's daughter is strictly prohibited. Marriage is also prohibited within three degrees of relationship both on the father's and mother's side. In the past, girl was generally used to be older than the boy. The boys were usually married at the age of 15, where as girls were between 20-25 years. But with the passage of time the trend has reversed with the boys getting married late than the girls.

Various forms of marriage system is prevalent among the Swanglas, out of which marriage by exchange existed in families of poor economic resources. The other forms of marriage are *'rusa-te-byah'* (elopement) exists where the boy and girl fall in love with each other. *'Kua-byah'* (Marriage by capture) is practised when the boy develops a liking for a married or unmarried girl, but the husband or parents are unwilling. In this case boy picks up the girl forcibly with the help of his friends and brings her to his house. *'Mazmi byah'* (ad hoc marriage) is a unique formal marriage, in which if the boy is unable to bear the marriage expenditure, sends his sister to bring the girl, and starts living with the girl.

The actual marriage is performed when the boy is ready to bear the

marriage expenditure. Swanglas used to practise *fraternal polyandry*; with the modification that one wife can't be shared by more than three brothers. If the number of brothers is more than three, then subsequent brothers (the fourth) within the family will get another wife for themselves. But now with the spread of education polyandry is giving way to monogamy. A husband, within the life time of his wife can marry again, in the event of the barreness of the first wife. Both junior levirate and sororate are practised.

Chheti (giving money to the bride) was prevalent in the community. But now neither demanded nor given or paid. Among Swanglas, the rules of residence are usually patrilocal, but recently there is tendency of setting up neo-local residence. In case where there is no male issue in the family, a son-in-law is invited to look after the property.

The marriage rituals are performed at the bride's place. In a polyandrous marriage, all brothers dress up in ceremonial attire and proceed in a marriage procession to the bride's house. Except for the elder brother, all other brothers return from mid way. On the eldest brother's reaching the girl's house, he is invited for a feast and a drink. Then bride's elder brother applies a mark on the forehead *(Tilak)* of the bride and the groom. With this the marriage ceremony comes to an end. On return of the bride to the groom's place, the bride becomes a common wife of all the brothers. The nuptial ceremony is performed in the groom's house.

BIRTH CUSTOMS: A son is preferred to a daughter especially if it happens to be the birth of the first child. Expectant mother is given enough rest. She is not allowed to go in open during 'solar' and 'lunar' eclipse, postnatal restrictions and observance of pollution is reported for 20 days. Six months after birth *'Chhati'* is observed. This ceremony is also known as *'annaprashana'* ceremony, wherein child is fed with cereal food for the first time. On completion of one year, the *Kratricti'* or *'Kramog'* (tonsure) ceremony is observed. This is usually performed by either the mother's brother or mother's father. *Nanched* (puberty rites) are observed for females among the Swanglas. On the onset of the menses, she is secluded for five days and is not allowed to come near the hearth. On the last day, the house is cleaned, and the girl is given a bath, and then she is allowed to enter the kitchen and performs religious rites.

DIVORCE: *Tsud-thvagchi* (divorce), a distorted form of the Bhoti word *Thagchod-pa* is recognized. Society approves divorce. The couple holds a thin thread that symbolizes the breaking of matrimonial bonds. The common grounds for divorce are strained relations, change of religion by either of the spouse and mutual consent. If the cause of divorce is infidelity of the wife, then her paramour will have to pay *'izzat'* money to her earlier husband. The bride's price in the event of divorce is known as izzat. In the case of divorce both husband and wife have equal rights. In the event of divorce the primary responsibility of bringing up the children rests with the father but in case the children being very young, the child may stay with mother.

There is no prohibition of the marriage of divorcee, widow and widower.

The woman in Swangla society has to play a very important and varied variety of roles. She carries out all economic activities in the agricultural fields, even ploughs, weeds and harvest the crop, and collects fodder not only for immediate use of the cattle, but also stacks it for use in winters. Women participate in all socio-religious activities. As polyandry was the prevalent form of marriage, polyandrous families existed in order to prevent the fragmentation of land. But now with the spread of education and diversified field of education, nuclear families are the increasing phenomenon.

DEATH CUSTOMS: The dead are cremated with the death rites performed by the eldest male member in the house. The bones and ashes are immersed in the river. The period of pollution is observed for 13 days, and then purification rites are observed. A widow puts on the deceased husband's clothes for eight days, which are considered the main days of mourning.

The property is inherited in the male line with all the sons inheriting the father's property equally. This is known as the law of *Pagwand.* In the event of a person dying issueless, his wife inherits the property for the life time. In case of there being no widow or male issue, the property is inherited by the daughters. The eldest son succeeds his father as head of the family, and after the death of the father, he takes all important decisions in the family affairs. If the daughter does not want to come back to her parents, the property passes on to the next collateral. A stepson succeeds his natural father and has no right to succeed his step father.

COMMUNITY COUNCIL: For maintaining social order and norms in the community, the Swanglas have a traditional council of their own headed by a *'Sehna'* (chief) and assisted by four other members by a voice vote. The office of the head is not hereditary. It is only judicious and socially capable person is appointed to the post. The case that comes before it are related to divorce, petty quarrels and thefts or breach of community rules. The decision of the council is final and binding on all. Sometimes fines in cash or kind are levied on the offender, and money is utilized towards defraying the expenditure on the panchayat. Although after independence, statutory panchayats have come up for the upliftment of village, yet for Swanglas their own traditional council are much more important.

RELIGION: Most of the Swanglas are professing 'HINDUISM'. While some of them have converted to 'BUDDHISM'. Those professing Hinduism propitiate their dead ancestors, as their family deities, and their blessings are invoked on all family festivals for the well being of the member. A separate room called 'man' is kept for worshipping ancestors. They also have a village god, who is represented by 'Nag Deota' or 'Devta' (Serpent deity). They also worship gods and goddesses of the wider Hindu pantheon. The two famous temples of the Swanglas are-Trilokinath and Markula (Marikula) at Udaipur. The Brahmin Swanglas also believe in ghosts and evil 'spirits'. Their main sacred centre is Manimahesh in Bharmaur tehsil of Chamba district. Those professing the Buddhist faith belong to the 'Gelugpa sect'. According to Buddhist doctrine

none can make a sacrifice of animals to please any Buddhist deity. Buddhists observe both Hindu and Buddhist rituals, with the only difference of 'Lama' officiating in place of the Pandit.

FAIRS AND FESTIVALS: The major fair is the Trilokinath fair celebrated by Swanglas in the month of August-September. The other festivals are almost same as are observed in other parts of the country like Shivratri, Holi, Ramnavami, Navratras, Diwali, Janmashtami and Dushehra which have a socio-religious significance. The Swanglas wear the same dress as others do in the valley.

OCCUPATION: The chief economic resources of the community have been and are land and agriculture. Land is jointly held by the family. Presently the Swanglas instead of devoting more land to the production of cereal crop, devotes it to the production of cash crops like potato and hops. But as the produce does not suffice for the year, they have to supplement their income by doing other jobs like working as labourers or in business (tea shops and Dhabas), small trading and other available jobs.

The cereal crop produce is barely sufficient for self-consumption. The cash crops potato and hops which are widely grown, do find a market outside the valley through local cooperative society on partly deferred payments. They purchase items of daily use from the local shops or for the entire year from Mandi, through cooperative member on cash payment, which they receive from the sale proceeds of cash crops. Now with the efforts of the state and central government, Swanglas have entered government jobs. Children above 10 years of age do help their parents in various household activities.

The working season in the valley is quite limited. All the members living in the village have access to common water resources, roads schools, crematorium, temple, houses and Panchayat Ghar. People are now also holding jobs in occupations like business, administration and other white collar professions.

SOCIAL TABOOS: A Swangla Brahmin would accept only *'Pucca'* food and water from a Rajput or Rana. The Lohar and Chanal can accept both *Kuchcha* and *Pucca* food from the hands of a Brahmin and Rajput. The Brahmin and the Rajput would traditionally not eat Kuchcha and Pucca food cooked in the house of Garu or Mundro, except the food cooked by a Brahmin. The concept of Sidha food does not exist. While smoking the 'hukka', the Brahmin and the Rajput can share the same pipe. But while sharing with a Chanal or Sipi, the nipple is removed. The system of ceremonial Kin exists, known as *mitr-bhai.* He is expected to behave in the same manner as a real kin.

In the past three decades, Swanglas have made good progress in various fields of life. The impact of tribal development plans is visible. Now they voluntarily adopt various programmes launched by the government, related to social, economic and political emancipations. Radio, Television and Telephones have made inroads into the life of common people. The expansion

of roads and postal network has added new dimensions to the life of the Swanglas of Pattan valley.

GADDIS

Gaddis of Himachal are world famous. The word 'Gaddi' is a generic name and under it are included Brahmins, Rajputs, Khatris, Thakurs and Rathis. Gaddis are inhabited in Bharmaur tehsil of Chamba district and parts of Kangra district. Some Gaddis are also found in Nurpur tehsil. Different opinions have been given by thinkers about their origin and defining the word *'gaddi'*.

The word *'gaddi'* seems to have been derived from the word *"Gaddar"* a Hindi term for shepherd or an ewe; - or from *'Gahar'*, is an alpine pasture grazed in autumn. Another group of people claims that Gaddis came to hilly areas when they fell victim to the atrocities of Mohammedans in their despotic rule. They settled in Bharmaur which is described as Kailash. Kailash is considered "Gaddi" connoting seat or throne of their God, lord Shiva. Those who entered the *"Gaddi"* of lord Shiva were known as Gaddis. Lord Shiva is the principal God of *Gaddis*. But the most agreed theory is that the word *'Gaddi'* has been derived from *"Gadar"* a Sanskrit word for sheep from which the word 'Gaddi' evolved. The word *"Gadhern"* or *"Gadaren"* thus means sheep country. The entire area is called *gadhern* where Gaddis are inhabited and Bharmaur is called the abode of Gaddis and the entire sub-tehsil is named as *gadhern* or *gadiyar* region.

There is no unanimity of the views from where Gaddis migrated to this hill state. But the Gaddis of Kangra district have come from Chamba district. The Gaddi Brahmins have a tradition that, their ancestors came from Delhi to Bharmaur in the reign of Raja Ajia Varman 780-800 A.D. Many of Rajputs are probably the descendants of invaders from the plains. The Gaddi Rajputs have the same tradition as the Gaddi Brahmins has to their original home. While the Gaddi Khatris say, that their ancestors fled from Lahore to escape persecution, probably at the time of the early Mohammaden invasions.

Their main reason for coming to this area might have been the inaccessibility of the area where fear of invaders was much less. The couplet 'UJRYA LAHORE TE VASYA BHARMAURE' (the ransack of the city of Lahore resulted in influx to Bharmaur) indicates the place of migration. Whatsoever be the place of migration, the date of their migration to this area is not definite. Different opinions have been expressed by people ranging from 8th century to 16th century or it may be spread over centuries.

Gaddis are very simple and honest. They are God fearing and crimes like murder, abduction and theft are very uncommon among them. They are hard working and keep concern with their job only. They stick to their word and are considered as good friends. Gaddi women are famous for their modesty and chastity. They are bright and cheerful, and some of them really look like queens of the mountains. Their beauty is the theme of many a hill-songs and even Raja Sansar Chand (1775-1823), the well known patron of Kangra

paintings, fell in love with 'Nokhu', a pretty Gaddi girl and made her his queen. The local people call Gaddis as *'Mitra'* means 'friends'. Chastity among Gaddi girls is higher than any other tribe of the Himalayas.

The girls are bashful and the boys are very strong in character. Gaddis are generally short statured as compared to the people of the plains, a fact which has been very wisely described in the 'Imperial Gazette of India' as to the influence of vigorous climate in killing of all but vigorous individuals. Verily they are healthy and stout, even ready to face the challenge of nature.

They are a very hard working class. Unmindful of happenings around the globe, they lead a simple life. Gaddis are very hospitable. A guest is taken in high spirits. Being religious minded they do not hurt the feelings of other people. They are very firm in their faiths and beliefs. Educated among them have not forgotten the values of life. They feel proud of being called *Gaddis.* Litigation is much less in this community. They fear courts and settle the disputes amicably. Due respect is paid to old persons in the society and family.

Gaddis are very conservative, stubborn and decry modulation. They are unsolicitors and it is difficult to convince Gaddis for a better change. They are magnanimous and commiserative by nature, yet would like to keep their culture un-eroded. Matrimonial relations with other people of the habitat are conspicuous by their absence. With few needs and simple habits the Gaddi leads an unsophisticated, quite happy and contended life, far away from the madding crowd. The dialect used by Gaddis is *'Western Pahari'* language of the Sanskrit Aryan families of Northern group. They can understand Hindi well but it is not spoken by them normally. They use their own dialect among themselves, whereas while talking to other people they talk in Pahari dialect. There is no script for this dialect.

Joint family system is not so common in the Gaddis. Now with the passage of time the institution of joint family is breaking up slowly and gradually. Being a patriarchal tribe, man is the sole decision making body except in exceptional cases where other members are also consulted. He is the owner of property. Women play the same role which is played by Indian women. Children support their parents in day-to-day pursuits besides their studies, if they are school going. In the case of death of father if the family is joint one, the eldest son becomes head of the family. The property is distributed among all children equally. Sheep and goat rearing was adopted by the *Gaddis* as their primary occupation. The cultivation was also adopted by many of the Gaddis along with sheep rearing. But some Gaddis started migrating from Bharmaur areas to lower hill and valley areas, due to following reasons: (a) shortage of fodder; (b) uncongenial climate in Bharmaur; (c) inadequate land for cultivation; and (d) less employment opportunities in Bhramaur area.

The religion of Gaddis is 'HINDUISM'. They are *'Shaiv'* and Lord Shiva is the principal God of the Gaddis. They believe that "Shiva's" blessings can remove mental illness, ailments, misfortunes, natural calamities and cast away ancestral punishments. Mentioning of 'Shiva' is found in all their religions

ceremonies. They consider themselves the children of Lord Shiva. Besides Shiva, they believe in so many other Gods which include *"Autar", "Kelang", "Gugga"* etc. 'Autar' is the spirit of an issueless person. 'Kelang' who is considered the king of all snakes is propitiated in the form of sickle called 'Darat' It is kept by a Gaddi while shepherding. 'Gugga' is associated with cattle and is considered the protector of cattle. It is worshipped by offering goat, whose blood is offered to it. Benevolent and Malevolent spirits are regarded as spiritual and invisible beings and each is propitiated before every undertaking or in times of difficulty. Gaddis believe in *'Rakshash', 'Yaksha', 'Jogini', 'Birs', 'Sidhs', 'Khetarpal' and 'Baital' or 'Bataloo'* (spirit of rivers, springs)

Gaddis also believe in *'Sati'* worshipping. There are a number of *Dheradies* (small temple) of Satis in the Kangra and Chamba district. Male and females keep on worshipping them throughout the year with seriousness and great regard. Gaddis believe in superstitions, whether good or bad. They cling to them in their traditional ways. The birth of a male child is considered necessary. They consider girls as property of some other house who go to their husband's house after marriage. Death is considered the will of Lord Shiva. Gaddis like other Hindus cremate the dead. The leper (one who is suffering from leprosy) is never cremated but is buried. They feel that cremation of Leper spreads disease of Leprosy and brings calamity.

Marriages are celebrated in Gaddi community with great enthusiasm like other communities in Himachal Pradesh. Marriage is must among Gaddis. The pre marriage and marriage ceremonies among Gaddis are very interesting, fascinating, elaborate and peculiar. Five types of marriages are prevalent among Gaddis. These are:

Elopement or Jhind Phunk or Brar Phuk marriage: If girl elopes with her lover without the consent of the parents they solemnize the marriage by burning a bush wood and going round the fire eight times, hand in hand or with bride's sheet tied to the boys girdle. No ritual is performed. Although it is a recognized one, yet not considered a healthy practice.

Jhanjrara: This marriage is by elopement, consent, agreement and mutual understanding among the relatives. When a women elopes with someone, the new husband fixes date and time for *'Jhanjrara'*. Neighbours and relatives are invited for the occasion. *Jhanjrara* takes place during the night and feast is also given. If former husband files a suit against the new then latter has to pay due compensation through local court or *'biradari panchayat'*. Jhanjrara with younger brother of the deceased soldier, if unmarried is performed without any complications. In this case war widow is entitled pension and all other concessions sanctioned by the government. The civil courts have recognized such marriages.

Ghar Jawantri: In this marriage boy has to work as a domestic servant in the house of his would-be father in law. But he is never made to work for the bride's relatives. The duration of work may be within the range of 2 to 8 years,

which is compulsory. But the marriage takes place only after the boy has retired from the service of the girl's parents. After marriage the couple stays at the boy's house. This is very rare and this type of marriage has not remained so relevant in Gaddis.

Batta-Satta (marriage by exchange): The boy gets his partner in exchange of his real sister or a cousin. This type of marriage is considered inferior to *'Dan Pun'* marriage.

Dan Pun marriage : This is the most common type of marriage. 'Dan-Pun' word stands for DAN-charity. Charam and PUN-PUNYA. Kanyadan takes place. Girl is given as a 'Dan' to her husband. This type of marriage has all social, religious and administrative sanctions. Caste taboos are also practised. A man should marry in one's caste. He can't marry person of the same sub-caste. It is positively forbidden to intermarry in the same *"Gotar".* Clean and unclean castes distinctions are very strict. Gaddis are monogamous. Polyandry is never practised by the Gaddis. The Gaddis not favour polygamy unless the wife is barren or dead. Such polygamy is permitted to the entire community. But the procedure of having two wives or two husbands at once is never heard of. The Gaddis are not bigamous.

Dowry system is prevalent among Gaddis. But dowry is never demanded and never insisted upon. Bride's father gives dowry in marriage. Whatever is given, the bridegroom's father receives it with great respect and satisfaction. The word divorce *(Talaq)* does not exist in the history of Gaddis. They use the terms like; (a) *Dua Ghar Kari leva ha* (has settled down with second husband); (b) *Chhari ditti he* (permitted his wife to settle down with someone else; and (c) Fargati di dethi ha (has allowed his wife according to some agreement to remarry). Generally such cases are decided by Birdadari Panchayats duly constituted.

FAIRS AND FESTIVALS: The festivals celebrated by Gaddis are common with those of other inhabitants of Kangra and Chamba district. These are:

(a) 'Baishakhi' or 'Bisu' (on the 1st of 'Vaishakh' month); (b) Minjar in the month of July; (c) Sair (on the 1st of Asuj (Sept-Oct) month); (d) Patroru Sagrand, is celebrated on 1st of Bhadon (August-September) (e) Mani-Mahesh Yatra; (August) (f) Lohri (in January); (g) Shivratri; (February) (h) Holi; (March) (i) Dushehra; and Janmashtmi.

Singing has an important place in social life of Gaddis. Their folk songs have survived through generations. They are simple and primitive utterances of the local people which depict their habits, customs, tradition, beauty, simplicity, humour, pathos, passions, love, culture, social life and religions.

As Gaddis have patriarchal society the caste of the child is determined on the basis of the caste of father. Untouchability is not very severe among the different castes of Gaddis. Though some castes are considered low but the only barrier is on their entering the houses of Brahmin, Rajput and Khatri Gaddis.

DRESS: The traditional dress of the Gaddi community is typical one and people of the community are easily distinguishable from other people of habitat by the curious and beautiful attire in which they are dressed. *'Chola'* and *'Dora'* are their popular traditional dress and is worn on most of the festivals and occasions by a vast section of the community. A few Gaddis engaged in agricultural and allied pursuit have started wearing *'Kurta'* (shirt) and *Pyjamas* (trousers), like other local people. *Dora* is the most important part of the dress of Gaddi men, women and children.

The maximum length of *'Dora'* of adult male is 60 mts. The adult female wear dora measuring about 50 mts. whereas the *'Dora'* worn by children ranges from 10 to 25 mts. Both cap and turban are used by male to cover head. The most common topi is *'Bushahri cap'* which is made of woollen piece of cloth. They stick *'Kalgi'* on the topi and keep flowers on their turbans specially during marriages and fairs. *'Chadaru'* is used by *gaddan* to cover the head. Gaddi mostly wear shoes made by local cobblers. This is rough looking but a durable shoe called *'Jutta'*.

Women prefer ornaments. The silver ornaments are more common than golden ones among Gaddi women. Gaddis are not very particular about their bath, sometime once a month or twice a month bath is taken. Women when wash the hair take the bath but are particular about their face. Gaddis take their food four times a day. The breakfast called *'Nuhari'* or *'Duteloo'* consists of bread either of maize or wheat which is taken with Dal or vegetable. Now tea is also very common. In the noon or *'Kallar'* the lunch and their dinner *'Baili'* or evening includes rice or bread of maize or wheat with Dal or vegetable. Gaddis are fond of drinking. They are unwilling to tell about *"Sur"* or *"Jhol"*, local liquors, but these drinks are common among them. In the paucity of space, informations about this tribal group inhabiting the Bharmaur and Kangra Palampur belt of Himachal Pradesh have been minimized. The Gaddis are *'semi-nomadic', 'semi pastoral' and 'semi agricultural' tribe.*

KHAMPA

Khampa are not the original inhabitants of Himachal Pradesh. They are believed to have migrated from Tibet. 'Kham' is the name of a state in Tibet and the people of that state are known as 'Khampa'. The Khampas constitute only microscopic minority of the population of the state. It is believed that they came to India about 100 years ago as itinerant traders from Tibet and moved in the upper part of the Himalayas, which they included in their annual nomadic beat. The Khampas, who stayed back in India, are referred to as *Gyakhar or Gyagar* (a Tibetan term for India), Khampas by their brethren across of Himalayas. Their families are scattered in Kullu, Chamba, Kinnaur and Lahaul-Spiti districts. Their population, according to 1981 census was 1,221 including Jads and Lambas and in 2001 it was nearly, 1850 only, (growth rate nearly 2.80 percent) that means 0.03 percent of the total population.

Khampas are known variously at different places. In Kullu valley they are

called as *'Bauddh'* and in some other parts, they are called as Tibtees. In Uttrakhand, they are called as *'Shah Khampa'* and distributed in Darma and Byans villages of Pithoragarh district, in Spiti division of Himachal Pradesh as *'Piti Khampa'*; in Kinnaur as *'Kunnu Khampa'*; in Kullu as *'Neondi Khampa'*; in Chamba as *'Thava Khampa'*; in Lahaul as *'Gharja Khampa'*. There is yet another section of Khampas, who are nomadic and are known as *'Nekhor Khampa'* which literally means, the people who came for pilgrimage.(ne means pilgrim places; Khor means journey). Khampa have been included in the category of scheduled tribes. The dialect spoken by the people among themselves is also known as Khampa. With others they speak in Hindi, and can also write, read and speak in English. Their traditional script is Tibetan, but nowadays, Devanagari is being used while communicating with outsiders.

The Khampa is a generic category which includes many territorial groupings as mentioned above. Though there are no perceptible restrictions on entering into matrimonial ties with any of the section of the Khampa, as all are treated equal, but economic status of the negotiating families is taken into consideration. In terms of local social hierarchy the Khampas rank at par with the other Rajput communities, with whom some of them have started entering into matrimonial ties. Among the Rajputs on the question of social equality and status the opinion is divided. Though in Spiti, Lahaul and Kinnaur people accept them at par, but in Kullu, Chamba and Shimla people do not regard them as equal in social matters.

The people of areas which have Buddhist dominance accept them on parity because of similar religious belief, but where Hinduism dominates, they are not treated at par. The Khampa community is divided into a number of exogamous class or sects which denote origin from a common ancestor. For establishing marriage ties, partrician should differ. Immediate relations of the mother's side are also avoided. Beyond this, other relations are hardly avoided. Endogamy is practised at the community level, irrespective of the territorial groupings. Family status is the only consideration. Village endogamy is also practised. By late there have been a few instances of a Khampa entering into matrimonial relationship with local higher caste Rajput families, but this is not a regular feature. Marriage with parallel or ortho-cousins are prohibited, but cross-cousin marriage find prevalence. Junior levirate and sororate are also practised. Normally marriages take place in early twenties and ideal age gap between husband and wife should be more than 3-4 years.

Khampa is a monogamous tribe. Polygamy is resorted to only in cases where the first wife has not been able to bear a child for the family. Till few decades back polyandry of fraternal type was the prevalent form of marriage, with only the brothers sharing a wife in common. But this has been replaced by monogamy. Marriages are generally fixed by a negotiator known as *'phaktum'*. The Khampa does not have any symbol of marriage. Dowry and the practice of bride price is not prevalent. Parents give gift to their daughters according to their status and capacity. The usual form of residence is patriological.

Divorce *(Jatsari-Jha-dal-va or Khatal-je-or- Kheje or Jha-cho-che)* is permitted when initiated by either of the parties with the consent of the community council. The grounds for divorce include adultery barrenness, infertility and maladjustment or maltreatment. The Panchyat decides on the payment of alimony, which usually is the return of gifts brought by the girl from her parent's house, plus, an amount in cash. In the case of divorce the infants remain the mother's responsibility but grown up children normally stay back with their father. Widow, widower and divorcee remarriage is permissible. In the recent past a spectacular change has occurred in the institution of marriage from polyandry to monogamy and from intercommunity marriages to intra-community marriages.

MARRIAGE CUSTOMS: The occasions of marriage *(phanktun)* is a simple ceremony. The bridegroom goes in a procession to the bride's house. Before reaching the bride's house he is stopped on his way by girl's friends who block the road by stones. The girls sing *'titmde-luh'* (question-answer song) whereby some questions are passed to the boy's side and if they answer correctively, they are given the way. They are held back once again, before entering the house, where again a set of questions are posed to them. The groom's father ties a *thodkar* (white turban) on the head of relatives. The bride and groom are then made to sit side by side and made feeding of *'desil'* (a sweet preparation of rice and curd) to each other, amidst chatting of verses from scriptures by the lama, marriage is declared solemnized. After the ceremony, the bride accompanies the groom and comes to his natal house, where the consummation of marriage takes place.

RELIGION: The Khampas believe in all the four sets of Lamaistic Buddhism, viz. *'Galuka', 'Ningma-pa', 'Sakya-pa' and 'Karguda-pa'.* They visit Buddhist monasteries, Gompas which function as religious teaching institutions. Their family deity is known as *'chhadna-Dorge'*, which is a famous Buddhist deity worshipped by all Buddhist people and every Khampa. Besides, there are many other deities in the shape of boulders, trees, caves, bushes etc., which are recognized by different names in different areas. In case of illness they often consult the lama who advises them to make Puja and read Buddhist Pragya Paramita Vajrachhedika, etc.

Almost every house possesses its own family deity represented by a stone slab or pillar, and on each slab or pillar bough of junipers are placed. They are worshipped with the smoke of Juniper leaves every day. Lamas, besides acting a sorcerer also act as sacredotal specialists, and officiate at the rituals connected with life-cycle at a Khampa house. The Khampa often go is on pilgrimage to Sarnath, Kushinagar, Nepal, Bodh Gaya, Rewalsar and visit monasteries in Lahaul-Spiti and Chango, which they consider as their sacred centre.

DRESS: The traditional dress of the Khampa consists of *Chhuba* (long gown, black in colour for male and brown for females), *banjug* (shirt) and *siring kingar* (cap). The men also wore along (ear ring made of gold, about two inches in diameter, with blue and red beads). In the recent past a clear change

has taken place in the mode of dress. At present the young men put on shirt, pants, suits, jeans whereas the old still prefer to put on their traditional dress.

FOOD HABITS: The staple food of the Khampa is chapatti, rice and pulses of Urad, Chana and Malka along with vegetables. Khampas are non-vegetarian, taking meat of goat and sheep, chicken, fish and eggs. The meat of Yak, Pork and Beef is still a taboo for them. They also take edible roots and tubers like *bhalku, linger, nokhi, chaiu and gucchhi* (mushrooms). Their earlier staple diet used to be thugpa and momo, but now they have changed to chapatti. Momo are cooked on festive occasions. Besides apples, apricots, plums which are widely grown, they also consume wild fruits, *jami, vami, aarvi and chuli* which are locally available in abundance.

SOCIAL RITUALS: The child is named by the Dalai Lama or Avtari Lama after consulting the sacred text and almanac. Raldak (tonsure) ceremony is observed before the child is two years of age, on a date decided by the lama. The hair is cut by the mother's brother or in his absence by the parents, and a feast is arranged on that occasion. The role of Lama in the birth and death ceremony is very intensive. The disposal of the dead is decided in consultation with the Lama. Generally the dead are cremated. Infants are kept in a wooden box and immersed in the river. Impurity lasts in the house for only a day, the next day lama is called and he performs purificatory rites. Rituals connected with death are also observed on the *chizik* (fourth day), *duzik* (seventh day), *shipchu sherku* (49th day) and *logar* (one year) when alms are given and prayers are offered for the peace of the departed soul.

The Khampas have the extended type of family. The parents avoid calling their daughter-in-law by name and vice versa. The daughter-in-law observes avoidance with her husband's elder male relatives and with all such relations in that line. Joking relationship also exists with wife's younger sister, wife's younger brother and all such relations in the line. The husband and wife use teknonymic terms to address each other. The property is inherited in the male line, with all sons sharing the parental property equally.

In the event of no male issue, the property is inherited by the daughter on the condition that the son-in-law agrees to stay with the in-laws. If the daughter also does not have any male issue, the property passes on to the collateral. A widow also has the right to enjoy the property for her lifetime, after which it devolves to the son, but does not have the right to sell, gift or mortgage the property. The Khampa women are enterprising, who assist not only their menfolk in economic activities, but also carry on the economic activities independently. They are seen working as hoteliers and shopkeepers, dealing mostly in foreign goods. These shops and restaurants are manned by the women while the men folk assist by getting them goods.

The Garja and Piti Khampa who are agriculturists are assisted by their womenfolk in agricultural operation, in almost all spheres except ploughing. Besides, they also bring fuel and fodder for animals. The social position of the Khampa women is high. They are the incharge of the house, and manage and

control the family affairs. Though the authority in the family is vested in the menfolk, but a decision on vital issues is invariably arrived at after consultation with wife. Though divorce is rare, yet at the time of divorce the gifts brought by the women at the time of marriage have to be returned along with a fine decided by the traditional council. Traditionally they were not allowed to hold any post in the council, but indirectly influenced the decision of the council through their husbands. Nowadays, however, they have their representation in the statutory panchayats, but are seldom able to give an independent decision. In religious spheres the women carry out their family rituals. Old women can be seen rotating turquoise beads in their hand, chanting the mantra of 'Lord Avalokiteshvara'.

The major fairs connected with the Khampas is the LOSAR (their New Year's Day) which is observed on the 24th or 25th of February according to their calendar and '*Galde Gamche*' which is observed in the month of May when prayers are offered and the day is devoted to the memory of the Buddha. Besides, prayers are also offered on the *panchami* (fifth day) and *dashmi* (tenth day) of each fortnight. In Spitii and Kinnaur the 'Goetr' and 'Ladarcha' fairs are held, in which the '*Khunu*' and the '*Piti Kampas*' take part.

The art forms of the Khampas are visible from their craft, especially in the weaving of carpets, on which they make exquisite designs. The most popular design with the people is that of a '*dragon*', which is made in dominant shades of red and black. The weaving is done by both the sexes, though there are more women involved in it. They are also skilled knitters and knit beautiful designs on sweaters and pullovers. Besides, they also weave *suktu*–a woollen shawl wrapped around the body, and *sukdan*–a woollen bed sheet mainly for self–use, whereas carpets are made for commercial purposes.

The Khampas have oral traditions. Certain songs in their local dialect sung on the occasion of marriage are called as *yanva* or *time luh*. The women also dance on festive or marriage occasions. The Khampas have strict commensal norms. They exchange both the *Kuchcha* and the, *Pucca* food from the Brahmin and Rajput, but do not accept *Kuchcha* from other communities except when it is cooked by a person of either a Brahmin or Rajput status. Other community people can however, accept both types of food from the Khampas.

The Khampas do not suffer from any sense of untouchability among their various territorial groupings. Previously, the Brahmin used to observe social distance by refraining from taking cooked food from them, but now this stigma has disappeared. In the urban situation no discrimination is observed even from amongst the communities such as Sippi and Lohar and water and food are freely accepted from them. Marital ties traditionally existed only amongst themselves, but now the Khampas have started entering into matrimonial relationship with other Rajput communities. The Khampas can enter temples without any discrimination and have access to common water resources and *panchayat ghar.*

Jajmani relationship exists with the communities who are in rural setting, like the Lohar and Beta, who render their traditional services, for which they receive a fixed amount of foodgrain at the harvest time. The modern linkages have brought the Khampa in contact with other communities, with whom they interact regularly in their business and hotel deals. The educated among them have also entered into professional or Government office. The illiterates come in contact with the other communities by working as labourers. Besides these, the Khampas also have symbolic relationship with other people. They render mutual help to each other in the construction of new houses, repairing of old ones, stacking of stones to form a protective wall around their fields and also render help at social functions.

OCCUPATION: The traditional occupation of the Khampas, while they were the Tibeten was sheep herding, they kept sheep and traded in wool. A little later when they stared trade with India, they left their traditional occupation and brought to India *pashmina* wool, sheep, goat, yak and other items laden on mules, and on return took carpets, moonga etc. But since Indo–China conflict and closing of the border, the traditional trade links with Tibet came to an end, which lead to their ending of nomadic life and settling down as agriculturists and orchardists. Some of them have opted for independent business such as shopkeeping and running of restaurants. They normally keep foreign goods in their ships, shops which they get from across the border.

The others are employed as labourers in road construction or in mule taming. The majority of the Garja and Piti Khampas own land and work on their own fields, but the Thava and Khunu Khampas are in trade and business. Children below 15 years of age do help their parents in field, household work, business etc. The Khampas are of very positive attitude, most of them are sending their children to schools and taking the benefits of various developmental schemes initiated for tribal development. They have no prejudice against family planning programmes. The Khampas of today's Himachal are very much at par with the people of lower Himachal in terms of development and social and political awakening.

The Khampas have a traditional council known as ***shuzam chungi*** which is headed by a '*GOVA*'. This council consists of five old and learned persons of the community who settle divorce and family disputes and penalize the guilty for breaking traditional norms. This council functions a model of quasi–judicial organ of tribal India, where male and female participate without distinction. Earlier only male members were allowed to dominate the proceedings. The Khampas' panchayat plays the role of a developmental agency as well as maintaining of law and order in the village.

PANGWAL

The Pangwals are the residents of Pangi valley of Chamba district. It is a generic name used for all the residents of Pangi valley, which include Brahmin, Rajput, Lohar, Hali, Badi and Chanal, but the Rajput population outnumbers

all the rest. The origin of the Pangwal is shrouded in mystery. However three unconfirmed versions are available which give only a faint idea of the origin of Pangwals. According to one version, it is said that from time immemorial the settlers of Lahaul and lower Chenab valley were faced with great difficulties because of heavy pressure on land and pastures. They were desperately in search of more good lands and green pastures to feed themselves and their cattle. These people finally migrated to Pangi, which had plenty of both. The Pangwals are said to be their descendants.

The second version is found in census of India, 1961 village census monograph on Kupha, Pasams, Tamoh and Malet (Singh 1961) because of the difficult terrain of the area, the authorities considered it the best place for sending criminals who were condemned to life long sentences. It is presumed that these children and grand children established different settlements and came to be collectively called *Pangwals*. To verify this version it is said that even today the traditional Pangwal topi (cap) which is widely worn in this part, has resemblance to the one generally provided to the prisoners.

According to the third version, which appears more plausible and historically correct is that, in the day of Muslim domination in India, certain Rajput nobles fearing persecution at the hands of Mughals, decided to send their families to a safer place, which was beyond the reach of marauding army of Mughal empire. Pangi was selected as the best place for this purpose. The families were dispatched along with security soldiers.

In the meantime most of the Rajputs who remained back, died in battles and many were seriously injured and could not join their families at Pangi. When all hopes of their warriors returning, vanished, the Rajput women ultimately married servants and soldiers. The Pangwals today are said to be their direct descendants. Pangi valley is an area of difficult and hazardous terrain. The area is mountainous and is subject to severe winter, heavy snowfall, strong icy winds and frequent avalanches, all of which are responsible for many landslides throughout the valley. The area has been declared a scheduled area and received adequate grants. A resident Commissioner has also been appointed in the area to look after the immediate demands of the people.

Pangwals have been declared *scheduled tribes* as per the government notification. The Brahmin and Rajput constitute the bulk of the scheduled tribe population of the Pangwals. Of the two, the Rajputs are more in number, but collectively account for approximately 16,000 people as per the 1991 census report. They mainly reside in Pangi tehsil of Chamba district, but a scattered population is also found in adjoining Lahaul and Kullu districts. According to 2011 census their population was 20693 persons.

FOOD HABITS: The Pangwal's staple food is *barley* and *alu* (Potato). But in lower region of Kullu and Chamba *Makki-ki-Roti* (maize chapatti) and *Kadhi* (कढ़ी) and on every second and third day wheat chapatti (फुल्का) and *chilra* (bread made of phullan) form their staple food. They are fond of pulses like *mah* (उड़द) and *rardengal*, which are mostly purchased from the market.

For vegetable, with herbs like Chhatrian, *bichubuti* and *guchhies* (mushroom) are plucked from jungle. Now with the technique of new agricultural methods, Pangwals have started growing vegetables like cabbage, cauliflower, carrot, potato, onion, capsicum and spinach during summer months. The Pangwals are basically non-vegetarians and take the meat of sheep, goat, *monal* (impeyar pheasant), *tarmol* (jungle goat), *Kasturia* (musk deer), pigeon, *Chaktir* (meisner) and *hen.*

During winter months, every household slays one or two goats and after skinning them, they hang them to be gradually consumed everyday, the Pangwals also have moderate consumption of fruits like *chir* (apricot), *chur* (apple), *miri* (hazelnut), *than* or *khor* (walnut) and *thangi* (carylus colume). Walnut oil and ghalit oil (extracted from seeds of apricot) form cooking medium, along with *desi ghee*, which is used in every house. Tea is also taken during winter months. Some households purchase tea leaves from the market, but most of them use *choga*–a local spice–and prepare salted buttered tea from it. Every household possesses a *choori* (a cross between Yak and Cow), the milk yield of which is very little and is mainly used for preparation of *lassi* and *curd. Arack* is consumed universally by both the sexes and is brewed from wheat or barley in every house. The Pangwal's festive food is *unes, maudaj, luchi, bakru, beer* and *Kuron.*

LANGUAGE: The language spoken by the people among themselves is *Pangwali*, but with other they speak in *Himachali.* They do not have their own script, but nowadays Devnagari script is commonly used with outsiders.

SOCIAL SYSTEM: The Pangwal Brahmin are divided into three sections, viz, *Gaur, Sungria* and *Kalia.* The Gaur Brahmin, traditionally earned their livelihood by collecting alms. They rank superior to other two groups. Next in the hierarchy rank are the Sungria Brahmin who perform sacredotal services and officiate at birth and marriage ceremonies. The Kalia Brahmins are considered the lowest among the three officiate only at mortuarites.

The main basis of the differentiation among the various section is occupational. Each of these section is further divided into exogamous section called *gotra.* The Gaur and Sungria, perceive their superiority over all other communities of the area, and the fact is also acknowledged by others. The Kalia Brahmin are considered a low community at par with other scheduled castes, though they are not scheduled caste. The community observes *varna system* and places it at the top of the varna order, which is acknowledged by others too.

The Rajput Pangwals have three main subdivisions, namely, *Rana, Thakur* and *Rathi.* Intermarriage among them is fairly common, though the Rathi are regarded inferior than the former two groups. They are further sub divided into a number of exogamous *gotra* and claim descent from *'Suryavanshi'* and *'Chandravanshi'* Rajput and place themselves among the Kshatriyas in the classical varna system. In the local hierarchy they are both numerically and socially a powerful group placed only ritually lower in status than the

Brahmins. However for all practical purposes the Rajput and the Brahmin Pangwals have both connubial and commensal relations with each other.

MARRIAGE SYSTEM: The Pangwals are endogamous in the sense that a Pangwal will always marry a Pangwal. Exogamy is maintained at the village and *gotra* level. *Junior levirate* and *sororate* are also practised. Traditionally marriage was prohibited between *Kin* upto three degrees on the father's side and five degrees on the mother's side; but now only seven generations on the father's side and three on the mothers side are avoided. The average age of marriage for boys and girls is 22–24 and 18–20 respectively. Among the various forms of acquiring mates, the most popular form of marriage is '*bari shadi*' (marriage by negotiation), other forms being '*pith–chuk*' or '*chori*' (marriage by capture), '*doghri*' (marriage by exchange) and '*topi lana*' (widow–remarriage).

The common symbols of marriage are *bulok* (nose ring), *fararu* (ear–ring), *lal chipper* (red shawl) and nasal ornaments like *laung, phulli* and *tikki*. Monogamy is the prevalent form of marriage. However, second marriage is resorted to only when the first wife is unable to give heir to the family. The residence is patrilocal, but in cases where there are no male issues in the family, the daughter's husband is invited to stay with in–laws, and the girl continues to stay in her parent's home. Such a resident son–in–law is called '*gharjawai*'. Earlier *retti* (bride–price) was in existence, but now this practice is more or less nonexistence. Dowry is not demanded but gifts to the daughter are made at the time of the marriage, which may consist of common agricultural implements, utensils, sheep and goats, quantity of which varies as per the economic status of the bride's family.

Marriage is first negotiated from the boy's side. The boy's father or uncle visits the prospective bride's house with a bottle of liquor and *sattu* and asks for the girl's hand. If the proposal is acceptable to them they accept the gifts brought from the boy's side. This is followed by *mangani (engagement)* and again the boy accompanied by a few of his relatives come and brings some more bottles of liquor and *sattu* and then ask for the time and date for marriage. At this time he may also bring some jewellery like *bange* (Bangles) for the girl. At the fixed day, the groom's party comes to the bride's place. The bride and groom are made to sit at a place where *puna* (sacred marking with flour) is made. Some *totus* (made of flour) are also placed around it. Two of these totus are given the shape of a cup and filled with honey and ghee.

The *mama* (maternal uncle) covers them with his hand and asks the bride and groom to eat them. The one who finishes it first is considered to be having an upper hand. The guests are entertained with wine and food. The groom accompanied by the bride and a few of her relatives leaves for this home. A lamb is sacrificed and meat is given to all. The same ceremonies are repeated at the groom's place also. After staying for one or two days, the bride's relatives return and the date of her visit to her parental home is also decided.

Marriage is performed in three stages, viz, *pillan* (engagement), *fekki*

(betrothal) and *chakki* (marriage). Vaisakha, Asadha, Kartika, Pausa, Magh and Phaugan are considered auspicious months for marriage. A Sungria Brahmin officiates at marriage. In the *pith–chuk* or *chori* type of marriage, if after the betrothal ceremony the marriage is deferred for two to three years for some reason, then the boy assisted by his trusted friends goes to the girl's house and after picking her up brings to the house. In the not too distant past even unmarried girls, not accepting the proposal were captured in the similar manner and then married. The marriage takes place at boy's house. This is not a very important event, for a Pangwal boy can flirt around with his fiancee after engagement, and her getting pregnant is not regarded as a matter of shame. The child is brought up and the boy fathers the child. Intercommunity marital exchanges take place among the Brahmins and the Rajputs, but not with other communities.

DIVORCE: Divorce (*chorde*) is recognised. There are two forms of divorce. In the first a paramour pays a certain sum *izzat* to the women for seeking release from her husband. In the second form the husband gives his consent for the divorce before the respectable men of the village and then breaks a dry stick in two pieces over his wife's head as a token of having broken the marriage alliance with her. The amount of compensation is decided by the *Panchayat* (a traditional council). The common ground of divorce are barrenness, infidelity and maladjustment. The money thus realized is kept either by the boy or his parents. It is customary that if the girl refuses to marry the person she is engaged to, the boy's side may demand not only the return of gifts, but all expenses incurred by them in addition to the penalty. However, in case the boy refuses to marry, there would be no return of gifts from either sides.

Remarriage of widow, widower and divorcee are permitted. *Topi lana* is the common term for widow remarriage and is permissible year after the death of her husband. The first right to claim the widow's hand rests with the deceased husband's brother, nephew or cousin who presents her *joji* in the presence of two respectable men of the community. Her taking of joji signifies acceptance. If another man wishes to marry the widow, he must seek her parent's and local council's consent and return the ornaments given to her by the deceased husband.

BIRTH CEREMONY: Prenatal restrictions are placed on the expectant mother. She is forbidden to take up heavy work. The houses remains *asudh* (impure) or *jooth* for nine days in case of birth of a male child and 12 days in the event of the birth of a female child. Purification ceremony takes place on the third, ninth or 12th day of birth, when the entire house is cleaned and the water of the holy Ganges is sprinkled all over., the birth of a son is an occasion of great rejoicing.

The *naamsanmskar* (naming ceremony) is held after the first, third, seventh on ninth month of the birth of a child. A small feast is given and the child is named by the father after looking into the almanac. *Shik–Vade* (tonsure eq.Mu) ceremony is held along with the naming ceremony or sometimes it is held

separately. In any case it is held before the first year, and can only be postponed for the third year if a *sukhna* (a wish kept in the name of deity for fulfilment) is kept for the tonsure to be done at the temple of a deity.

The first hair is cut by the maternal uncle, followed by father's brother and five other relatives. A goat is sacrificed at the occasion and its blood is sprinkled on the hair and on the child's shaved head. After this the tonsured hair is buried in the ground after keeping them in a basket, locally known as *Kilta*. On the third day, the child's head is again shaved off by the child's father leaving a *choti* (cue) on the occiput. *Janeu* (investiture) ceremony is held at the age of 10–14 years. The sacred thread is brought from Haridwar and kept by all families.

The child with sacred thread is expected to observe certain taboos throughout his lifetime viz, not to eat chicken or eggs, not to eat from the women during her menses, not to eat together with the members of other community and not to let *Janeu* to be touched to body when going for the call of nature. There is also restrictions on girls on cooking or participating in religious functions during her menses.

DEATH CEREMONY: The dead are cremated and pollution is observed for seven days. The Kalia Brahmin officiates at the mortuary rites. Children below the age of eight years are buried. The last rites are normally performed by the eldest male member of the family. In the event of the death of a male the house remains polluted for nine days, and in the case of a female for seven days. On the seventh day all the male family members get their heads shaved off. A lamb or a goat is sacrificed and its blood is sprinkled on all. At the time of funeral procession, bier is prepared by a Chanal known as *dwaru*, who also carries fire in a pot. The ashes and bones are collected and immersed in Chandra–Bhaga (Chenab) river. On the third, ninth, thirteenth of a month after the death, a *Kathi* or *Kirya* ceremony is observed. Pangwals put up a stone slab called *dhaj* in the memory of the dead in the courtyard of the house. These bear an inscription and are usually prepared by the Gaddi (shepherds). Pangwals worship their ancestors.

STATUS OF WOMEN: Women enjoy a fare amount of freedom in Pangwal community. They are virtually incharge of the domestic affairs. Pangwal women are beautiful, hard working, performing domestic chores as well as taking part in agricultural operations. Their economic potentialities as such are socially recognized. The women are an economic asset to the family. They also collect fuel and fodder. The social position of the women is also high in view of the fact that they have the freedom of leaving of their choice, who ultimately will have to pay the *mudda* or *izzat* to her husband.

In religions spheres, however they do not have any say. The fact that women can't worship their clan deity with the traditional family line is indicative of their low profile. They can't officiate as a priest in temples or perform sacredotal services at client's house. In political sphere women do not have major representation in the local or regional politics as such, but senior

women are invited when *Biradari* panchayat is convened to discuss some socially relevant issues. But in this traditional council they do not have any representation.

Pangwal community has joint family system. The elder male member heads the family and is given due respect. Paternal and filial affection and due regard as per status of the person is the basis of mutual relationship within the family. There is no strict observance of *purdha* (veil) and women have considerable freedom of movement and speech in the presence of elder male members of the husband's family. Joking relationship exist between husband and wife's younger relatives, both male and female. Husband, wife, father–in–law and daughter–in–law do not take each other's name, but refers to each other taknonymically.

RELIGIOUS LIFE: Pangwals are religious by nature. The Pangwal Brahmins belong to the *Vaishnava* and *Shaivite* sects. Every family has a deity. Besides worshipping the deities of the wider pantheon, they have more regard for the regional, village and clan deities. The village deities, Nag and Nagin, are propitiated by all members of the family for warding off the evil influences. The regional deity is Goddess Durga, who is worshipped and propitiated by sacrificing a goat. Their *pujaris* (sacred specialists) are Brahmin or Rajput who officiate at life cycle rituals and whose office is hereditary. They are also entitled to take away eatables and the left leg and the liver of the sacrificed animal. 'Durga' *and* Singhasni Mata' offered goats and brass bells as their *sukhna.* The famous sacred centres of the Pangwals are Kandwa Nag Tample at Mindhal, Sheetla Devi Shrine at Luj and Trilokinath temple and Masan Devi at Purthi. The Jatras (religious journeys) are very popular among Pangwals. Some important ones are Lwaan (celebrated in Magh or Phalgun), Union and Sainch (held in chaitra), Darkhan and Baria (held in Shravan) and Phool Jatra (held in the month of Kartika).

Some of the important festivals of the region are Tyane held in Asadh (August), Dikhrain in Savan and Parvach in Bhadon, all of which have socio–religious significance. The fair Masan Devi at *Purthi* is of special significance to the people and is celebrated by all the communities with lot of enthusiasm, fun and frolic. Pangwals do have belief in evil spirits, ghosts, magic, charms and amulets and take recourse to *Chela* whenever afflicted by any of these. The well known festivals of Pangwals are Sanitarian, Puranmashi, Shivratri, Sheel (observed on the amavasya of Phalgun or Chaitra), HISHOO (new year's day) and Miniach. The sacred centre of the community is the temple of lord Avalokiteshware at Trilokinath in Lahaul, which was sometimes back a part of Pangi. The Brahmins continue to have traditional ritual linkages with other communities. They render sacerdotal services at the house of their client for which they are paid a fixed quantity of coarse grains.

DRESS: Pangwals have their own peculiar dress, which provides them easy identity. The men's dress consist of *topi, kameej* or *chola, lekhar* (a long buttoned coat upto knee length), *majhir* (a black woollen cord which is wrapped around

the waist), *Chalar* or suthan (a cotton/woollen trousers, loose upto knees but tight below) and *pul* (locally prepared grass or straw shoes), while the women's dress consists of *Kameri* or *Choli joji* (a head dress colourfully embroidered with cotton and silk threads with a tail attached to it, which is tucked to the hair plait), *Chadru (dupatta), Kamarband, Chalan* or *Suthan* and a shoe made of grass or straw.

Inheritance is as per *pagwand* and *Chundavand*–their customary law of inheritance. In the former case, all the male offspring of a wife share the property equally, whereas in the latter case the property in the first instance is divided according to the number of wives and then their respective share is divided equally among their male children. In the event of there being no male issue in the family, she enjoys the property for her life time only. After the death of the father, the eldest male member will succeed to the authority of the family.

OCCUPATION: The mainstay of the Pangwal is agriculture supplemented by herding of sheep and goat. Traditionally, the natives of the Pangi valley had *hak–barden* (subsidiary rights) in forest which have now been restricted, but nevertheless are still practised on. Here they can collect dry and fallen branches of tress for their fuel needs, on free pastures in demarcated portions and free for house construction. The wool sheared from the sheep is usually kept for self consumption. Every family has a loom.

Weaving of woollen clothes, blankets is done regularly. The traditional rights over natural water still exist on which they can construct water mills.The land for agriculture is owned. They can construct water mills. The land for agriculture is owned individually by the family heads. Gaur Brahmin do not cultivate land themselves, and give the land on *adhi* (half). Bee keeping is also practised by every household, Pangwals also collect forest product and herbs like *zira* (carum carvi), *pateesh* (Acoritam chasmanthum emadii), *chora, guchhis* (morchella esulenta) and *mitha tilla.* Barring a few shops in the valley, no big market exists. The nearest market is located 60 km. away at Tarela. Earlier barter system was in existence, now it has been replaced by cash.

The Pangwals accept both *Kuchcha* and *Pucca* food from the Rajput. From Chanal and Lohar a Brahmin would accept *ghee, sattu* roasted potato, *sidha* and liquor if served in a *kanse ka bartan* (utensils made of bronze). They would however not sit on the same mat or wooden lank while eating, and would even not eat if their mat touched the mat of the Chanal or Lohar. However, there are no restrictions on the Chanal or Lohar entering the temple but if they bring a '*rota*' cooked in his house, the Brahmin would not touch nor offer it to the deity. This will have to be prepared by the person himself, but if he offers the flour and *ghee* to the *pujari,* he then prepares the '*rota*' and offers it to the deity. There are separate water sources for the Lohar, Chanal, Brahmin and the Rajput.

The traditional patron–client relationship exists with Chanal and Lohar. The Chanlas not only act as agricultural labourers in their fields but also remove

the dead cattle and act as carriers of marriage gifts at the time of marriage. They also carry an axe while leading the funeral procession. The Lohar and Badhi, on the other hand, repair and make the agricultural implements of common use. They are paid their dues in the harvesting season and also on ceremonial and festive occasions. New modern linkages have also developed owing to contact with outsiders, due to spread of literacy and due to people going out in search of employment opportunities. As a result, a few have been successful in securing jobs in Government offices and in white-collar professions. Political leadership has emerged at village and regional level.

Communication snags and difficult terrain has come in the way of proper development of the area. Schools have started functioning in the area since 1959, but no major breakthrough has been made in this field. Lesser employment opportunities and closed social system have made people more averse to change and modernity. Although people do take help from government hospitals and dispensaries, but they have more faith in their own traditional methods and *chelas*. The role of village council is predominantly higher to the district courts in the mind of the Pangwals, but at the same time they are not hostile to governmental efforts and programmes, meant for the greater emancipation of the people.

KINNER OR KANNAURA

The inhabitants of Kinnaur district are known as *Kinnaura, Kinara, Kanawara, Kannaura* or *Kinnaurese*. There are many tribes and castes in India which claim their origin from divine sources and the **'Kinners'** are one such tribe. The famous Sanskrit classic **'Amarkosa'** mentions many such people. The *Gandharvas, Yakshas, Vidyadhavas, Apsaras, Sidhas, Guhayakas, Kinners, Bhutasm, Pishachas, Rakshasas* etc. find mention in this classic. Thus Kinners as a race also find mention in the classical literature. In mythological and legendry accounts Kinners are described as a distinct race of demigods, somewhere between human being and gods. They are described in various forms. Some mention them halfman and half bird. Still other descriptions depict them with a human body and a horse's head.

According to '*Bhagwat Purana*', Kinner trace their origin from the shadow of Lord Brahma. Yet another legend says that they have sprung from the toe of Brahma along with the Yakshasa. But according to *Bhavricopnished*, Devi created them with Brahma, Vishnu, Maruta, Rudra, Gandharva and Apsara. In the Mahabharta, they have been grouped with the 'Gandharvas', while in 'Matasya-Purana' their kinship with Kirata and the Yakshasa has been focused.

The Encyclopedia of Religions and Ethics depicts the Kinners with horse's head and the Kimpurshas with human body. Probably such description led to the epithet of Kimpurshas meaning; '*what kind of* (Kim in Sanskrit) '*human beings*' (Purshas)? The word Kinner (किन्नर = किम + नरः) also means same thing. The Kinnaur district of present Himachal Pradesh is the abode of

Kinnauras. Whether the present inhabitants of Kinnaur may or may not be the descendants of the mythical Kinners but from the point of view of living in the high Himalayas they can claim to have that aura around them. The legendry account, however is sufficient evidence to establish the antiquity of the Kinner race and its past that goes back into prehistory.

The Kinnaura are a *scheduled tribe*. It may be pointed out that while the Kinnauras have been declared as a scheduled tribe, the *Chamang* (Lohar), *Domang* (Koli), *Badhi* and *Nagalu* living in the same area are scheduled castes. The community occupies valley which has mountainous topography, cold climate, dense forests, heavy snowfall and low rainfall.

Kinners find mention not only in Hindu's religious books, but also in Jains and Buddhist's scriptures. The Jain's religious books offer a classification of *'neun dev yoni's'* in which one category is that of Kinners. Similarly the classification given by Buddhist scriptures includes Kinners as one of the races. The brahmnical classification include many categories, and positively include the Kinners. Kinners who are now called Kannauras are also known as *'Khas'* or *'Khasia'*.

LANGUAGE: The Kinnaura speak Kinnauri dialect, which, according to *G.A. Grierson* comes under the Himalayan group of Tibeto–Burman family of languages. At present, the Kinnauras have Hindi as the second language. Besides, Bhoti is also spoken in upper Kinnaur. With the spread of modern education, English is also understood and spoken by educated Kinnauras.

Kinnaur is called as **'Khunu'** by Tibetans. *'Khunu'* or *'Kunu'* means a mountain in some Dravidian languages. Kinnaur has also been referred as 'Kurpa'. In Leh the area is called as 'Maon'. Mone of Maon have also been the names for Bushahr state. From the writings of many Indian scholars it becomes clear that there existed a tract inhabited by the Kinners in the High Himalayas West of the Kailash Mountain and Lake Mansarover. The folklore of the Kannauras contains many accounts that go back to the Mahabharta period. The five Pandava brothers, the heroes of the Mahabharta, are said to have passed a good part of their 12 years exile in Kinnaur. Countless Hindu scriptures have immortalized them. The frescoes of Ajanta which carry the pictures of the Kiratas, Kinners and Guhayakas have a great historical significance. Kalidas has also made mention about Kinners. In *Vayu Purana*, Kinners are said to be inhabitants of the Mahand mountains.

Ancient record and historical evidence, nonetheless, prove that the Kinners were one of the aboriginal inhabitants and they were amongst those tribes which were pushed to higher inaccessible mountains by the *Khas* or *Aryan* invaders. Thus, it is possible that the Aryans who could not closely and distinctly come across the Kinners during vedic period, find no mention in the Vedas. But at a later period the Aryans and the Kinners came in close contact with each other. Therefore in post vedic Aryan Literature we find mention about Kinners. The region falling between Kashmir and Nepal in the Western Himalayas was essentially the tract inhabited by the Kinner tribe.

The book *Vimanvathu* by 'Sutpitak' written in second or third century B.C. contains a verse which supports this view. 'Kimpurushwarsha' or 'Kimpurushvaratha' has also been the name of a Himalayan kingdom that existed in the ancient past. The Kinners are also referred to as '*Kimpurshas*' in ancient literature and it is no wonder that their habitat which extended over a large area in the past has now confined to the present district of Kinnaur.

Caste System: The Kinnauras belong to different ethnic groups. Among them the Rajputs (also known as *Kanet, Khas, Khasia* or *Khasa*) are the dominant group. Next comes '*Koli*'–*who* are weavers and artisans, leather workers and ploughmen (Hali), followed by the 'Lohar', 'Badhi and Nagalu', who are ironsmiths and silversmiths, carpenters and masons and basket makers respectively. The Brahmins are conspicuous by their absence from the social groupings. In general the Kinnauras have two broad categories i.e. Khasia and Beru. Beru is further subdivided into two subcategories.

(i) The *Domang* which includes the Lohar and the Badhi or ores and;

(ii) The *Chamang* which includes Nagalu; and the ethnic Rajputs inhabiting the upper part of Pooh subdivision, being Buddhists are called Jad or Zad. The Khasias or the Rajputs have three *Khel* (status groups) viz., Orang, Morang or Maorang and the Waza. These are endogamous status groups and are based on their hierarchical positions, and are found only in the Hindusim dominated areas. The *Khels* are subdivided into a number of lineages or *Khandans* which are original and immigrants. The latter are the families who came and settled in villages as wives or as *Makpa* (son–in–law) or came on migration.

The functional difference between them is that while the former can directly take part in social, economical, political and religious functions, the latter cannot. Some of the *Khandans* are further subdivided into *sub–Khandans*. The reasons for that subdivision are not known. Kinnaura society which although is quite ahead of primitive way of living, yet carries many age old traditions as compared to the one's prevailing in socioeconomically advanced areas. Some of their customs are better than the so called advanced customs of modern society.

In the Himalayan setup, intercommunity linkages are very important. The traditional economic linkages between the Kanet and Koli had been that of landlord and tenant. The *savarna* do not allow outcastes to enter the *sanctum–sanctorium* of the temple premises. The Rajputs accept food and water only from their own community, but they can accept tobacco, *bidi, cigarette, fruits* from Badhi, Lohar and Koli. Badhi can accept food, drinks and dry things from Kanet and Lohar and only dry things from Koli. The Lohar can accept food and drinks from Rajput and Badhi and dry thing from Koli. A Koli can however accept food from all except from the Nagalu, whereas Nagalu accept everything from other castes. Inter community marriages are not socially recognized. However, these restrictions are breaking down.

In Kinnaur, when ceremonial friendship occurs between a man and a

woman, it is called *jokheya*, and when it occurs between two women it is called *konech*. The friendship is established by exchanging garlands of fruits called *jokheya un or konech un*, on an auspicious day, and by exchanging food and home brewed wine.

It is expected of a ceremonial friends to help each other in the hour of need. Similarly, ceremonial brotherhood and sisterhood is also established within the same ethnic group and same status group, but not with the same *khandan*. This is known as *kokheya* or *dharambhai* and *rinkchje* or *dharma-bahin*. During one's distress, one's *kokheya* or *rinkchje* comes forward to help.

MARRIAGE CUSTOMS: Each *Khel* follows *Khel* endogamy. In earlier days, all these three status groups were strictly endogamous. The member of one group was allowed to marry other status groups. But with the passage of time inter khel marriages have started taking place. Now '*Orang*' and '*Morang*' can have matrimonial relations. Khandans are marriage regulating units. They are exogamous. Marriages between members of two sub–Khandans in also prohibited.

The members of superior *Khandan* prefer to marry in a superior Khandan and inferior into inferior. Marriage within seven generations of father and three generations of mother's Khandan are forbidden. The marriage age of the boy is from 16 to 30 years and 15 to 25 for girls. But till few decades back child marriages were prevalent. The study of marriage system prevalent in Kinner society will throw enough light on the fact that Kannaura tribe have prehistoric ancestral society.

Kinner Society practise four forms of marriages. These are:

COMMON ARRANGED MARRIAGE: Known as *'Janekang'* or *'Janetang'*.

LOVE MARRIAGE: Known as *'Damchalshish'* or *'benang hacchis'* or *'Damtangshish'* or *'Jushish'*.

MARRIAGE BY FORCEFUL OR CONSENTED CAPTURE: known as *'Darosh'* or *'Dubur'* or *'Nyamsha dapang'* or *'Nyamsha lemo'* or *'Ashish'* or *'Huchis'*.

ENTICING AWAY SOMEONE'S WIFE KNOWN AS HAR: Because of ten different dialects spoken in different parts of Kinnaur, different forms of marriage have different connotations.

Janekang or Janetang is a the most common, legal and widely practised marriage system by the Kinnauras. Under this form of marriage the father of the boy looks for a suitable match for his son. In many cases three girls are considered for this purpose. With three different flowers, one each for each girl, the father goes to the village deity for final approval. Devta approves one girl. The identity of other two girls is kept secret. This practice is followed by only extremely orthodox families. In other cases one particular girl is selected for this purpose. If the girl's parents show positive desire, two middle men known as *majomi* in local language are made to approach the parents of would-be bride. In Kinnaur maternal uncle invariably plays the role of a *majomi* and

have big say in matrimonial alliances.

The *majomi* goes to girl's parents with a bottle of liquor and some cash (according to the family's status) as a token of present in case the girl's parents agree to the proposed marriage. The bottle of liquor is essentially capped with butter. Butter is considered auspicious for prosperity and happy married life, in Kinnaur valley. On acceptance of proposal a gold ornament is presented to the girl's side as barni which binds the parents to a promise. On this occasion majomi are feasted with ghanti (local liquor) and festive food. Marriage date is fixed in consultation with the lama or grokch. With the exception of the ornament given at the time of barni, no other ornament is given, before actual marriage is solemnized. In case of marriage date is to be postponed, under unavoidable circumstances, a ritual known as *Jinsi* is performed by sending an ornament from the bride to the groom's house by *majomi* within the days of said month so as to dispel any evil influence.

In Janetang form of marriage, there is no limit on the size of marriage party. Nyotang Merang is a form of marriage slightly different from Janekang. In Nyotang Merang form of marriage only two persons go in marriage party. This is basically followed by poorer families. Nyotang Merang wedded couple can go for Janetang marriage at any time in case they become prosperous and ready to wear expenditure.

Damchalshish means to have real relations, in local language. It starts with love affair between a young boy and a girl and they elope to some unknown place. After sometime, finding favourable atmosphere, a boy brings the girl back to his parent's house for their consent for marriage and seek their help for starting negotiations with girl's parents. On finding no option, parents send majomi to girl's parents. The majomi takes a bottle of Ghanti (local liquor) capped with butter and some cash for *Izzat* money is also offered to the maternal uncle and some other near relatives of the girl. In case parents of the girl do not agree, then all the presents are brought back and boy and girl are accepted as husband and wife by the community.

In some rare cases parents have also brought back their daughter. If parents agree then marriage is performed as per the custom of the society. Similar to the 'Nyotang Merang' marriage, date is fixed even long after the incident of elopement and if instances are not wanting, then marriages are performed seven or eight years of the elopement during which time they may be having children. In this case girl comes to her parent's home just few days before the marriage, and before that she stays all along with her husband.

Darosh means to drag (dub dub) forcefully. In the primitive period, when there was no recognized marriage system, man used to capture woman forcefully for making sexual relations. Our mythological literature speaks about Rakshasas who did the same thing on many occasions. So much so that at a later stage matrimony achieved this way came to be known as *'Rakshasa Vivah'* i.e. demon type of marriage. It is fascinating to note that capturing a girl with the consent of the girl or her parents is not looked upon as a crime even now in

Kinner community. But this is permitted among the natives. Sometimes the boy and girl who have developed intimacy resort to this practice. Many times parents also inspire their children to go for such practice.

In some cases however, the girls are captured without their or their parent's consent. In some cases rivalry between two families to marry a particular girl, may also lead for Darosh, apprehending that other party may not lay their hand on the girl. The marriage by capture is practised by many communities in India. Kunchen form of marriage in Sikkim is exactly similar. **Ho, Santhal, Munda** and **Bhumji** tribes of Chhota Nagpur also practise marriage by capture. In fact, the parents of the girls in these societies deem it as an honour. They feel elevated, when it is made known in the public that such and such family has an eye on their daughter. They think that their daughter besides being attractive is being considered invaluable by someone.

In Darosh the would-be bridegroom, keeps a close watch on the daily routine of his would-be spouse. After careful observations he decides the date and venue of her capture along with his two three companions. In a case where girl agrees or her parents had their consent in it, darosh is only practised to dramatise the situation. In any case, it is the prerogative of the would-be bridegroom to touch the girl first, rest job is left to his companions. In all cases girl raises hue and cry but no one is supposed to interfere. If her struggle to escape succeeds, she can be proud of it. Ordinarily captors won't allow her to go easily. The girl is treated as honourable guest at boy's house and given delicious food. The women of the locality try to persuade her to give her consent to marriage, by accepting the proposal. They also narrate their own tales to generate confidence and faith in herself.

Once the girl gives her consent, the boy's parents send a *'majomi'* with all the formal offering to girl's parents, requesting for their pardon for the outrage committed by their son. In all cases, it is customary for the girl's parents to show their annoyance and resentment, but ultimately the majomis succeed in majority of the cases to bring them round. Remaining customs are the same as followed in the case of Janekang marriages. This type of marriage is quite often resorted to by the people belonging to lower Orungs who want to marry in families of higher Orungs so as to ensure their elevation in social hierarchy of the Orungs. But with the greater role of government administration in social sphere and fear of legal punishment, such marriages are vanishing from the Kannaura society.

In a case, where boy's parents are not in a position to undergo the expenditure to be incurred for Janetang type of marriage; then Lama or devta performs a simple ceremony known as *duniyomajo sharelala,* within a month of capture. According to this form, the girl goes to her parents, adorned in new clothes and ornaments accompanied by her husband, the majomis and two women. Some sweets full baskets for distribution in girl's parental village are also sent. Latter is known as *'stenranning'.* The groom bows on the feet of his mother-in-law and offers her some gifts both in cash and kind. The kind

includes necessarily garlands of edible pine fruit i.e. chilgoza and this offering is known as *'dolangchim'*. The boy then returns home and his wife returns after a few days. The day she departs *'nang'* ceremony is held. The member of girl's community gives her cash, utensils, clothes, ornaments etc. In such cases where girl agrees and parents disagree, the consent of the parent's is not desired at all. But this is to be remembered that unconsented girl is never forced for sexual relation by the boy. The girl who returns after rejecting all proposals is considered virgin and unaffected for matrimonial alliance.

Har is a form of love marriage. In this case the woman is essentially married and develops liking for some other married or unmarried man. In this form of marriage the women is first required to get divorced from her husband or husbands. The paramour has to pay *izzat* money to her husband or husbands. This amount is decided through mutual deliberations. Once the amount is paid the husband and wife catch hold of a dry 20 to 25 cm long twig of *Shur tree* in their right hands. They break it with jerk and the respective broken pieces are thrown backway. This ritual is known as *shing tag tag* i.e. breaking up a twig. It is said that till few years back they used to spit on each other in a contemptuous way. An issueless woman gets back her dowry articles or their price. If she has borne issues she gets back neither dowry nor children. The marriage system in Tibet, Sikkim and many polyandrous tracts find a close similarity in these customs.

The marriage ceremony is an elaborate affair. The day marriage is fixed the boy's side sends an ornament known as 'Fyayaz' to be hung on the forehead of the bride. All other ornaments are given to her only when she reaches her in-laws. In the olden days girls were not told about their marriage and it was kept as a guarded secret; but now they come to know about it immediately after the acceptance of the proposal. On the appointed day bridegroom, along with marriage party proceeds to his prospective in-laws.

It is customary to take more persons in this party. Women also accompany both the parties in this region. In poorer families bridegroom walks on foot to would-be-in-laws' house, while in well-to-do families the groom rides a well decked horse. Marriage party is welcomed by litting lamps and burning incenses. Then the party is feasted with *ghanti*, festive dishes of the valley, meat and butter. After the meals the exchanges of gifts take place. This ritual is known as *sening kunnu*. Mother-in-law is also greeted and offered with customary gifts of *dolangchin* also called as *nazrana* or *yume dalgonming* in different parts of Kinnaur. Thereafter, under the impact of intoxication, singing and dancing programmes continue. Next morning at the time of departure a group dance locally called *manchhang frolshimu*, is organized. On the conclusion of this dance the bride is led out of her house. At this time ladies from bride' side sing a very sad and pathetic song signifying that the girl is onward dead for her parents. The return journey is accompanied by the marriage party of the girl also.

To ward off the bride and bridegroom from evil spirits, on every bridge of

the rivulets a gasto lamb is sacrificed to appease the evil spirits dwelling at these spots. But now as a symbol, at many places coconut and a bottle of ghanti is offered at the bridges. The bridal procession is welcomed by the women outside the groom's village. Some rituals are performed by the mother-in-law of the bride before taking newly wedded couple inside the house. The returned marriage party is served with drinks and food which invariably includes meat.

The most important marriage ritual is the turban tying ceremony, which symbolizes the polyandrous marriages. All brothers sit in a row and the bride sits before them (this ceremony is known as *U-pagey* ceremony). The groom and bride are garlanded with *obal* (garland), made of locally available dry fruits. The maternal uncle of the groom then takes a piece of white cloth and ties *pagri* on the head of each brother. This indicates the marriage of all brothers with a common wife. In the evening *'bisyoshimig ceremony'* is performed. In this ceremony, those who accompanied the bride, offers gifts to her and depart. With this the marriage ceremony comes to an end. It may be mentioned that no vedic rites such as going round the fire etc. are performed in the solemnization of marriages in Kinnaur.

Hangrang valley, which is close to Tibet, has greatest impact of Tibetan culture. There the Darosh type of marriage is called as Namkuza and Janekang is known as Namaroza. Marriage party is called *Paghlen*. The ceremony of dolangchim is termed as Chhakpecha in Hangrang valley. The inhabitants of Hangrang valley seem to be purely Mongoloids and because of the reason the people of lower Kinnaur never entered into matrimonial alliances with them. The symbols of married women among the Hindu Kinnauras are ornaments, red mark on forehead and vermillion in the parting of the hair. Descent is reckoned in the male line. Unmarried children belong to their father's Khandan. After marriage the sons return to their father's Khandan but daughters accept their husband's Khandan. An adopted child usually gets the Khandan of the person who adopts him.

Though polyandry of the fraternal type is practised as a norm, monogamy is no less common. Monogamy is practised by those who are the only sons in the household, and those who left Kinnaur and settled outside. The same rules of marriages are also applicable to the scheduled caste population of the district. Polygamy is not popular among the Kinnauras. Very few cases of polygamy have been observed. This usually results in divorce, if the wife is barren, but while going in for the second marriage, the consent of the first wife is sought.

DIVORCE: Divorce is locally known as *shingtickashimig* or *thagchocha*, and is permitted by both the husband and wife. The divorce is usually demanded by the husband because the wife is quarrelsome, adulterous, or does not like to work or suffers from a contagious or incurable disease. And divorce is sought by the wife if the husband is unable to feed the wife or tortures her, is debauched or suffers from incurable contagious disease. The divorce proceedings are initiated by the aggrieved party in the Biradari or Gram Panchayat (village council), who after hearing them, makes them stand face to face, holding the

two ends of a *dingi* (small stick) and asking them to break it. The break of dingi signifies breaking of marital relations. There is no restriction on widow remarriage, provided the widow stays in the deceased husband's house for one year and none of the kin marry her during that time. If, however, she is pregnant at the time of her husband's death, she cannot remarry till she is breast-feeding the child.

Among the Kinnauras, virilocal residence is a common practice, wherein a wife after marriage moves to her husband or husband's house and shares the house with his relatives. Though in this polyandrous society husbands who are brothers, normally lead a peaceful life with their common wife, at times, inability of the wife to distribute her love equally to all husbands results in conflict. Also sometimes, when one brother brings a young wife, she by custom becomes the wife of all, the first wife gets jealous and then there is conflict. The cordial relationships in family are breaking up due to the tendency towards monogamous marriages and setting up of nuclear households.

Among the Kinnauras, the property, is inherited according to the *jathong* and *kanchhong* rules. Under this rule, before the partition actually takes place, a good part of agricultural land is given to the jathong (eldest) brother and the ancestral house to the *kanchhong* (youngest) brother, and thereafter the property is equally divided. The last wish of the dying man known as *tonglong* is usually honoured.

A widow in the absence of children can inherit the property but cannot sell it. After her death the property passes to the collaterals. Children of all the wives of a husband and with those whom he could have married share the property equally. Children born to a woman whom he cannot marry do not inherit the property. If a man has no son, property can be transferred to the daughters by making *hibba* (will) while he is living. After the daughter inherits the father's property but fails to have any issue, the property in that event will not be inherited by nearest kin of the son-in-law, but will be vested back with the nearest kin of the man.

BIRTH CUSTOMS: In the absence of Brahminical order, the rituals and ceremonies are dominated by Lama cult. Lama makes a charm and hangs around the neck of a pregnant woman, mostly written in Tibetan language on *bhojpatra* i.e. birth leaf. In almost all over Kinnaur the prospective mother is confined to 'Khudd' (cow shed) soon after she starts having labour pains. The indigenous midwife i.e. *'dai'* looks after the mother as well as the newly born baby. The cutting of naval cord and the disposal of placenta is her responsibility. The family where a child is born is deemed unclean and not allowed to participate in religious functions for a period ranging from seven to fifteen days. Even if unintentionally this tradition is violated, the family has to undergo *'Khepa'* (punishment) and is required to sanctify the *devta* by way of sacrificing a sheep or goat at the altar of the deity.

After the period of confinement *'Shudhi ceremony'* takes place. Cowdung is pasted on the floors and incensal herbs are burnt inside the house. Lama

names the child and sprinkles *charnamrit* (water mixed with so called nectar like water of an esteemed stream) in already cleansed and washed house. The child's horoscope is cast by the Lama and at this time he chants the song (sanctification) mantras. The well to do families celebrate this occasion and offers ghanti and eatables to the villagers. But no where in Kinnaur songs are sung on the birth of the child. In Ropa valley all families blessed with sons offer one goat collectively to the village deity on Ukhyang festival. There is no difference attached to the birth of a male or female child. Now with opening of more government hospitals and dispensaries, old customs, rituals and ceremonies are giving way to the modern means of medical aids.

DEATH CUSTOMS: As in the case of other customs, there is no similarity in death customs all over Kinnaur. The death customs observed are quite different in Lamaistic upper Kinnaur than those prevalent in Hinduistic lower Kinnaur. But the old customs such as *dubant* (drowning), *phukant* (burning), *bhakhant* (eating by vultures and birds etc.) are rapidly making way for cremation practice, which is invariably practised all over the country, except in case of infants, whose corpses are buried or sunk. Kinnauras not ready to discuss these customs elaborately with an outsider, fearing dishonour and loss of social respect in the eyes of outside world. The outsiders living in upper parts of the Kinnaur disclose that there have occurred instances even now in the recent past, when on the advice of the lama the dead body is cut to pieces and thrown to vultures, dogs and animals. May be that shortage of fuel wood forced people to opt for *'dubant'* and dearth of sufficient water in the nearby stream forced them for *'bhakhant'*.

In the upper Kinnaur valley, immediately after a death takes place Lama is called. He along with his co-partners start reciting narrations from the *pothee* (pothee is a book dealing with Buddhist scriptures). In Hangrang valley particularly the Lama recites 'PHOA' (Phoa is narration which is whispered in the ears of the dead body with the purpose of paving path to the heaven for the soul of the deceased person). On the arrival of the Lama the doors are closed and corpse is given bath in big vessel called as *Lam Kunyal*. Lama does pull the hair from the dead body's head and if few drops of blood comes out, this is considered as good omens for the family.

After bath, oil is applied on the body. Thereafter in a sitting posture body is taken to the cremation ground, which has already been fixed. Funeral procession is led by the Lama and musicians. A white banner known as 'OM KAFRA' held by two persons or lama is taken to the cremation ground. On completion of the half journey all people come back except those who are to cremate the body. At the cremation ground dead body is placed on *'dursa'* (pyre made of wood) and the same is lit by a close relative of the deceased. Next morning the ashes are collected and sent for immersion. Earlier it was thought very sacred to immerse the ashes in Manasarover lake.

Now with the sealing of international border, ashes are immersed at Rewalsar in Mandi district or in the Ganga at Haridwar. Those who can't

afford this ritual luxury, do the needful either in the Satluj or any other stream of the district.

The Khanma lama i.e. astrologer lama forecasts about the rebirth of the departed soul. The same evening, the bereaved members throw a mixed pudding prepared from loaves and pulses on the roofs of their houses, under the belief that through crows and other birds the food would reach the departed soul. This act is called *thuning.*

For thirteen days, the family members take simple food invariably bereft of meat dishes. The family remains in mourning for one year. During this period the family does not participate in singing and dancing ceremonies. After eight days *chhopta* ceremony is held. On this day the lama writes the name of the deceased on a piece of paper and tears it apart, to signify the end of all relations of the deceased with the world. After thirteen days *chhantyama ceremony* is held after which members of the bereaved family start taking normal food. On this occasion a feast is given to the villagers. The villagers are served with liquor and good food. After drinking and eating the villagers sing and dance. The whole purpose of this gathering is to make the bereaved family forget the sad event and start living a new and normal life. In some villages, at the top of the nearby hills stone pavements, called *Katangas* are erected in the memory of the departed soul. Death customs are observed in the similar manner with a little bit of variation all over the Kinnaur.

DRESS: The Kinnauras are very colourful in attire. Thepang popularly known as *Himachali cap* is a common dress of men and women in Kinnaur. The dresses used in Hangrang valley are clearly distinct from the dresses worn elsewhere in Kinnaur. *Chamru kurti* is an ordinary shirt worn by men. *Chhuba* is a long woollen cloak worn in winter. Chamu Sutan is woollen *pyjama* worn by men. Women use *dhori, choli, chhanli* and *gacchang.* Choli is akin to full sleeved blouse, Dhori is a type of woollen Sari with a girtle, Chhanli is a shawl wrapped around the shoulders with two ends fastened together near the breast by silver hook called *digra.*

In Hangrang valley Kinnauras prefer dark red or dark brown colour. Chutan akin to baby shawl is the dress of children in this valley. Ra Ghoya, (ordinary shirt) *golak or ghoye or yangluck or ligch* (woollen shawl), *Kera, Sutan* and *shew* are worn by Kinnaurese. While Kinnauras wear Ragu (ordinary shirt), Ghoya (Woollen cloak), Suluka (waist coat), Sutan (Woollen trouses), shew (cap) and Kera (woollen rope tied around waist). With the flow of money and exposure of Kinnauras to the world outside, traditional dresses are being replaced by modern wear, popular in the town and cities. Kinnaurese are very fond of ornaments. In olden days they used to go almost laden with silver ornaments. Thick bracelets, large ear rings, heavy silver chains, various kinds of beads and precious stones were the proud possessions of a Kinner dame. But Kinnaura men generally do not use ornaments. Some old people however wear earring known as *murki.*

RELIGION: Kinnaur is a place of curious existence of Hinduism and

Mahayanaist Buddhism. People embracing Buddhism belong to *Nyingmapa, Dukpa, Karyupta* and *Gelukpa* sects. On entering a Buddhist village, one finds a tomb and chorten or chosten in various directions of the village and also in individual houses, which are meant to ward off evil spirits. The centre for their religious activity is the *gompa* or *labrang* which is headed by a Lama. The central feature of Kinnauri Hinduism is its numerous *devta* or *devi*. In this district each household has a deity which is called *Kinshu* and the village deity is called *ghori*

The principal deity, the ghori, exercises his or her control over all the deities under that *ghori*. Similarly khunt which is formed of some *ghoris*, has a khunt devta or devi. The major deities are Maheshwar, Chandika, Badrinarayan and Dabla. The function of these deities is to ensure the welfare of their clientele and redressal of their sufferings. While *Kinshu* is worshipped in the corner of a room of every household, the other deities have their adobe in *santhong* (temple premises). There are 18 major deities of the Kinnauras who are said to be the progeny of Banasur and Hidimba.

The Kinnauras believe in spirits. **Bakharshuna, Banchis, Chous,** Khunkch are the spirits who reside in high altitude forests, deodar and kail trees, particular stones on a highway, and in cowsheds respectively. While the Khunkch does not harm unless put in trouble, the others harm anyone coming their way. **Churail,** the spirit of pregnant woman is warded off by wearing amulets and charms. Thatha ceremony is held every two to five years to ward off evil spirits. If a person is overpowered by a spirit, a shaman (oracle) is called. Buddhist erect village gate to ward off evil spirits.

FAIRS AND FESTIVALS: These are integral part of Kinnaura society. Mountains blocked isolation and severe winter with heavy snowfall, suspension of agricultural operation all these factors have contributed to the social awakening of a peculiar type among themselves resulting into communal recreation and amusement. In this god cult dominated land all fairs and festivals are ceremonised with a view to appease and worship gods and goddesses. Many such occasions are accompanied by community feasts. Their important festivals are : Ukhyang, Phaguli Dakreni, Deewal, Losar, Mahang, Sango, Khepa, Bal and Chota Deewal Shirken, Kanjyur, Zalma, Lama Zulka, Eratang Udavaning, Peetang, Puja, Chhayang, Kulma, Saura, Vaishkhang, Shivratri, Toshim or Toshing etc.

COMMUNITY COUNCIL: For maintaining law and order in the community, the Kinnauras have a traditional council called *char-bhai*. It consists of *char, halmandi* and *tokniya* besides a *mukhiya*. The post of mukhiya and char always belong to Rajput whereas that of *halmandi* and *tokniya* are filled by koli. This community council awards punishment to guilty, culprit or offender. Usually when a conflict occurs between two persons concerning economic, social, religious or other affairs, the case is referred to *charbhai*. In the caste council the village deity also performs a major role as judge through grokch. The verdict of the deity is final and supreme.

The guilty are punished with excommunication or are fined according to the severity of the crime. The Kinnauras follow unwritten code of conduct. Women never become the member of charbhai. Izzat money penalty is imposed for kidnapping, divorce, blame etc. If somebody gravely violates the tenets of society he is outcaste. This punishment locally known as *Tichig Michig* is awarded for grabbing of someone's immovable property, getting married in forbidden family or violating devta's direction. Chhetpa is a punishment awarded for not coming to deity's shrine or for coming late when summoned by the deity. Ti Darang Shishe is an exemplary punishment awarded to an incorrigible errant. The culprit is summoned to the shrine and deity in the presence of all villagers throws a shower of cold water on him out of the Krow (bowl kept in the shrine) of the devta and prays for his downfall at all levels.

The term of the office of *charbhai* is not defined. With the introduction of government laws on local self government, the traditional council are being replaced by statutory panchayats.

STATUS OF WOMEN: Women in Kinnaura polyandrous society forms pivot around which all other members of the family move. Based on her ingenuity and tactfulness she tries to please all her co-husbands and children. She is self-respecting and not to be tied down to unliked environment. The eldest married woman of the family is called as *goine* (means mistress of house), while the eldest man is known as *gortes* (master of the house). The *goine* is in control of the household and is also the treasurer of the family.

The women in Kinnaura society are the chief economic asset of the family. They practically do all the agricultural activity except ploughing, and collect fodder for the milching cattle, cook food and bring up children. Being common wife of all brothers she is greatly loved and cared by all. She has an equal right in the religious activities and works falling in exclusive jurisdiction of women are never interfered by men such as offering of collective prayer by the women of the village to devta if rains fail. Whereas men are given to excessive drinking, the women do all sorts of jobs. They not only look after the cooking of meals but have to tend wines which are used for making brandy and so to tobacco as well. The Kinnaura women who are very charming and attractive become haggard in no time because of heavy strain of all types of jobs. This is one of the reason that they look much older in appearance than in years.

Till few years back, women were hardly willing to participate in political activities, but now with the spread of education and through the efforts of governmental agencies more and more women are joining the mainstream enhancing their status and demand in social and political matters.

OCCUPATION: The Kinnauras have primarily been an agro-pastoral tribe. The traditional occupation of the Kinnauras had been agriculture, trade and sheep rearing but nowadays different kind of occupations like cultivation, sheep and goat rearing, spinning and mule-tethering are combined together.

The other important point is that while most of the male workers of all ethnic groups have more than one occupation, their females have only two

occupations – agricultural work and preparing woollen clothes. Very few inhabitants of Kinnaur are landless. Most of them own land though the acreage varies. The average landholding among the Rajput is higher than among the Kolis. Under the *shingmo* or *hala* system, the Koli cultivates the land and does all agricultural work of Rajput families, in lieu of which he gets a fixed amount of cereals.

The *jajmani* system among the Kinnauras is known as *bianana* system. It is the system of mutual cooperation between the Rajput and Koli, Lohar, Badhi and Nagalu. With the Kolis, they have bonu and sui bianana. Under the former, the Kolis are given wool to weave cloth, and in the latter cloth is given for stitching. In lieu of the services rendered, they get cereals and sometimes cash. Similar relations also exist with Ores, Domang and Chanal, where they are paid in cash or in cereals in lieu of the various services rendered by them.

Besides *bianan, bhoara* and *mokomokheyasimig* systems also coexist, in which under the former, all related persons are invited for economic pursuits and social affairs and under the latter one's neighbour (related or unrelated persons) are invited, and in lieu of the work they are served food. It is socially obligatory on the part of a person to render mutual help whenever called upon to do so. Prior to the closure of the border, trade was carried on with Tibet, which has since been stopped. Now the Kinnauras market their produce through Lavi fair and middlemen to Shimla and other places in the country. The Kinnauras are dexterous in the art of weaving, knitting and basket making. They however do not sell their woollen or basket products.

FOOD HABITS: The Kinnauras are non-vegetarian. They are also fond of *Chhang* and smoking tobacco. The staple food of Kinnaruas consists of *chapatti* of buckwheat and barley or maize with *rongi* or *mah*. Chapati of ogla and phapra (varieties of buckwheat) are also prepared. Potato is the staple vegetable. Fruits like apple, apricot, pear, grape peach and nuts are grown and are also consumed during the season.

This district of Himachal Pradesh may be most backward district in the whole of India, but there are numerous features of the human stuff living in this isolated land, which make it altogether a different composition. Integrity is a proud possession and intrinsic attribute of an average Kinnauras. They are brave, hardy, courteous, hospitable, honest and sincere people. They are acute and punctual, but liberal and unsuspecting. Every person is safe in Kinnaur.

The Kinnauras are respected for their honest dealings in their leading trading marts, the travellers held them in high esteem because of their tolerant disposition towards followers of all faiths. Theft and dacoity are unknown in this part of the world. An average Kinnaura can miss a meal or starve but he will never resort to stealing or other questionable means for getting his bread. Physical cleanliness has never been a strong point with an average Kinnaura. Probably, poverty, living conditions, physical environment etc. all have been factors for this negligence. Their woollen clothes are very dirty and they rarely

take bath. However, with the spread of education, health facilities and exposure to the modern means of transport and communication and spread of television, all have contributed to some sort of awareness for cleanliness and hygiene. By late, crimes have also been reported from Kinnaur district, tarnishing the age old reputation of its being crime free society.

LAHAULAS

The dwellers of Lahaul area are known as Lahaulas. The district of Lahaul-Spiti a unique sociological unit is one of the frontier districts of India in Himachal Pradesh. It is a barren, desolate and windswept region and lies at an average elevation of over 3500 mts. The people of Lahaul are a mixed race. They are mainly Buddhists and their dialect resembles Tibetan. At some point of history, Tibetan settlers came into the head of Bhaga valley and Spiti and poured into head of Chandra valley. Aryans and Semi-Aryans of different stock also came from West to South to the valley and started living there. Therefore, it seems that the present Lahaulas are the ultimate product of the amalgamation of these different races. But unlike the Lahaul valley, the Spitians are purely of Tibetan stock and no race of Hindu or Aryan blood is found there.

CASTE SYSTEM: Caste system is prevalent among Lahaulas. Their caste system, traditions and social structure is akin to the Pangwals. The Lahauls who inhabit both Lahaul and Spiti regions include some of the following castes, divided into two major categories. The upper classes consists of Rajputs, Brahmins, Thakurs and Rathis, while the lower class includes Halis, Bhots and Lohars. Lahaulas are endogamous and polyandrous. In Lahaul, there is arranged marriage (Tabhagston) as well as also theft *(Kumai Bhagston).* In the former case parents do arrange the marriage, whereas in latter case boy and girl are given freedom of choice. They do not permit marriages within three degrees of relationship both on father's and mother's side. Lahaulas have evolved from the cross breeding of Aryan and Mangolian racial types. The joint family system is mostly prevalent among Lahaulis. Except *gotsi* no other birth customs are observed.

DRESS: They wear white or brown coloured *Kattar* (a long loose Tibetan gown), while younger generation is wearing coat. *Tobri* (Kullu cap) is a common head gear and *Suthan* (warm tight trousers) is used to cover the lower parts of the body (legs). The Lahauli women adorn their dresses with ornaments on head and neck to look more attractive. The Lahauls are mostly non-vegetarians and do not consider any food or drink as tabooed. *Lugri* is a local name for a drink.

MARRIAGE SYSTEM: Lahaulas have their own marriage system. Negotiations for a betrothal are conducted by the father and the maternal uncle of the boy. They take a pot of *chang* and visit the parents of the girl they have picked out, and explain their intentions. The mother then goes to ask her daughter, and if she is agreeable to the proposal, her parents accept it and partake of the *chang.* A refusal to drink means a final rejection ofthe offer of marriage. The *chang* is, however, sent on two further occasions, and at the

third time of asking, the payment and acceptance of a rupee settles the matter, and the day is then arranged for.

The fetching away of the bride takes place at night. On arrival at the bride's house, the bridegroom, accompanied by eight or ten friends has a little encounter with the servants of the house, who will not let him in until he has paid them a fee. Once inside, the bridegroom unfolds his gifts. His *chang* is passed round, and all the bride's relatives receive part of the cake he has brought. This consists of roasted barley flour kneaded into a stiff dough with butter, and also a portion of the dried ribs of a sheep. Then the bride's dowry is presented. It may consist of up to eight or ten complete outfits of clothing, a sum of money, all the utensils required for her new home, a cow or a hybrid yak and a pony or two. The bridegroom then takes his bride to his home and on arrival they have to delay entering till the following ceremonies are gone through. As they are bound to bring some hidden evil with them from the road, the *lhapa*, or spirit medium, is engaged to counteract the evil influences of the demons (*shrinom*).

After invoking benevolence of the *lha* this man throws from the top of the house a live sheep before the wedding party waiting outside. The sacrifice is seized by the party and heart and liver are quickly torn out, cut up, and eaten raw, the pieces being scrambled for by all the friends present. The *lama*, meanwhile proceeds with reading the *chos* which are calculated to scare away the evil spirit: he has brought with him a small pot with a dougt effigy of the demon inside it, this he eventually breaks and kills the demon in the effigy. The party then enter the house and partake of the marriage feast, with such appetite as they may have left. There is no fixed age for marriage, but at present for boy it is 20 to 25 and girl 17 to 20 years.

As a rule matrimonial ties are not broken and divorces or separations are rare. If a marriage turns out childless, a second wife is taken, but the first wife retains the position of honour in the house, and the second has to do the outdoor work. If a man wants to divorce his wife, he has no claim on her dowry and has to pay her a sum of money, as it is fixed by elderman in the society. On the other hand, the wife who desires divorce has to pay that sum to her husband. A divorce is completed when the ceremony of *kudpa chadche* has been performed. The pair makes a thin thread of wool and hold it by the little finger and pull it apart, saying that from henceforth they will have no more to do with each other. They may then remarry. Polyandry is very general. Monogamy is however, the more usual form of married life, and there can be no doubt that woman is really respected in Lahul much more than any other society.

FOOD HABITS: The daily meals are usually three in number. Early in the morning pancakes made from buckwheat flour are eaten, and at midday porridge of barley flour mixed with dried buckwheat leaves. The evening meal consists of buckwheat cakes eaten with meat or soup when procurable or with curds. Wheat flour sometimes takes the place of buckwheat, and also on

high occasions, such as New Year and marriages, wheat is used for manufacture of beer (*chang*), the ferment used being called *phap*. Another sort of *chang* is brewed from rice and barley, and a kind of whisky is also distilled from barley which is drunk in its rawest form, and is never allowed time to mature. Cattle are not slaughtered nowadays except perhaps in some villages at the head of the Bhaga valley; but five or six sheep are killed in each house at the begining of the winter; the flesh dries, and will then keep good for any number of years; the older the meat, the greater the delicaty to the taste of a Lahaula. All the people of Lahaul will eat sheep that have died a natural death; and Dagis will eat dead cows and bullocks; but it is said that the Hesis will not. Vegetables are now cultivated all over the Lahaul Spiti except Khoksar, where it is very-very cold. Lahaul valley has also become famous for potatoe production.

OCCUPATION: The Lahaula does not stay at home to cultivate his crops and a large proportion of the population is absent whatever time of the year is considered. Before 1962, a very large section of the Lahaula population used to go to Tibet to purchase wool and pashmina and despatch on their own sheep and the latter are then sent back to Tibet for winter grazing. But now restrictions on international border has curtailed their activities. Now for business pusposes they go to Kullu, Kangra, Chamba, Jammu and Kashmir and many other parts of the country. Nearly all Lahaulas can knit stockings, and weaving is done in almost every home. The cloth is however very narrow and the wider and better stuff is all woven by immigrants from Upper Bushahr and Kinnaur. *Karru* (gentian), *patis* (aconite) and other roots are dug in the waste lands and profitably sold in Kullu and adjoining areas.

The Lahauls are honest, hospitable and peace loving. They are robust and quite healthy. Basically they are agriculturists but mule rearing, weaving and spinning occupations are also carried. Both Hinduism and Buddhism are the dominant religions in Lahaul and Spiti regions. Spiti area is predominantly Buddhist dominated. Even Hindus visit Buddhist monasteries and offer worship.

GUJJARS

The Gujjars are identified by General Cunningham with the Kushan or Yachi or Tochari, a tribe of the Eastern Tartars. About a centuries before Christ, their chief conquered Kabul and Peshawar, while his son Hema Kadbhises extended his sway over the whole of upper Punjab and the banks of the Yamuna as far down as Mathura and the Vindhayas. His successor, King Kanihska, the first Buddhist Indo-Seythian prince, annexed Kashmir to the Kingdom of Tochari (Bingley 1904 Rose, 1919; Negi. 1976). The probability of Gujjars being the descendants of the ancient 'Yachi' or 'Kushan' is suggested by the fact that besides Jat, they are the only numerous race of foreign origin in the North-Western part of the Indian subcontinent who are known to have been powerful during the early centuries of Christian era.

The origins of the Gujjars are still shrouded in mystery, but the majority of the scholars are of the view that these people migrated to India during the sixth century from Central Asia, from where communication with India was a regular feature along well-established trade routes. It is also said that they inhabited the Western part of India, where province Gujarat exists after their name. The Gujjar rulers founded the city Gujarat in Akbar's reign. Most of the historians believe that the Gujjars were a Rajput community.

The Gujjars are supposed to be the descendants of 'Huns' of Gurjaras. The first mention of the Gujjars in the historical records is found from 5th century onwards along with Huns. Their social intermixing with the people of Indian plains was a long drawn process of invasions, victories, suppression, loss of political power and absorption in Hindu society. It is very difficult to fix the exact date of this nomadic race's conversion to Islam.

The Hindu Gujjars of Himachal trace their origin from Yashoda, mother of lord Krishna. The Hindu Gujjars are found mostly in the district of Mandi, Kangra, Sirmaur Solan and Bilaspur, whereas Muslim Gujjars are dispersed in the districts of Chamba, Mandi, Bilaspur, Solan and Sirmaur. The Hindu Gujjars speak the dialect of the region. *'Devnagari'* is the script used in writing. The Muslim Gujjars speak Gujjari dialect amongst themselves, which is a mixture of Gujarati, Urdu and Dogri, but while conversing with others they use broken Hindi. Their script is *Perso-Arabic.*

FOOD HABITS: The Hindu Gujjars are usually vegetarian, and their diet depends upon the availability of cereals. They are occasional non-vegetarian and take meat of goat and chicken. Their staple diet consists of wheat or maize *chapatti, dal* of *urad* and gram, vegetables or milk products and curd. Milk and milk products occupy an important position in their normal menu for these are their own produce. They are occasional consumer of alcoholic drinks. Smoking is a common habit among men and women.

The Muslim Gujjars are mostly non-vegetarian, but mutton is consumed occasionally and on important occasions only due to lack of availability. Eating pork is a taboo. They do not eat beef or buffalo meat. Their staple food consists of maize, chapati, pulses of *urad, mah* and gram, roots and tubers and leafy vegetables. Preparations of milk products like *lassi* and *dahi*, also form a part of their daily diet. Taking alcoholic drink is a taboo as per the tenets of their religion, but a few do consume it. Smoking is a common habit among them. Special dishes are cooked for marriages and festive occasions. These are preparation of mutton, sweetened rice and *'dal'* of *'mah'* or *'chana'.*

SOCIAL CUSTOMS: The Hindu Gujjars are divided into a number of exogamous *gotra* like *Khatana, Chauhan, Gursi, Didhar, Bhumphal, Kalarya, Parswal, Malehria, Koli, Kautiya, Motte, Chaichi, Bhunch, Bargat, Kalas, Chhore, Ladi, Chai, Bajar* and *Baddhena.* These 'gotra' denote their ancestry and regulate marriage alliance. The Hindu Gujjars place themselves along with Kshatriya though other communities place them a grade lower.

MARRIAGE SYSTEM: Muslim Gujjars have two groups, Bhatariye and Bhanariye. These groups do not intermarry. They are further segmented into exogamous gotras, viz, Bhatti, Chandel, Chauhan, Banja, Lodha, Kasana, Bhensi, Chopra, Chichi, Khatana, Padha which indicate their Rajput clans. The prohibition against clan endogamy, a special feature of clan custom, is lacking these days, probably due to greater Islamization of the Gujjars, which permits marriages between cousins of all levels.

Socioeconomic conditions are always taken into account while settling marriages among Hindu Gujjars. Marriages take place now on adulthood. The common symbols of marriage for women are *koka, choori, tikka* and *bala*. After marriage, the residence is patrilocal.

The distinctive feature of Muslim Gujjars marriage is that consanguineous marriages take place. A boy can marry his cousin either on the father's or mother's side provided they have not in their infancy between suckling from the breast of the same mother. The marriages take place by *nikah* in which both the boy and girl agree to each other inconsideration of an agreed amount of *mehar* which has to be paid in the event of dissolution of marriage. Both junior levirate and junior sororate are permissible.

DIVORCE: Divorce is permissible among Hindus and Muslim Gujjars. Both widow and widower marriages are practised. Traditional joint family system is existing in both Gujjar communities. The elders in the family are given respect and regard. *Purdah* system is prevalent. Joking relationship exists. The family property runs along the male line. A daughter can claim the property of the father in the absence of a son. Under normal circumstances property is equally divided among the sons, with the widow having a right to maintenance.

The role of Gujjar women is very significant in both the communities. They are hard working and besides household chores, do other work like tending the cattle, making cowdung cakes, plastering the walls and floors of the house with cowdung and bringing portable water, fuel and fodder of the cow and buffaloes. The Muslim Gujjari milks the cow, makes *'ghee', 'panir', khoya* and other milk preparations and often also take them to the market. Gujjar women known as 'Gujjaris' in local language are tall with graceful figure and are very attractive. Marriage system among Hindu Gujjars is regulated as per Vedic rites and among Muslim Gujjars according to their own tradition as elsewhere in India.

OCCUPATION: The Hindu Gujjars lead a settled existence and practise agriculture. The majority of them are landowners. It is customary for each family to keep a cow, but the milk is only for self-consumption and not for sale because of the fact that they trace their origin from the famous Yaduvamsha to which lord Krishna belonged, whose fondness for cow herding is well known to all.

The majority of Muslim Gujjars are pastorals and they eke out their livelihood through the sale of milk and milk products. They have herds of

buffaloes with which they keep on migrating from low to high and high to low altitudes during summer and winter seasons in search of green pastures. The *'ghasia'* (pastoral land) at these altitudes are allotted to them by the Forest Department, which are owned by the government.

In Himachal Pradesh, the Gujjars are members of **'Parvatia Adim Jati Sevak Sangh'**, which was founded in 1956 to extend welfare activities among the tribes of the area. The various schemes initiated by the state and central governments for the welfare of tribes have started showing results in this community also. The Gujjaris are skilled in embroidery with coloured thread on caps and Jawahar jackets.

They also decorate the walls of their house by making flora and animal designs. The Gujjars have typical appearance. A Gujjar keeps beard and wears special type of turban. The Gujjars have their traditional *'bhaichara'* panchayats. The members of this panchayats are elected on the basis of age, experience and knowledge.

JADS

The Jads are Buddhist. They have occupied the area of Pangi and Chamba. Like Pangwals, they are a polyandrous and patrilineal tribe. Being dwellers of cold region they always prefer woollen clothes. They earn their income from agriculture and wool trade. Like other tribal groups, Jad women are also more hard-working than men. Marriage and divorce with some variation from civil society is recognized among Jads. Unmarried girls in the region are known as *'Jomo'*. The place of Lama (priest) is very high in the routine matters of the family.

Tribes in Himachal Pradesh are almost of similar habits and traits irrespective to their region or area. They are based on the need for protection, on ties of blood relationship and on the strength of a common religion. Some are *monogamous* (one husband one wife) while others are *polyandrous* (more than one husband) or both; a few tribes are *endogamous* (marrying within caste) but all are *patrilineal* (recognized through father or males alone) and *patrilocal* (a custom where wife goes to stay with husband's family). The division of labour beyond simple sex and age differentiation is almost nonexistent. The socialization of the young is carried in the family and the intimate relationship of day-to-day living. Caste system and untouchability is a common sight. Dowry system and bride price is prevalent.

They are superstitious and little educated. Crimes, such as murder, looting and arson are very very rare among tribes in Himachal Pradesh. The staple food consists of maize and wheat flour, local cereals (Dal), local vegetables, meat, milk products and fruits grown in the area. Tea is quite common. But Lahaulis take tea without Sugar and add butter and salt in. Smoking is a common habit among all sections of tribes both male and female. Home-brewed drink is taken frequently on both festive and sad occasions. Leaving aside few towns and district headquarters where the local people have come

into contact with educated and service class, the social set up of the tribals and other classes living in higher hills has not changed much. Their habits, manner and outlook is much different from those of lower parts.

Most of the people living in the upper Himalayas, form the tribal population of the state. Government in Himachal has been following the policy of assimilation towards tribes, rather than interference. It is also important for the administrators, scientists and other lot who go to work among tribals; to enter there with tribals touch. It is their responsibility to see that they get, in fact, a square deal and save them from the exploitation and cultural extinction.

In Himachal Pradesh we have a good number of castes people, who are representing the earliest settlers in the hills of western Himalaya. Some of them are discussed below:-

The prehistoric inhabitants of the hills are probably identified with the various scheduled castes and tribes, who form a substantial part of the contemporary society. In the preceding pages, we have discussed important tribes in the Pradesh. **The scheduled castes found in the state are : Kolis, Halis, Chamars, Dagis, Chanals, Dhakis (Turis), Baris, Rehars, Lohars, Hesis, Sipis, Bard, Bujru, Bhat, Khatik, Julaha, Kumhar, Nai, Sanshai, Saini, Teli etc.** Socially and economically they form the lowest rung of the society. Some of these fall in the categories of untouchables and as a social rule, not allowed to enter the kitchen or use same wells as used by higher castes. They are ordinarily short in stature and of dark complexion. It is possible that they came form the original stock of Kolarian (Kols) race which once inhabited the whole of the Western Himalayas. Politically they have not been very important, but agriculture of the region is greatly in their hands and they only perform the great deal of field work

They are of non-Aryan origin, but through inter-caste marriages, much social interfusion has been taking place. With the passage of time,many changes have appeared in appearance and characteristics of the people, which we may ascribe to the influence of Aryans on the social, cultural and ethnological character of the original inhabitants of the hills. *Kolis, Dumnas* and *Meghas* are the only castes having names with ethnological character, but many of the other castes are now distinguished by their occupational names which may also have sprung up from the same source as the Kolarian race. The people of these castes are mostly artisans and work as cobblers, basket makers, iron smith, carpenters, weavers, drummers and tailors. An attempt has been made in the following pages to discuss certain important caste groups in the state.

KOLI

Broadly the word Koli means the remote inhabitants of Kolarian region, but the term indicates some different meaning, when it is also used in practically the same sense as Dagi or Sippi in the hills. Many theories are prevalent regarding the origin of the Kolis. According to one popular version, they are believed to have sprung from abandoned Kanets who volunteered to

remove carcasses in the absence of Chamar when disease claimed the lives of large number of cattle. They are widely distributed throughout the state. In some Shivalik hills, the Kolis call themselves Kshatriya or new Rajput. *They are scheduled caste.*

The Kolis are generally known by different names in different parts of the state. In Chamba, the term 'Halis' is more common. In Kullu region, Koli, Dagi and Chanal means very nearly the same thing, but the term Koli is more common in Saraj, Shimla hills and Sirmaur, whereas Chanals largely inhabit Mandi, Kangra and Sirmaur. In Eastern Himalaya and Kangra, Barhai is known as Tarkhan (carpenter). He is a village wood worker. In Kinnaur Domang work as carpenters and blacksmiths (Lohars).

DRESS, DIET AND LANGUAGE: Their dress and dialect differ from region to region. They speak the wide variety of dialect which are broadly classed as Western Pahari or Himachali. In Kullu their women wear Suthan which is narrow at the ankle, choli (top) and a large shawl which is wrapped around. They also support thippu (scarf) to cover the head. Men wear a traditional suthan and jora (a flared shirt) but nowadays they have taken to pyjama/pant and shirt. They are known as Sippi in Lahaul and speak a dialect akin to Sanskrit and in other parts their speech is of Indo-Aryan family with admixture of vocabulary from Mundari and Tibeto-Burman.

Kolis are non-vegetarian. Their staple diet consists of wheat, maize, pulses of *mah* and *channa*, seasonal vegetables and moderate use of locally grown fruits. Men are fond of smoking and drinking locally brewed liquor namely *Lugari* and *Sur* (made of rice and barley). A rare among the women also take drinks. In some parts of Kullu valley the use of tobacco is prohibited, as according to popular belief, its practice angers the local deities. But now with the passage of time this belief is fading away and giving way to new habits. The Kolis, rank comparatively low in the regional caste hierarchy occupying a position lower than that of the Lohar, Bajgi, Barhi but slightly above that of the Chanal and Dumna. However their relative position differ from place to place. In the traditional *varna vyavastha* (caste hierarchy) they occupy a place at par with the Sudra.

MARRIAGE SYSTEM: Koli marriages are settled through negotiation outside the *'got'* of the father and mother side. Marriages by mutual consent and elopement are also given social sanction. In the past cross cousin marriage with the father's sister's children was allowed, but now it is considered improper. The usual age of marriage for girls and boys is between 18 to 20 and 20 to 24 years respectively.

Marriage consists of a number of rituals. After the *mangani* the actual marriage ceremony takes place at the bride's house. The practice of *Kanyadan* and *phera* do not exist. The binding part of marriage ritual is the ceremony in which the *goru* (priest) takes the sacred lamp five times around the couple in the name of water, cereal, deity dharach (metal plate), gugul and lastly sur (liquor). Another important ceremony takes place, when the bridegroom

returns to his place along with the bride-as soon as the couple reaches the place, a sheep is thrown from the balcony and instantly sacrificed.

The following day, another sheep is sacrificed but before that the goru sprinkles some water over its body and ear and asks whether the marriage would be a success or not. If the sheep flutters its ears, it is considered to be a good omen meaning thereby that the deity has given his blessings.

The common symbols of marriage are nose stud pin and red puranda. The bride lives patrilocal. Bride's price exists which is locally known as *randh.* Both divorce and remarriage of widow and widower are allowed and so are the practices of levirate and sororate. In the event of divorce and remarriage of a woman, her paramour has to first pay back *randh* or *reet* to her former husband.

BIRTH CUSTOMS: The birth of a son is especially felicitated. Purificatory rites are observed for the child and the mother. Pollution lasts for twelve days and on this day they worship the clan deity and the woman is deemed fit to resume normal activities. Sweets are distributed on this occasion and close relatives are also invited. Jattu (hair cutting ceremony) is usually performed for the boy. The maternal uncle cuts the hair and a priest officiates on the occasion. A sheep may also be sacrificed to mark the occasion.

DEATH CUSTOMS: Like other parts of the country, dead are cremated. The bones and ashes are collected on the third day. A death feast is given to all the *biradari* members. The *'dholi'* who beats the drum in the funeral march is given clothes and some personal belongings of the dead. The bones are immersed either in a nearby river or in the Ganga at Haridwar. Pollution is observed for three days. Ancestor worship also exists. A *'thar'* (raised platform) is constructed for those who die unnatural death. In the memory of departed soul a *chabutra* (platform) is constructed or a tree is planted.

FAMILY SYSTEM: Both nuclear and joint family system exist among the Kolis. All the sons equally share the ancestral property. Daughter, however, do not get any share unless there is absence of a male heir in the family. The interpersonal relationship with the members of the family is cordial and of avoidance and joking nature depends on the age, sex and kinship status of the respective members. Women play an important role in both domestic and economic spheres. Except for certain taboos women play an active part in religious matters. They maintain their socioeconomic relationship with other neighbouring communities. They have the traditional patron-client relationship locally known as *'puli'* with certain artisan communities, namely Lohar and Bard who make and repair iron implements and baskets respectively.

OCCUPATION: Kolis are landless and majority of them work as agricultural labourers or as share croppers. They also perform jobs as masons, carpenters, basket-makers, weavers, wool cleaners etc. Bonded labour does not exist, but child labour is prevalent. People of certain castes employ the Koli as agricultural labourers and give them a share from the produce on each harvest and also on festive occasion.

RELIGION: The Kolis are Hindu by faith and worship major gods and goddesses of the pantheon order, but have great respect for local god and goddesses and their village and clan deities. They do not undertake any auspicious work without the consent of a deity. Each region has its own deity which is held in great respect by every individual. The Kolis do not take planquins of major village gods on their shoulders, but in Kinnaur they are allowed to do so in case of junior deity when he is going on a long journey. Further *Kishnu* is considered to be their local deity and *Narain* is the regional deity, which is worshipped by all the members of the community. In some areas *Garha* Devta is also worshipped.

Socially, they are avoided for acceptance of water and food. Many castes, who come to attend their feasts are served food prepared separately by one of their own members. They also do not go inside the sanctum sanctorium of the temples. Earlier Kolis were not allowed to enter the houses of Rajputs and Brahmins.

COMMUNITY COUNCIL: Like any other traditional societies, the Kolis have their own council of elders to punish the guilty by either imposing cash fine or through social boycott. Now statutory panchayats have come to play an important role, but still divorce and domestic quarrels are settled by their own Biradari Panchayats. The interactional level of the Kolis has enlarged considerably owing to better and quicker means of transport and communications network. It is also due to spread of literacy and migration of people from rural areas to urban areas where new economic linkages have been established.

BARD

The name *Bard* is variously pronounced as *Barad, Barar, Burar* or *Berar* but its etymology is not clear. The origin and migration history of the community is not known, though this community is distributed in various districts viz, Bilaspur, Hamirpur, Kangra, Shimla, Solan and Kullu. Their population according to the 1971 Census was 2432. In 1981 their population was given as 2843 (for Barad) and 416 (for Barar, Burar/ Berar). In 2001, it was 3596 and 2011 census report put them at 4961. Their villages were used to be located on rough and rugged hilly terrain of the Shivaliks. They speak local dialects of western Pahari or Himachali like Kehluri (or Bilaspuri), Kangri and Kulvi. The script used is Devanagari in communicating both within and outside the community. They share the local dress and ornaments etc. A great deal of change has taken place in their hebitats now. The community is classified as scheduled caste.

FOOD HABITS: The Bards are occasional non-vegetarian in food habits and eat fish, eggs, birds like *titar* (partridge) and *jungli murga* (jungle fowl). The intake of non-vegetarian diet is, however, relatively occasional in comparison to vegetables, tubers and pulses. Their staple food is maize *roti* in winter and wheat in summer. Rice is usually eaten on festivals and festivities. The

fruit and milk intake is very low. Men are fond of alcoholic drinks, and country liquor is occasionally consumed by them, because it is not easier to afford it. Food taboos are observed on death and on certain festivals. Steadily they have also changed their food habits.

SOCIAL CUSTOMS: The Bards share the clans of the Rajputs, like Chandel, Pathania, Jammual, etc. and so claim a Kshatriya descent. But the community is well aware of its low social status and is *placed among the Shudra in the varna system.* They however, see themselves above the Chamars and do not eat with them except in religious gatherings.

MARRIAGE SYSTEM: The marriage rule is *got* or gotra (clan) and village exogamy and community endogamy. Marriages used to take place between 10 and 14 years for girls and between 12 and 16 years for boys till seventies of 20th century. But now in majority cases provisions of Hindu Marriage Act are followed. The common mode of acquiring mates has been *satta-batta* through negotiations. Monogamy is practised. *Bindi* (mark on forehead) and glass bangles are marriage symbols but not adhered to strictly. The newly wed girls generally wear a red suit (a kurta and salwar with a red shawl or dupatta). Bride's price used to exists in some cases, where the boy is illiterate/ or where there is no sister for exchange.

The amount is decided by the Biradari Panchayat. The residence of the bride is patrilocal. Divorce is rare and permissible in cases of maladjustment and cruelty. The children in such cases are the liability of either of the spouses as per decision of the Biradari Panchayat. Judicial sanction is preferred for divorce as the divorced women are ensured of the compensation. Widow marriage with a junior levirate is permissible. A widower can remarry a junior sororate or some other woman.

The marriage institution has witnessed changes in respect of an increase in marriage age, a decrease of the bride-price and to giving of dowry.

The Bard families are predominantly nuclear ones, where a son starts living separately. The *lari* (bride) avoids the husband's father, elder brother and other elderly males of the village and community. Joking relationship exists between *devar* and *bhabi, jija* and *sali* and *kuram* and *kurmani* (boy's and girl's parents). The eldest son is the successor of his father but property is inherited patrilineally as per the rules of male equigeniture. The changes in family pattern show decline of the joint-extended system.

Their women are economic assets to the concerned families but their social status is regarded as lower than that of the men. They used to go from door to door to sell the winnowing fans they make and earn a living. They also sing greeting songs and get alms. They collect fuel and fodder, fetch potable water and do all agricultural and other household jobs, but political activities and mechanisms of social control remains the men's domain.

BIRTH CUSTOMS: Pre-delivery restrictions on the expectant mother are observed. Postnatal delivery pollution, *sutak* is observed for 11 days and

purification occurs by *guntrala* ceremony by taking cow's urine. Naming and cereal-taking ceremonies are ignored. The *mundan* ceremony is performed by the mother's brother before the fifth year.

The marriage rituals are performed by the priest of the community and no Brahman priest and barber are employed. The elder sister's husband acts as the *nai*. The community priest used to be given one rupee and twenty-five paise for this purpose. Music is provided by band masters of the community. The clan deity is worshipped. Brief Vedic marriage rituals are performed. The bride and groom circumambulate the sacred fire and parents perform *kanyadan* and also give feast to the groom's party. At the groom's place the bride and groom circumambulate a pipal tree. The bride returns to her parents followed by the groom on the same day. The marriage is consummated with *muklawa* on the next day. In case the girl is below puberty, the muklawa takes place after her attaining the puberty.

DEATH CUSTOMS: The dead are cremated and ashes immersed in a river nearby. Death pollution is observed for 13 days. The *dan* is given to *dhian* (married daughter) and no Acharaj/Brahman is employed but a learned person from the community does the job. On the sixteenth day, a feast is given to the community.

OCCUPATION: Traditionally, the Bards were landless and lived on basketry as well as begging. But now they have got small landholdings. The land allotted to them is however, insufficient for their subsistence on agriculture and animal husbandry. So, they still survive on making mats and *chhaj* (winnowing fans). These are made of *surar/sirki/reed* (a kind of grass). The male members of the community seek daily-wage casual labour in road construction, forestry and sandstone quarries to supplement their income. Some also work as agricultural labourers with the village landlords. There is no bonded labour though children sometimes work as domestic aids. The community lacks persons in white-collar jobs and in business entrepreneurship. Market is located at a short distance and is of daily nature and is fully regulated. Dealings are both in cash and kinds by exchange of their produce.

COMMUNITY COUNCIL: The community has its own Biradari Panchayat whose headman or panch is elected through a voice vote. It settles domestic and social quarrels of the community and may, also punish a person by imposing cash fine or social boycott. It also ventures to uproot certain social evils and suggests changes in the living habits of the community. The general welfare programmes are taken up by the statutory village panchayat which also takes up cases not solved by the Biradari Panchayat. They may also go for other statutory measures for a solution of the economic disputes over land and water.

RELIGION: The Bards worship gods and goddesses of the Hindu pantheon. During the post-Independence period, many have taken to Radhaswami sect which emphasises little dependence on ritual and deities. They are iconoclasts who do not weep at the death of dear and near ones. They immerse the

ashes of the dead in the Beas river. Their marriage rituals are also not as elaborate as that of the Sanatanis.

They attend regular meetings called satsang of their guru at Beas in Punjab. Those who follow the Hindu Sanatna rules, propitiate family, village are propitiated as village and regional deities. Deot Sidh, Guga, Lakhdata and Nahar Singh are propitiated as village and regional deities. Devi Sohni is their Kulja (family/clan) deity.

FAIRS AND FESTIVALS: The sacred shrines of the regional deities are visited on annual fairs and festivals. The festivals like Holi, Diwali, Dussehra, Shivratri, Krishan Janamashtami, Ram Navmi, Rakashabandhan, Lohri and Baisakhi are celebrated by the community. Two local festivals of *'Chiran'* and *'Sair'* are also celebrated by them. The sacred specialists in their own or other communities are consulted for removing diseases caused by evil spirits.

There is a tradition of basketry and mat-weaving both as craft as well as the occupation of the community. The regional folksongs, tales, music and dances are shared. Women sing some *vadhai* songs (greeting songs) by offering a small pinch of green grass called *drub dena* on festive occasions. Recently, men have started forming a brass-band musical party to provide music on marriage occasions and earn their livelihood. *Bhajan* and *kirtan* of goddesses are also common folksongs. Gidha dance is performed by women on festive occasions.

SOCIAL TABOOS: The Bards have little ritualistic and social interactions with the upper castes. But they have occupational linkages with other communities in the form of supplying winnowing fans, working as labourers, etc., and they depend much upon seeking alms or begging. They also have little commensal norms with other communities, except with the Chamars with whom they may exchange *kachcha* and *pucca* food particularly during their Radhaswami Satsang. Their water resources are either separate or shared with the Chamars. Cremation grounds are usually separate but temples and other public places are common with the upper-caste Hindus.

The Bards have favourably responded to certain modern developmental programmes. They presently give school education to their children but up to secondary level. They have adopted modern methods of treatment, health and medicare but belief on traditional methods is still strong. Now, sterlization has been accepted as a family planning method but incentives, more than the spirit of the scheme, attract them. They have drinking water, electricity, roads and mass media facility accessible in the vicinity. They have received economic aids for house construction under the Integrated Rural Development Programme (IRDP) and availed of immunization under the Integrated Child Development Scheme (ICDS).

The facility of public distribution system is also availed of. Their energy resources are cowdung cakes, wood and straw. They are mainly self-employed in basketry and general labour but remain from hand-to-mouth and indebted

to the local shopkeepers and landlords. In the past decades, from the beginning of 21st century, rapid changes are taking place in Himachali set up, leading to inclusive development of all sections of the society.

CHAMAR

Chamar is a widely spread community of the traditional leather workers. They have been included in the category of *scheduled caste.* Chamars trace their origin from a legendry ancestor named Chano, who dragged and skinned the dead cow and so was excommunicated by his brother Bano. Chano (Chanoor) a great Tantric and Wrestler in the court of Kansa was defeated and killed by Lord Krishna. The Chamars worship Siddh Chano as their community deity in the name of *'Garha Devta'.* Chamars are spread all over the state and known by various names as Mochi, Ravidasi and Ramdasis.

In district Kangra those Ramdasis, who are abstaining from leather work call themselves 'Arya' as they are followers of Arya Samaj sect. Chamars in Himachal Pradesh are both Hindus and Sikhs. Some are the followers of *Nirankari panth,* while others of *Radhaswami.* Most of the Chamars of Himachal Pradesh are of local origin and do not recall their history of migration. Their main concentration is in the Kangra, Hamirpur, Mandi, Bilaspur, Solan and Shimla districts.

FOOD HABITS: Chamar community is non-vegetarian. Earlier a Chamar used to eat carrion, but now carrion is largely eaten of by vultures, crows and kites a few animals like sheep and goats. Their staple food is maize and wheat. Rice is eaten occasionally on festivals. Pulses like gram, urad, moong, masur, kulthi and peas and beans are taken along with roots and tubers and seasonal vegetables. The cooking medium is mustard oil, vegetable or desi ghee. Now on there is trend towards the decrease of non-vegetarian food like fish, egg and meat which are considered a luxury. Men take country liquor off and on. Women do not consume liquor. Milk and milk products are consumed regularly. Old men generally smoke loose tobacco in a locally made 'jhajri' (a pipeless earthern hubble-bubble), but young men usually smoke bidi and cigarettes.

DRESS: Men wear *Kurta* and *Pyjama* (trousers) or pants. The women wear *Kurti, Salwar* and a *Chadru.* Traditional ornaments like *chak, murki* or *laung* or *tili,* wristle or rings, anklets and tandira (necking) are also worn by their women. Most of these ornaments are made of silver. But now with growing sources of income gold is also frequently used. In the old princely days, a chamar was not supposed to live in a double-storeyed house, or wear gold ornaments, or enter the village or the courtyard of an upper caste Hindu without putting off his shoes and use only percussion instrumental music and not to engage a brass band at marriage. The bridegroom used to walk and not ride on a horse or planquin. But now with the introduction of 'Anti-Untouchability Act' and various other provisions made by the government such practices have been banned.

SOCIAL STRATIFICATION: The Chamar community has the followers of various sects. As mentioned above there are Ramdasi and Ravidasi chamars in district Kangra. The Ramdasi chamars or Aryas claim superiority over the Ravidasi. Differentiation also occurs at religious and occupational level. The Ramdasi Aryas have given up leather work whereas the Ravidasis continue to do it. Some Sikh Chamars have also given up leather work and claim superiority over those who are engaged in shoe making.

The clear cut social divisions are *'gots'* and *'als'* (lineages) which are numerous and act as exogamous limits to regulate marriages and indicate ancestry or descent. These are totemistic origins and named after place, plant and animal names etc. Some of the recorded clans are-*Labube, Bains, Janeagal, Bilpuj, Bhatti, Janjuhe, Daroch, Kaihal, Katoch, Gumre, Heer, Mahirye, Badgal, Satheal, Satralu, Kathala* etc. Some of these clans are shared with the Rajputs. Chamar community is considered at the lowest of social status performing only menial work. Traditionally they were known as sudra, the last among four varnas mentioned in the Hindu scriptures.

FAMILY AND MARRIAGE SYSTEM: The Chamars are endogamous and practise *got* and village exogamy but avoid consanguineous marriages. Junior levirate and sororate are allowed in case of death of either spouse. Child marriages were the order of the day till last decade of 20th century, but now with wider exposure and role played by social organizations child marriages have come to naught. Marriages usually occur through negotiation and through *batta satta*. In the olden days practice of bride price was prevalent. Now chamars follow the *Kanyadan* (marriage ritual of giving away the daughter in charity) pattern and give *daj dakhan* (dowry) which consists of household articles, ornaments and clothes. Monogamy is the order of the day but bigamy may occur if no issue or no male child is born to the first wife. The marriage symbols are *sindur* (vermilion) or *bindi* (mark put on forehead by women), glass bangles and *tili* (nose pin) or *koka*. The bride lives patrilocal. The *Gharjamai* (resident son-in-law) system also exists.

Divorce is socially recognized on grounds of maladjustment, impotency, chronic illness, cruelty etc. Now divorce occurs only through judicial approval. Either party can seek divorce. The divorcee, widow and widower can remarry. Children are the liability of the father. *Jahnjrara* (junior levirate) is a common practice in the event of widow remarriage. But a widower may or may not marry junior sororate. Spread of education has affected the family and marriage system. The family system of the Chamars is both nuclear and vertically extended joint family system. But now joint family is breaking up speedily. The inheritance is as per male equigeniture and the eldest son succeeds his father.

The status of women is normally inferior to that of men. They carry out all domestic duties, collect portable water, fuel and fodder and work in agricultural fields. They also contribute to family income in kind or cash by rendering menial services to village landlords and by acting as midwives. Inspite

of their playing very healthy role in the family's income, still they have somewhat inferior position to their counterpart men. They fully participate in social and religious ceremonies, but have little say in the mechanism of social control.

The life-cycle rituals are performed by chamar's own community priest or *padha*, who is also known as *masand*.

BIRTH CUSTOMS: Like in the case of women of other community, pre-delivery restrictions on the expectant mother do occur. Post delivery pollution called *'sutak'* is observed for 13 days but usually the mother is not treated as pure before a month is over. She takes cow's urine for purification. In the case of a male child birth a *'jatra'* is led to the clan or other deity. Naming and cereal-taking ceremonies are not observed. They used to name the child as per the name of the day, month, place etc. Mundan of the boy is the only childhood ritual performed by boy's mama in any odd year of birth usually before three years of age.

Marriage rituals are similar to those of the other Hindus of the area. They propitiate the clan deity and at bride's place the groom and bride circumambulate the sacred fire at the groom's place, they take rounds of and worship a bil or mango or daran (pomegranate) tree. The bride's parents give feast to the groom's party and the latter also reciprocate. The *Muklawa* (departure of the bride for the groom's house) now takes place on the next day of marriage.

The customs related to death are similar as practised by other Hindus of the area. The dead are cremated and their ashes are immersed in the Satluj or Beas river. Ancestor worship is observed during the pollution period, which lasts for 13 days. The priest perform *'havan'* and takes offerings or the same may be given to *'dhyan'* (married daughter). Annual and fourth annual death anniversaries are also observed to commemorate the dead. The Chamars speak the local dialect of the Western pahari, viz. Bilaspuri in Bilaspur and Kangri in Kangra and write in Devnagari script both within and outside the community.

OCCUPATION: Traditionally, the Chamars subsisted on leather work or shoe making. But nowadays, many have started to work in various menial jobs, casual labour, masonry, carpentry, etc. They also possess small land holdings and are engaged in agriculture and animal husbandry. With governmental efforts and reservation, a good number of male and females have joined government jobs and public sector enterprises as peon, clerks and officers. Children also help their parents by doing some menial services. Bonded labour is absent. The Chamars usually convey the death news of an upper caste Hindu to his relatives. This is called *Sunani*. Traditional patron-client relationship still exists in some cases, supplying shoes to farmers and getting their customary dues in the form of crops. The customary share in the harvest is called *Khalothi* and at the time of festival *tuhar*, whereas during various ceremonies *pariah* is given to them. Landlord-tenant and cultivator labour

and other symbolic relationship exist.

COMMUNITY COUNCIL: The chamars have their own informal community council consisting of village *sayane* (elders). They intervene in social disputes, marriage and divorce problems. Swearingin the name of their patron deity *'Garha'* whose place of worship is called *'than'* or *'thada'*, located in the village, usually resolve many socioeconomic disputes. Village panchayat and police are also approached now frequently by the people to get timely and legal remedy.

RELIGION: The community is mainly Hindu and follows Hinduism. Some Sikhs belong to Nirankari sect. *Siddh Chano* is of special reverence. His worship is also known as *dhaja.* Churma (sugar coated pieces of bread) and sacrifice of a sheep or goat or hen are used to remove the ill effects of its curse on the offender or the guilty. People of all communities in the village are scared of the anger of this deity. The other prominent deities of the Chamars are *Baba Balak Nath, Lakhdata Nahar Singh, Gugga* and various female deities like *Hari Devi, Nabha Devi, Santhoshi Mata, Jwalamukhi* and *Vaishno Devi.*

This community strongly believe in the diseases caused by supernatural powers of evil spirits and have oracles in the community or employ the ones from the other communities for removing their effects. *Khel* (swaying of head in an induced hypnotic trance by a Chela) is arranged for such purposes. The birthday of Guru Ram Das is observed.

Chamars celebrate various Hindu festivals like Lohri, Baishakhi, Janmashtami, Dushehra and Diwali. Regional Pahari folk songs, tales of love and dances are shared. 'SWANG' is a comedy play enacted by the member of the community. They accept *Kuchcha* and *Pucca* food and water from various communities, but can exchange *sidha* or *sukka* with other people. Traditional water sources are separate. Cremation grounds are also separate, but may visit the same religious shrines. They interact with the upper castes on festive occasions by rendering various services and getting good returns for the same.

In the past three decades through various programmes, government has tried to bring Chamars to the national mainstream. Education and Health facilities are liberally provided to them. That is how old life style is giving way to the modern outlook.

CHANAL

Chanal is a *scheduled caste* community spread all over the state. But their major concentration is in Kinnaur, Shimla, Kullu, Kangra and Chamba. The word Chanal seems to be derived from the Chandala whom all Sanskrit scholars describe as a begotten by a Sudra and a Brahmin. The chanals correspond regarding their occupation, rituals and customs closely to the Hali of the Chamba and Dagi and Koli of Kullu and Shimla. In district Kangra, Chanals are treated somewhat lower to the Kolis. Socially and economically, they are the weaker section of society. They occupy a position almost parallel to that of the Hali so much so that their identity is being merged with the latter. Socially

they occupy the position equivalent to that of the communities such as *Koli, Dagi, Bansi, Sanhai, Doom* and the like.

DRESS: Chanals also wear the same dress, as by their neighbouring population. Men wear shirt and pyjama, which are locally known as Suthan. Men often wear a jacket and a cap specially while going out. Women wear Salwar, Kurti and Chadru to cover their head.

FOOD HABITS: Chanals are non-vegetarian in their food habits, but desist from eating beef. They normally prefer meat of sheep and goat and occasionally that of jungle pond fish. Their staple food is wheat, maize, Kodra (which is grown in large quantity), pulses of mah and grass. Vegetables are integral part of their diet. Walnut and Walnut oil is also used.

Men are very fond of smoking *hukka* (indigenous hubble-bubble) and drinking home brewed liquor, which is mostly made of rice and barley and is known by different names such as *Lugari, Sur* and *Chakhati.* Chanal women do drink occasionally.

BIRTH CUSTOMS: Chanal's life cycle rituals commencing from birth to death are broadly in accordance with Hindu belief and practices. The birth of a male child is a time of joy and celebration. The mother has to follow certain restrictions after the birth of a child. It is believed that both mother and newly born child are vulnerable to evil influences in the first few weeks after the delivery. Purificatory rites are observed for both the mother and child on sixth, eleventh and twenty first day, when they are bathed and after that a woman is considered ritually clean to continue with her routine.

The child is also taken out of the house. The important ceremony following thereafter is *Jattlu* (cutting of hair) which is normally performed for the male child and maternal uncle first cuts the child's hair followed by other relatives.

MARRIAGE SYSTEM: Marriage is performed at the bride's residence. Before the marriage the boy's side has to approach the girl's father several times and each time they give a few bottles of liquor and some wheat bread. On the betrothal day, the boy brings in addition, a piece of jewellry, generally bangles for the bride. At this time, the date and day of marriage are also fixed. On the fixed day, the bridegroom along with marriage party comes to girl's house. Marriage party is received with respect and given welcome.

The couple takes four rounds of certain ritual objects and are considered married. *'Kanyadan'* does not exist. Then the marriage party returns. The maternal uncle acts as priest at the time of the marriage rituals. Similar ritual acts are performed at the bridegroom's place. Usually a he-goat is sacrificed and its meat is distributed among guests. The bride's relatives return after one or two days. Though it is true that the Chanals, Kolis, Dagis, Bansis, Sanhais and Dooms are parallel in ranking yet a Chanal of Mandi would not intermarry with a Dagi of Kullu.

Chanals maintain endogamy not only at the community level but also at territorial level. There are no further endogamous subdivisions of the Chanals,

but there are exogamous units called 'got' which are often the descent groupings and are named either after ancestor or place. Marriage is arranged through negotiation, mutual consent, batta-Satta and elopement. The initiative of marriage comes from the boy's side and is communicated to the girl's side by a middleman, who may be a common acquaintance or a distant relative. Bride's price is also settled on this occasion and if is acceptable to both the sides the marriage finally takes place.

In exchange marriages two families exchange brothers and sisters as spouse. This is locally known as *batta* (means exchange). This type of marriage is not much prevalent nowadays. In marriage by elopement the boy and girl desirous of living as husband and wife decide to meet at a common point from where they elope and stay for a few days at a friend's place. Initially there is opposition from girl's parents, but later on agree after persuasion by boy's parents. Finally girl's parents agree to the proposal. Marriages are monogamous, but in case of barrenness of the first wife, a second marriage may be contracted. Widow or widower remarriage is known as *'gadhoj'* and does not require elaborate marriage rituals. Generally a red *puranda* (hair band) is presented to the women in the presence of close relatives, who act as witness. Levirate and sororate are usually approved forms of marriage.

DIVORCE: In the matter of divorce both husband and wife have equal rights. In case the wife deserts the husband and marries another man, the brides price will have to be returned along with penalty fee by her paramour. The wife on the other hand may also demand compensation through panchayat and law courts from her husband, in case he deserts her. The common grounds for divorce are cruelty, mental or chronic physical sickness, adultery practice of witchcraft etc. Children are the responsibility of the father in the event of divorce and new husband on woman's remarriage after being widow.

DEATH CUSTOMS: The dead are cremated. Infants and people who dies of small pox and snake bite are buried. Pollution is observed for 13 days. An Acharaj, officiate at the time of death rites. Ashes and bones are immersed in the water and the death rites are performed after a month and subsequently every year during the fortnight specially marked to commemorate the ancestors. A funeral feast is given to the members of community known as biradari.

FAMILY SYSTEM: Joint family system was order of the day, but in the recent past nuclear family system is gaining round. The rules of residence are patrilocal and eldest male member exercises his authority as head of the family. The succession and inheritance is in the male line. Daughters do not have any claim on parental property except in the absence of a son. In such circumstances the father-in-law invites his son-in-law to stay with him and look after his property. This system is known as *'ghar javantri'*.

The relationship among all members of the family are based on love, respect and mutual cooperation. Both avoidance and joking relationships also exist which depends on age, sex and kinship status. There is no strict purdah system, but

women are expected to cover their head in the presence of senior members of the society.

STATUS OF WOMEN: Chanal women enjoy considerable freedom in their family management. They participate in all activities such as tending to cattle, bring fodder, fuel and water, working in agriculture fields with shoulder to shoulder to men. They are an economic asset. But inspite of all this, they have no right to inheritance and work as an independent authority, in the sale and purchase of property. In religious and social matter, she is made to pay second fiddle to the men. Final decision in the family and socio-religious matters is taken by male. The spread of education has not helped much in changing social position of the women.

OCCUPATION: Majority of chanals work as agricultural labourers for the high caste Brahmins and Rajputs in lieu of a certain share of the produce. In the past years this community was exploited both socially and economically. The higher castes also ask them to perform certain jobs such as carrying fuel, removing dead cattle and other such lowly manual works. At the time of death they carry fire in a pot and lead the funeral procession. They are also required to carry the luggage and gift item at the time of marriage. To keep family income growing, they also work as daily wage workers. Now with the spread of education and various schemes launched by the government, chanals have also occupied jobs in the public and government sectors.

RELIGION: Chanals follow the religion which is combination of both Hinduism and local beliefs and practices. Besides other gods and goddesses of the pantheon, Shiva is the presiding deity. There are also clan, village and regional deities which are duly propitiated from time to time. The propitiation of these deities in turn protects the people from the onslaught of natural hazards, epidemic etc. Faith in spirits and supernatural powers is also widespread and protection against the same is sought from exorcists called 'chela'. The Chanals have their own rich heritage of folk songs and dances, folktale and folklore, which differs from region to region.

COMMUNITY COUNCIL: To maintain social coheism, chanals have an informal community which plays a prominent role in solving the minor social, religious and economic issues. The community council lays stress on mutual reconciliation. Land dispute, loss of property and other criminal cases are taken care of by the statutory panchayats, which are playing an effective role at the grass root level since independence.

The Chanals maintain connubial and commensal norms with Hali, Bansi and Sanhai, who are treated almost at par with each other. Earlier each of these were endogamous but now intercommunity marriages are becoming a common feature. The Brahmin and Rajputs can't accept fried food and liquor from them. The Chanals on the other hand accept both *Kuchcha* and *Pucca* food from high castes. The various schemes launched by the government from time to time have brought quality changes in the life of Chanals.

BUJRU

The Bujru or Bhujroo/Bojhru/Bojru, is broadly regarded as a community of the *Dakaut Brahmans* who traditionally survived on the alms offered to propitiate inauspicious stars in Hindu astrology, the *Shani* (Saturn), *Rahu* and *Ketu*. The name Bujru is sometimes not liked especially by the educated or better-off members of the community, who consider themselves of the Agnihotri clan. Another synonym for the community is *Panda* in certain areas like Bilaspur. In Mandi district they are known by the name *Giani*. A respectable title as Panditji is often given to them. Some use Sharma or Agnihotri as surnames.

According to Rose (1919), the Bujrus were practitioners of black magic and not astrologers. But some Bujrus presently do practise astrology besides warding off the evil effects of the 'harsh stars' (inauspicious stars) by them. The etymology of the term Bujru comes from Hindi word *bujhna* meaning to read one's mind and to make predictions. This also speaks of their astrological or related traditional occupation. The etymology of the broad group Dakaut is from Dak, a saint from whom they trace their origin. *Dak Rishi or Garg Rishi* gave them a small percussion musical instrument also called, *dak*, a mini form of the well-known damru musical instrument of Lord Shiva. They have a belief that if the Dakaut seeks alms and offerings for the evil stars while beating the dak, they will not be inflicted with the ills and sufferings caused by these stars. The community sometimes also takes pride in warding off the sufferings of people caused by the evil stars and by the effects of lunar and solar eclipses.

Under different synonyms the community perceives its distribution at inter-regional level in the neighbouring state of Punjab as well. They perceive their spread almost in all districts except in Lahaul and Spiti and Kinnaur. Their major concentrations are, however, in districts of Kangra, Hamirpur, Una, Bilspur and Mandi. They are usually town or suburb dwellers. Some ethnographic information on the community is available in Rose (1919) and Ibbetson (1916). The community appears to have lived in the area particularly in Kangra for centuries and its members fail to recall their original home or place of migration.

LANGUAGE: They speak the regional dialects of the Himachali or western Pahari such as Kangri, Bilaspuri, etc. and communicate both within and outside the community in Devanagari script. Only priestly or alm-seeking males have some dress markers. They wear a white *kurta* and *dhoti* and put a *parna* on the shoulders or sometimes *safa* on head. They also make a *tilak* on the forehead. Women's dress is like that of the neighbouring communities—a *kurti*, *salwar* and *chadru/dupatta/chunni*. They wear golden and silver ear and nose studs/rings, necklaces, wristlets and anklets.

FOOD HABITS: Members of the community are occasional non-vegetarians though many of them are vegetarian to the extent of absention from

consumption of meat, fish and eggs. Liquor consumption is also an occasional habit restricted to some people on festive occasions. Staple food is wheat and maize supplemented by rice. Various kinds of pulses – *urad*, *masur*, *moong*, *peas*, *grams*, *beans*, etc., are consumed along with moderate consumption of roots, tubers and green vegetables. Preparations are often cooked in mustard oil and hydrogenated vegetable fat. Non-vegetarian foods and heeng (asafoetida) are taboo during death pollution. Festive food preparations are *kheer* and *halwa*, *seviyan*, *babru*, etc.

SOCIAL SYSTEM: They recall only a few *gotras*, such as *Kans*, *Gautam*, *Bats* or *Vats*, *Nags*, etc., and lack any social hierarchy. Gotra is used to regulate marriages and suggest ancestry from a particular ancestor. In regional hierarchy the Bujrus are treated below the agriculturist Brahmans and do not have any matrimonial alliance with them. They are at par with the Ard Popo, Masku etc. They are endogamous and practise *gotra* and village exogamy. Marriages occur through negotiation and occasionally through *batta-satta*, which was a common practice a few decades back. Marriages presently occur after adolescence/puberty and usually after the girl is 16 and boy is 20. A few decades back pre-puberty child marriages were practised, which was considered an appropriate age for *kanyadan*. A little dowry called *daj dan* is given in the form of domestic articles. Monogamy is now practised. Marriage symbols are *sindur*, ear and nose studs/rings and glass bangles. The bride lives patrilocally.

DIVORCE: Divorace is not permitted by the community but presently, either of the spouse can take a judicial course on grounds of maladjustment etc. Usually the woman seeks maintenance and children also become the father's liability. Divorcee remarriage may occur. Widow remarriage is usually not allowed and the women have to live a simple life. The widower can remarry a junior sororate or any other woman.

FAMILY SYSTEM: The family pattern is mostly nuclear, and vertically extended joint families are breaking up. Avoidance relation exists between *sauhra* and *nuh/bahuti/lari* and between *lari* and *jeth* and *nandoi*. Joking relationships are informal and similar to many other Hindu communities of the area. Property is inherited on male lines and equally by all sons on the father's death. The eldest son succeeds the father but the successor has little powers to command the joint family.The women are mostly confined to the domestic chores of fetching potable water and managing family expenditure, and participate in social and religious ceremonies. But they do not perform their traditional occupational rituals and do not seek alms. A few women are working as school teachers and contribute to the family income. Political spheres and mechanism of social control is not a woman's domain.

BIRTH CUSTOMS: They do not observe specific pre-delivery rituals, but restrictions may exist on the woman before and after delivery. The *sutak* or post-delivery pollution is maintained for 22 days. The purification ceremony called *panjap* or *gunt* is observed by taking water of the Ganges and cow's

urine when the woman takes bath. The naming is done as per the Zodiac sign at the birth of the child. The *khirpu* ceremony is observed after the eighth month. *Mundan or jamalu* ceremony is observed on odd years by the *mama* of the boy and the hair is offered to Balakrupia or other kul deity. Janeu ceremony is specifically observed during adolescence or before marriage. Vedic prescriptions are followed while performing this ceremony. A feast is also given to friends and relatives. Ear and nose piercing ceremonies may be observed during puberty or before marriage of the girl.

Detailed Sanatana rituals are observed on marriage which include *mehndi, batna* and *tel* ceremonies as the preparatory rituals. *Ved* and *lagan* takes place at bride's place when both *lara* and *lari* circumambulate the sacred fire and bride's parents perform *kanyadan* and give a feast to the bridegroom's party. Consummation of marriage occurs through *muklawa* ceremony on the following day of the marriage.

DEATH CUSTOMS: The dead are cremated and ashes are immersed in the Ganges at Hardwar. *Patak,* the death pollution gets over on the eleventh day when an Acharaj performs ancestor worship and seeks alms. The relatives and friends are feasted on the *solia* (sixteenth day) to open exchange of food with the family. Annual and fourth annual death rites are also observed called *barkhadi* and *chabarkhadi* respectively.

OCCUPATION: The community is landless and thrives on its traditional occupation of seeking *dan* of the evil stars, lunar and solar eclipses called *grahan dan,* birthday alms and *tola dan* offerred by people afflicted with bad effects of stars or serious diseases. The tola is the offerings in the form of iron objects, urad, til, mustard seeds, salt, oil and some coins or cash. Some also work as *jyotsi* (astrologers) and oracles. They sometimes also seek offerings in the name of the dead. Many also earn by way of petty general merchandize and a few are rehriwala or hawkers.

A few also run restaurants and sweet shops. Some persons are in Government jobs, in teaching and defence services. Dealings with local market is direct which is of daily nature and is fully regulated. They also sell their offerings to get cash or items of domestic consumption. Child and bonded labour does not exist.

There is no traditional community council but elders of the community resolve their social disputes and also define their clientele. Village or locality disputes are resolved by the Gram Panchayat or ward members of the Town Area Committee. The fear of local deities also helps in solving disputes.

RELIGION: The Bujrus believe in Hindu pantheon trinity Brahma, Vishnu/Narayana/Thakur, and Shiva. Local/regional deities of prominence are Sitala Mata, Baba Balak Nath and Guga. Some also propitiate Lakhdata and Nahar Singh. Jawalamukhi also evokes special reverence. Various local fairs and festivals are celebrated, namely Holi, Baisakhi, Sair, Lohri, Shivratri, Krishan Janmashtami, Diwali, etc. The Holi mela at Sujanpur is

famous. Sacred specialists are from within and outside the community for performing all life-cycle rituals. They follow oral traditions of the region; Kangri folksongs and folktales are sources of entertainment besides *bhajan, jagra* or *kirtan* of female deities. Community-specific art or craft are lacking though Bujru women know how to adorn their houses with wall and floor paintings. They also know knitting.

JAL CHAL (exchange of food and water) is limited to some communities in social gatherings. They may offer a *suchchi rasoi* to certain caste people. Putative Kinship may exist with many caste communities. They have traditional jajmani system with a Brahman priest who is offerred *sidha* known as *nasrawan* (rice, sugar and pulses). A *nai* is also sometimes permanently employed who officiates in festivals and festivities and on death rituals. They have emerged as petty shopkeepers and in teaching and defence services.

They have favourably responded to various modern developmental programmes. The literacy level has increased. Boys and girls do receive higher or college education and some receive post-graduate education as well. They use modern health and medicare methods but do have faith in and sometimes also use traditional methods. Family planning is favoured after two or three children in case a couple has a male child. Usually women get sterilized which is the main method of family control. They use/avail themselves of modern mass media (radio, TV, cinema, newspapers, etc.) facilities and all houses are electrified. They are linked with roads and in certain places also have railway links. Tap water is the major source of drinking water and sometimes stepwells are also in use. Energy sources are firewood, cowdung cakes and kerosene oil, and also use LPG and gobar gas. The Bujru community is part of modern India, where equal opportunities are given to all in the sphere of education, health, job, justice system etc.

HALI

The word Hali, means a person who earns his livelihood by hal (plough). They are believed to have come as servants in gift along with the princess of Delhi in marriage to Chamba, sometimes in the past. The Hali, Arya or Dhingra is mainly employed in field labour, either as farm servants or as tenants. Halis are predominantly found in district Chamba and the areas adjoining to Punjab. They have been classed as scheduled caste. Halis share their homestead with other communities, but in a separate locality, which is usually occupied by them. They converse among themselves in a Chambiali dialect whereas with others they converse in Hindustani. Their script among themselves is *Perso-Arabic*, and a few also know *Tankri*. With others Perso-Arabic and Devnagari scripts are used.

According to Rose (1919) the names Koli, Hali, Dagi and Chanal are used synonymously with a territorial differentiation to denote low caste in the hills. The term 'Koli' is used in Kullu and Kinnaur, 'Dagi' in upper part of Lahaul-Spiti, 'Chanal' in Kangra and Mandi and 'Hali' in Chamba. But this does not

hold good today, as each of the communities mentioned earlier maintains its respective identity.

FOOD HABITS: Halis are non-vegetarian. In the past, they used to eat the flesh of dead animals, the practice, which has been given up now. Presently, a section of them avoid taking meat of dead buffalo or cow, but others do take it. Their staple food is rice and rongi or mah with moderate consumption of vegetables, roots, tubers and fruits. Milk and its by-products are also consumed. They do take home brewed alcohol and smoke tobacco. The intake of liquor and non-vegetarian diets increases in winter months.

MARRIAGE SYSTEM: According to the bio-anthropological report, the community has a number of exogamous septs, viz. *Badhora, Badi, Basiusa, Chilkhwan, Dhulkhan, Ghahi, Ghelan, Jurgho, Kahan, Kardocha, Kharere, Khawal, Khripar, Kodhe, Marenu, Mahan, Pachran, Ramsan, Rihanu* and *Torain.* These help to regulate marriage alliances. Endogamy at the community level and exogamy at the septs level are practised for regulating marriages. Hypergamy meets with social approval. While setting marriages seven generations on the father's side are avoided, whereas four generations are avoided on the mother's side. Junior sororate and levirate are practised.

Till few years back child marriages were prevalent followed by gaona at the time of attaining puberty. But now marriages are performed at the age of 18 and 21 for girls and boys respectively. Mats are acquired by 'byah' and by 'service'. In the former case it is a usual form of the marriage, while in the latter case a son-in-law serves in the prospective bride's house for sometime and then marries her. Monogamy is practised, but bigamy is resorted to when first wife is unable to bear a child. Dori and bala are the traditional marriage symbols. Women also use vermilion.

Till few years back 'Malia' (bride price) was prevalent, consisting of 60 silver coins to be paid in cash, but now it has been replaced by *dahej* (dowry) which is usually in kind and includes utensils, clothes, agricultural equipments, *charkha* (spinning wheel), sheep, goat, cow or buffalo. The girl comes to stay with her husband after marriage, but if there are no sons, a ghar-jawai comes to stay with his wife's family.

Marriage ceremony takes place at the bride's residence by circumambulating the sacred fire seven times in a thatched canopy, amidst chanting of mantra by a *Bitlaha* (a degraded Brahmin) who conducts the ceremony. Nupital ceremony takes place at the bridegroom's house, but in the earlier days, the bride was first offered to the Laxmi Narayan deity.

Widow remarriage known as *Gadhoj* is permitted. It is a simple ceremony and is symbolized by gifting a *choli* and *dori* to the widow. In the event of a widower remarrying an unmarried girl, full marriage rites are observed. A widow even without performing *gadhoj,* can continue to live in the house and bear children, such children being called *chakhandu.*

DIVORCE: Divorce system is prevalent in the community, known as

Chhad-Chhada. Either of the party can seek divorce, with the approval of the panchayats, on grounds of cruelty, maladjustment, infidelity and chronic diseases. The compensation to the aggrieved party is settled on the merit of the case. Minor children are normally the responsibility of the mother, while grown up of the father.

BIRTH CEREMONY: The expectant mother is given proper rest in the period of pregnancy. She is not allowed to go alone to secluded places. Postnatal restriction on the mother does accur and pollution is observed for a period of twenty days. On the completion of ninety days of birth, the child is brought out of the house and shown the sun and moon. This is known as *akraran.* Six months after the birth, Khirpu ceremony and the christening ceremony are observed. At two and a half years or in the fifth year *Jattlu* (hair cutting) ceremony is observed, wherein boy's head is shaved off.

DEATH CEREMONY: The dead are cremated and death rites are performed by the eldest male member of the family. The bones and ashes are immersed in a river.

FAMILY SYSTEM: Traditionally Halis are living in joint family system. The eldest male member is the head of the family and commands greater respect and authority in the family. The relationship among family members are based on mutual love and respect. The husband and wife refer each other tecknonymically i.e. *Raju Ki Amma* and *Dinesh Ke Bapu.* Avoidance and joking relationship also exists.

The property is inherited according to the *mundaband* law of inheritance, where all male children inherit parent's property equally. Even the Chakhandu has the right to inheritance. Hallad (illegitimate children) have no right of inheritance. The position of women is low in the family inspite of her active role in socioeconomic matters. All household work, agricultural activities and various other field activities are performed by them. They participate in all social and religious activities.

RELIGION: They follow Hindu religion and are basically Shaivite. The Halis have family, clan and regional deities. Their family deities are ancestors, propitiated for the welfare of family members. Hali's regional deities are Chamunda Devi, Jalpa, Shakti and Sitala, who are also worshipped by all. Their main sacred centre is Manimahesh, the pilgrimage of which is must for salvation. The major fairs are Jatra and Minjar and the festivals are Basoa, Lohri, Diwali, Dushera and Shivratri. Their sacred specialists are *Bitlaha* officiate at life-cycle rituals and the *Chela* is from the Sippi community.

COMMUNITY COUNCIL: Halis have their own community council, traditionally known as *biradari panchayats.* It is headed by a *mukhta,* who is supported by three or five community members. This council deals with petty cases pertaining to marital discord and breach of community norms. The decision of the council is binding and shall be honored by all. On not honouring the decision, the guilty person is excommunicated or is fined usually in kind,

but occasionally a cash fine is also imposed if the crime is severe.

OCCUPATION: Hali's traditional occupations were to skin and tan dead animals, to remove carcasses, and to play music on marriages and other social and religious ceremonies. Currently a majority of them are depending on agriculture and government jobs, as a source of their livelihood. The children below the age of 15, both boys and girls, also attend to the cattle and work as farm labourers in other's fields where they are paid both in cash and kind.

The traditional intercommunity linkages exist while exchanging edible goods. No high caste *(Savarna)* people will accept *Kuchcha* or *Pucca* food from them. On the other hand, they accept all types of food from other castes. From a *chuhra* or a *sippi*, a Hali can accept only Pucca food. Intercommunity marriages are something unknown among Halis. Jajmani relationship exists with different communities, from whom they receive foodgrains at the time of harvest in lieu of their services. Halis are skilled in the art of weaving woollen pattu or gadru basically for their own use. They are also deft in the art of Chamba embroidery which is made over a rumal (a piece of cloth).

The folk tales and folk songs are shared with other communities of the region. In the past three decades, they have benefited greatly from the welfare programmes launched by the government. The old habits and rituals giving place to new ones and the process of modernization and industrialization has made a greater impact on their life.

HESI

The Hesis are the traditional vagrant minstrels, who used to subsist by playing a pipe *(shehnai)* and beating *dholak* or tamborium, and singing wedding greetings and folk songs. In district Kangra, they are called *'Hensi'*. The Hesis are considered an eighteenth caste on an odd caste. The Sanhai community also plays shehnai, but it is observed that the people consider the Hesi and the Sanhai belonging to the same community. Usually the community members feel pride in calling themselves Sanhai, which is a more respectable term than Hesi. According to one version the name Sanhai is given to the community, when they play shehnai on auspicious occasions or marriages, and the name Hesi is given to them when they play shehnai on death. Hesis have been given the inauspicious month of Chaitra of the Hindu calendar, which falls during March-April, called *'Hesion Ka Mahina'* (Hesis month) for begging.

In local parlance this month is also known as *'Dholru Ka Mahina'*. During this month they wander from place to place and play Shehnai and sing folk songs and in return get cereals. This community is similar to the Beda/Beta in Spiti, Toopri in Kullu and Bainsi in Chamba. They are largely found in Bilaspur, Hamirpur, Mandi, Kangra and Shimla districts.

They are classified among the scheduled castes in the state. They speak the regional dialects of the Western Pahari e.g. Kangri in Kangra, Bilaspuri in Bilaspur district, and write in Devnagari script within and outside the

community. They claim their descent from the Rajputs, but their claims have never been established and are placed among Sudras at par with the Chamar, Dumna and Julaha in the regional social hierarchy.

FOOD HABITS: Hesis staple food is wheat, rice, maize and pulses. Seasonal vegetables are consumed. They occasionally consume non-vegetarian diet, which includes eggs, fish, meat and sometimes pork. The cooking medium is vegetable oil, ghee and mustard oil. Milk and milk products are also consumed. Country made liquor known *Dessi* is also taken. Male smoke tobacco in indigenous *chilam* or *hukka* or *bidi* and cigarettes.

DRESS: The women traditionally wear a *Kurti,* a *ghagri* and *chadru* or *dupatta.* The men usually wear a Cap, *Kurta* and *Pyjama.* The women also wear silver ornaments of nose, ear, wrist and *anklet, murki, bali, choora* and *pajeb.*

MARRIAGE SYSTEM: Their marriages are regulated by the rules of community endogamy and clan *got* and village exogamy. Marriages mainly take place through negotiation, and exchange of sisters in common called *batta-satta.* Bride's price was prevalent till recent past, but now it has been stopped. Now parents follow 'Dharam punya' and 'Kanyadan' system. Earlier child marriages were very common, but now, adult marriages are followed. Marriage symbols such as sindur, tikka, glass bangles and nose pin are strictly adhered to.

The bride moves to settle at husband's parent's home. Junior levirate is resorted to for widow remarriage and a widower may marry junior sororate or somebody else. Divorce is socially approved, which is now normally settled through judicial approval. Both male and female have equal right on the issue of divorce. Both the divorcee can remarry. Children are the responsibility of father after divorce.

Hesis perform marriages as per Vedic rites. Worship of 'Kulja' (family deity) and 'oil' ceremonies are performed before the other major rituals, *'lagan'* (marriage ritual during circumambulation of the fire) and *'vedi'* which are observed at girl's place. The bride and groom circumambulate the sacred fire and in the end the parents of the bride give *'sankalap'* (Kanyadan) of the girl.

The marriage party is received with great respect and given food and sweets. After returning to groom's place pipal tree worshipping ceremony known as *'Brahmapuja'* (worship of lord Brahma) is performed. Under this tree dharma bhai of the lari (bride) and dharma bahin of the lara (bridegroom) are made by tying a mauli (red thread) on each other's wrist and giving some coins or rupees. Then in the evening, bride returns to her parent's home, followed by the visit of the groom and his assistant called *lajoru.* After performing certain rituals bride and groom return home,contact *'bauripuja'* (worshiping water place) after which she starts living with her husband.

DEATH RITES: The death rites followed by the Hesis are the same as followed by other Hindus. The dead are cremated and ashes are immersed in

the river Satluj in Bilaspur or in the Beas at Kaleshwar or Bhaleth in Kangra. Some do go to Haridwar and offer *'Pind dan'* to a Panda. Patak lasts for 13 days and ends with a havan by the community priest, who is also given some cash. The offerings are usually made to a *dhyan* (married daughter) of the family. Annual *barkhi* and *chabarkh* (after four years) death rites are also performed.

RELIGION: They are all Hindus and worship all Hindu gods and goddesses. Lakhman Sidh is propitiated by some as family/clan deity. Other local/regional deities like Baba Balak Nath, Lakhdata, Nahar Singh, Bharthri Sidh and Gugga are specially propitiated. The female deities worshipped are Pandwin Devi, Sohni Devi, Naina Devi, Jwalamukhi, Chintpurni, etc; whose shrines are visited on Navratras or on fulfilment of certain wishes.

Their famous festivals are Lohri, Holi, Baishakhi, Rakhri (Rakshabandhan), Guganavami, Navratras, Diwali, Shivratri, etc. The sacred specialists are from within and outside the community. The *'Chela'* (oracle) plays an important role in curing certain diseases caused by evil spirits.

OCCUPATION: The Hesis are traditionally village musicians, who earned their livelihood by this occupation and even today continuing with the same. Some persons have given up Shehnai and formed a brass band party which performs instrumental music on marriages. Most of them are landless and so working on daily wages on roads, forests and some are agricultural labourers. Some have also joined government jobs. The community plays the Shehnai, beats dholak (drum) and sings folk songs or light classical or Hindustani music. Both men and women sing songs of Shiva Parvati, Phulmu-Ranjhu, Mohan, Ram-Sita byah, Kunju, Chenchlo, Gambri and other popular songs. In district Kullu Hesis are the integral part of community music.

BIRTH CUSTOMS: Pre-delivery rituals are lacking, but restrictions both before and after delivery are imposed on expectant women. The birth pollution called *sutak* is observed for 13 days and the woman remains confined to a corner of the lower storey of the house and would not touch the meals of the family. *'Guntar'* (purificatory ritual of taking cow's urine) ceremony makes the woman and family pure from *Sutak*. This is an occasion of distributing sweets and organizing community feast. *Jattlu* and *Mundan* among boys is the main childhood ritual performed by the *mama* (maternal uncle) of the child or dharma bhai in any odd year before the child is five years of age. The hair is normally offered at the Kul devi temple.

FAMILY SYSTEM: As in the case of other communities joint family system is giving way to predominantly nuclear family. 'Purdah' system known as *Ghoond* (veil system) is followed. But in Kullu, Mandi and Shimla hills *ghoond* is not observed. Avoidance and joking relationships do exist. The property is inherited on male lines as per the rule of equigeniture. Women's status is at par with that of men for all practical purposes. They practically do all household work and also earn by rendering various services to village landlords. They widely participate in socio-religious ceremonies, but have very

little control on social mechanism. There is no community council and all disputes are referred to village panchayat. A great transformation has taken place in the community in the past years, where most of the people of community have given up their vagrant life, have settled and possess some landholdings. Education has made quality changes in the life of the people. Programmes like IRDP and special programmes for scheduled castes have made greater impact on their life.

BHARAI

The *Bharai* or *Bharyai* or *Paraihi* is a small Muslim community of traditional drumbeaters. Rose (1919) in his discription suggested the origin of the name from *hara bhara* (evergreen) or from a place Parahin in Multan or from *chauki bharna* (to keep a vigil) by the followers of the Sakhi Sarwar deity propitiated by the Bharais. But it seems more appropriate to trace the etymology of the name from Hindi word *badhai* (greetings and blessings) as the Bharais visit the households of their clients on ceremonial occasions and convey their greetings by singing songs and beating drums. Rose (1919) and Ibbetson (1916) considered the Bharais an occupational group or a spiritual brotherhood that comprises many caste components or subgroups, mainly the Rajput Bharai and the Jat Bharai.

The Bharais mainly inhabit the districts of Bilaspur, Kangra, Hamirpur and Mandi in the hills and dales of the Himalayan foothills experiencing warm and temperate climate, medium rainfall and low humidity. Pockets of thin forests may be seen in the seven hill ranges of the district Bilaspur drained by a network of seven streams, the tributaries of the major river the Satluj. A water reservoir named Govind Sagar which is the rich abode of fish has come up with the construction of the Bhakhra Nangal Dam and has contributed to reshaping the ecology of the area.

LANGUAGE: The Bharais may be identified from their typical insignia, viz., a *dhol* (drum) and a stick, a *khallar* (wallet) hanging around the neck by a string, and a *jagadhri* (tussel) on a long pole. Men wear a typical dress while beating drums, i.e., a white shirt and a *churidar pyjama* or *tamba,* a black jacket and a white turban along with a black seli (ribbon) of wool. They speak regional (Bilaspuri dialect of the Western Pahari and write in Devanagari script except in their socio-religious communications which may also be in Perso-Arabic script.

FOOD HABITS: Their staple food is maize and wheat supplemented by rice. Various pulses, gram, beans, etc. prepared in mustard oil or vegetable/ *desi ghee* are consumed. *Khajur* (date palm) is eaten during *roza* and other religious occasions. They are non-vegetarian in food habits and take *halal* meat but avoid beef. Men smoke bidi/cigarette or tobacco but do not take liqour. The Rajput and Jat sections of the Bharais are distinguished by their clan names, namely *Chauhan* and *Ghorwahe* (Rajput) and *Gill* (Jat).

The Jat clans may be more numerous among the Bharais as stated by

Rose (1919), and these include clans like *Dhillon, Deo, Rawal, Grewal, Mann, Randhawa, Jham, Karhi* and *Badecha.* There does not exist any social hierarchy in the two sections and both can intermarry. The clans simply indicate their descent or ancestry and lack matrimonial significance as the Bharais may marry within a *'got'.* They also intermarry with the Faqirs and the Raccn Muslims; usually they take daughters from the Faqirs. They rank above the *Mirasi* and the *Faqirs* but below the *Raeen* and the *Sunhak* (Chandel Muslim) in the regional Muslim social hierarchy.

Village exogamy is practised. They prefer marriages of cross-cousins, but avoid *dudh ka sak* (milk relationship). Pre-puberty marriages were quite common a few decades ago but presently post-puberty marriage are more common. Marriage occurs through negotiation but *batta-satta* may also occur. Monogamy is the common practice, though bigamy may also occur. Glass bangles and nose-pin/stud are considered symobls of marriage. Mehar is paid at the time of marriage and ranges between Rs. 500 and Rs. 1500. Dowry in the form of household articles is also given. The bride lives patrilocally. Junior sororate, junior levirate, widower, widow remarriages may occur as per Islamic sanctions after *iddat.* Permission also exists for a divorcee's remarriage.

FAMILY SYSTEM: The family pattern of the *Bharais* is traditionally vertically extended, but nuclear families are on the increase. There exists avoidance relationship between *lari* and *sauhra* and *jeth.* Joking relationship are informal and are similar to those in many Hindu communities of the area. Inheritance is as per the rules of male equigeniture and succession goes to the eldest son. Junior members are obliged to pay respects to the elders but conflicts may arise on property matters.

The families appear to be well interlinked on the occasions of festivals and sorrow. Women participate in domestic as well as agricultural and animal husbandry pursuits. They collect fuel and fodder and fetch potable water. They also partake in social rituals and religious ceremonies but do not play any role in political matters and mechanisms of social control. They also lack the power of decision-making and are placed lower than men in social status.

Life-cycle rituals are observed as per the Islamic tenents. Pre-natal and post-natal restrictions are observed. Birth pollution maintain for 40 days. Naming, cereal-taking, mundan (tonsure) and aqiqa ceremonies are ignored. The sunnat or khatna (male circumcision) is the main childhood ritual performed by a Nai or *Julaha* or an *Abdal* who is offered a brass or steel plate, a hen and some cash which may range from Rs. 25 to Rs. 200. The community is given a *nyaz* (feast). *Nikah* is the marriage ritual when a maulvi takes *kaul karar* (consent) of the boy and the girl three times and the marriage is then contracted. The parents of the bride feast the bridegroom's party and the latter also reciprocate the same to the *laddhar* (persons accompanying the bride) at their place. *Muklawa* occurs on the day following the marriage.

DEATH CUSTOMS: Death rituals are also observed as per the Islamic prescriptions. The dead are buried and death pollution is maintained for 40

days and ancestor worship is observed on the third, seventh, tenth, twentieth, thirtieth and fortieth day known as *chaliha*. A *Faqir* is given alms, and a ceremonial feast is given to the gathered relatives.

OCCUPATION: The Bharais are settled agriculturists and are also involved in animal husbandry. They still maintain their traditional occupation of drum-beating and get *lag* (customary dues) particularly during the *chhinj* (wrestling) and cattle fairs. They are skilled in the cattle trade. Due to paucity of land to subsist on they also seek daily-wage casual labour. A few persons are in the government as electricians and forest- rangers and in the army. Some are also petty shopkeepers. Links with the market are direct and of daily nature. Dealings are in cash. Child labour exists.

COMMUNITY COUNCIL: The Bharais' disputes are resolved in the community council and in the Islamic committee which is elected by a voice vote. The latter generally takes up more serious problems like marriage and also seeks to acquaint people of the Islamic tenets. Village disputes are resolved by the elders of the village or by the statutory Gram Panchayat which generally performs the developmental and welfare activities in the village, and is empowered to put a cash fine on the guilty in disputes over lands and water. They propitiate *Sakhi Sarwar* as their patron deity.

In addition, like Hindus, they also propitiate the local village and regional deities, namely *Lakhdata, Baba, Balak Nath, Nahar Singh* and *Guga*. They have a specific role of beating drums during *Chhinj* fairs, frequently arranged in the name of *Lakhdata* every year in the area. Generally two festivals, viz., *Id* and *Bakrid* are celebrated with zeal but they also have reverence and celebrate various local Hindu festivals like *Lohri, Basoa* (Baisakhi), *Sair* and *Chiran*. They have traditional magic-cum-medicine men in the community, but the *maulvi* who performs life-cycle rituals is from the Faqir community. Like the Faqir the Bharais (men) also perform an ordinary *dhamal dance* while beating drums. Various Pahari including Bilaspuri and Kangri folksongs are sung and regional folktales and folklores are shared.

The commensal norms in terms of exchange of food (both *kachcha* and *pucca*), traditionally exist with the Muslim communities. Usually Hindu *botis* (cooks) prepare meals for Hindus in social gatherings. Marital linkages may occur with the Faqir. Putative kinship may occur with Hindus as well. Burial places are separate and located outside the village. They usually visit religious shrines of all regional deities. There is no discrimination in respect of an access to various public places. Traditional water sources are common but the Bharais would not touch the water pot of an upper caste Hindu. The members are engaged as shopkeepers or businessmen, persons in the defence services, etc.

Modern developmental programmes have made an impact in the spheres of literacy, health, etc. Children usually receive secondary school education, though due to economic reasons or lack of interest, boys do not receive higher education. Higher education is not favoured socially for girls. Indigenous methods are still favoured though modern system of medicare is fully used.

Modern family planning methods, predominantly vasectomy, are followed and people do not favour more than three or four children, though a male child is still desired even at the risk of having more children. Electricity and modern mass media (radio and TV) and communication facilities are available. Piped water for drinking is available but traditional sources like *bauri* are still used quite often when piped-water supply becomes irregular and inadequate. Rainwater is the chief source of irrigation. People use chemical fertilizers. Fuel sources are wood LPG and cowdung cakes. There is no community-specific programme for rural employment/development but general facilities under IRDP and child development programme including immunization exist. The facility of public distribution system through fair price shops is available. Bharai are slow respondcut to the call of modernization. The community is least interested in political participation. They rather follow the traditional hierarchy.

SIPPI

The Sippis are scheduled caste and one of the indigenous communities of the hills, found chiefly in Chamba and Lahaul-Spiti districts of Himachal Pradesh. They are neither aware of *'Varna vyavastha'* nor do they place themselves in it. Rose, describes them as a "weaver of the Gaddi tribe", found in Bharmaur Wizarat of the Chamba state and virtually the same as Hali. The status of Hali ascribed to them by Rose, has been disputed by them. The Sippis live at high altitude in hilly terrain, where the climate is extremely cold and winter months are prolonged with heavy snowfall. They live in homogeneous nucleated villages. The community occupies the lowest place in social hierarchy and this fact is admitted by all.

LANGUAGE: There is a touch of Sanskrit in their dialect. They speak Gadiali amongst themselves, whereas with others they speak in Pahari/ Himachali. Most of them are illiterate, but those who have got education use Devnagari script.

FOOD HABITS: The community is non-vegetarian, but eating beef and buffalo meat is completely prohibited. Their staple food is *makki-di-roti* and *ain-da-sag*. Rongi and masur are also used along with roti and rice. Vegetables and edible roots are also used. They smoke tobacco and drink homemade alcoholic drink *lugri*. Some do purchase liquor from the market. In winter the intake of non-vegetarian diet increases. The use of milk is limited to tea only. The community is endogamous and is further divided into a number of exogamous gotras viz. *Bamari, Baumettu, Bhamere, Dilwar, Dubni, Katte, Khaschi, Nagatwar, Pulan* and *Sachal*.

MARRIAGE SYSTEM: At the time of contracting marriages three generations on father's side and one generation on mother's side are avoided. There is no hierarchy among the *'gotras'*, the differentiation occurs on social and territorial basis. Hypergamy is permitted. A few decades back child marriages were practised, but now they have been replaced by adult marriages. Various forms of marriages are: marriage by negotiation, *byah or dharma*

puna is the most common type, *batta-satta* (exchange), by service or *ghar jawantri* and *jind phunk* (elopement). Monogamy is the general rule. Occasionally polygamy is also practised, when the first wife is unable to give a family heir. Junior and senior levirate and junior sororate are allowed. The marriage is a simple ceremony and is performed at the bride's residence, with the feast being given by her father. Marriage is performed by circumambulation around the fire seven times, with the bridal knot having been tied to the apparel of both the bride and the groom. The consummation of marriage however takes place at the groom's residence.

The traditional system of *reet* or *lag* has now been replaced by dowry, which is not demanded, but depends on the economic status of the family. *Chhadi* (divorce) is permissible on the grounds of extra marital relations, maladjustment and inability to feed the wife. Compensation is paid by the erring party, but children however are the responsibility of the father. *Khewat* (divorcee remarriage) and quadani (widow remarriage with unmarried brother of the deceased husband) are also allowed. However, if a widow remarries a married brother, it is known as *balu-jharara*. Widower remarriage is also permitted. The residence is patrilocal.

BIRTH CUSTOMS: Pre-delivery rituals are observed. The expectent woman worships the goddess Kali for the child to be born. Her movements are restricted, and is not allowed to go outside the house after dusk or visit dreadful sights or crematorium. *Sutak* is observed for 13 days, during which she is not allowed to do any work. *Sugru* ceremony for naming and for the first cereal-feeding is observed six months after the birth of the child.

DEATH CUSTOMS: Dead are cremated and last rites are performed by the eldest male member of the house. The bones and ashes are immersed in the river. *Patak* (pollution) is observed for 13 days. *Barkhi* and *Chaubarkhi* are also observed.

RELIGION: The Sippis prefer Hinduism, with a strong emphasis on the Shakti and Shiva cults. They believe in 'autar' (issuless ancestors) and spirits, which are appeased and worshipped for the well being of village community in general and the family in particular. Kailung or Kailu Bir is the demon responsible for abortions. The spirit associated with soil-Khetr Pal-is propitiated for a good yield and Banbir for curing illness. Water sources are considered by them as abode of Nag Devta. Their regional deity is 'CHAMUNDA DEVI'.

The Chela is from the community and is a worshipper of Shiva. It is believed that a Chela during Khel (hypnotic trance) gets possessed by the presiding deity. The Chelas are consulted in all odd times. However at family rituals, the purohit only officiates. The community has been influenced by the Arya Samaj and Nirankari movements.

STATUS OF WOMEN: The family is vertically extended type. Eldest male is the head of the family. Property is inherited according to the mundaband law of inheritance, wherein male equigeniture is followed. The women have

no right of inheritance, but has right of maintenance. Her status is regarded low but she is an indispensable part of their economic life, for she carries out all agricultural operations, in and outside the household. She also works as part-time labourer in road making and road cleaning. She participates in all walks of life, but has no decision-making powers or role in the mechanism of social control.

OCCUPATION: Their major economic activity is agriculture. They also hold land of the others on share cropping basis. A few of the Sippis even today have continued their traditional occupation of skinning and making a long rope of sheep hair. Weaving of *gardu, pattu* and of *dora* is done by every person of the community.

COMMUNITY COUNCIL: Bhaichara panchayat plays an important role in maintaining social norm. The members of this panchayat are elected on voice-vote. The guilty is punished by social boycott and cash and kind fine. Though statutory panchayat does exist, yet *bhaichara panchayat* has greater hold on the community.

Their important fairs are-the Sui Fair, Bharmaur Jatra, Manimahesh fair and Minjar fair. The important festivals are Biswa, Baishakhi, Chinnj, Janmashtami, Diwali, Lohri, Shivratri, Holi and Dholru. People participate in these fairs with great enthusiasm. The community plays drums at social and festive occasions whereas some also excel in playing the Shehnai. The community accepts water, *Kuchcha* and *Pucca* food from all the Savarna (higher castes) communities. They would also accept sidha from all communities. Traditionally, no savarna would accept anything from a Sippi, but this is not so now.

RIHARA

Known variously as *Rihara, Rehar* or *Ruhara,* are a scheduled caste. Often Rihara and Rehar are confused as one but they are two different communities. According to Ibbetson, the Rehar or Rihara appears to be closely allied to the Dumna. In Shimla district Rehars earn their livelihood by making *Kirri* (Kilta basket) and removing cowdung, and are regarded as equal in ritual status to Doom. Whereas the Rehars are primarily engaged in silversmithy and tinsmithy. In the absence of any ethnographic records, people considered them an indigenous population. The Riharas inhabit the hill terrain of Bharmaur of Chamba district. They speak the *Gadiali dialect* among themselves and with locals, but with outsiders converse in Hindustani. The literate among them use Devnagari and Perso-Arabic scripts. Their dress resembles that of the Gaddi.

FOOD HABITS: Their staple food consists of wheat or maize *chapatti,* rice, *rongi,* beans, pulses like *masur* and *mah* with occasional consumption of vegetables, edible roots and tubers. The Riharas are basically non-vegetarian, but beef and buffalo meats are taboo for them. Milk is taken by infants; adults take tea, curd and lassi. They are also fond of alcoholic drinks which are brewed locally. Women also take liquor on festive occasions. Traditionally, people also

smoke bidi, cigarettes and tobacco, though their indigenous pipe. Special foods like sweet dishes *madara* are part of the festivities. Now rice and vegetables are also consumed frequently.

MARRIAGE SYSTEM: The Riharas practise endogamy at the community level. Hypergamy is practised from amongst the panchamas. Junior levirate and sororate are also permissible. Mates are acquired in adulthood by negotiation, exchange of sisters, service or elopement. In the olden days child marriage was a common thing. Reet was also paid in the past, now that has been replaced by dowry in cash and kind. The marriage symbols are *nath, laung* and *paranda*. The residence after marriage is patrilocal, except in cases where the bride's family has no sons. In such a case *Ghar Jawantri* system is followed. The marriage is a simple ceremony and is performed by circumambulation and Kanyadan at the bride's house where a marriage feast is given to marriage party.

Chhad-chhada (divorce) is permissible by either party on grounds of adultery and maladjustment with social approval, which also decrees compensation to the aggrieved. In the case of wife leaving her husband her paramour has to return the reet or marriage expenses to the former husband. Children are the responsibility of former husband. Widow, widower and divorcee remarriage is permissible.

FAMILY SYSTEM: Families, traditionally were of vertically extended type, are tending to be nuclear with the diversification of occupations. The inheritance is as per male equigeniture following the *'chundaband'* and *'mundaband'* law of inheritance and the succession is patrilineal. The women could inherit only in the absence of male children. Women are not considered equal to men, but they prove an asset for economic prosperity and household chores.

BIRTH CUSTOMS: The expectant mother worships the goddess Kali for the well-being of the child. She is not supposed to go out after the dusk. Sutak is observed for 13 days. Suru (first cereal-feeding) and christening is done together in the sixth month, which is followed by Jattlu before one year.

DEATH CUSTOMS: The dead are cremated and the mortal remains are immersed in the river. The infants and those dying of dangerous contagious diseases are usually buried. *Patak* (pollution) is observed for 14 days and mortuary rituals are performed on the tenth, twelfth and fourteenth day, after third month and sixth month. Annual rite known as *barkhi* and in the fourth year *Chaubarkhi* is performed.

The Riharas perceive their position at the low level and ranks along with the Sippi, Koli, Badhi and Hali, and this fact is acknowledged by people of other castes.

COMMUNITY COUNCIL: They have their own community council known as *Bhaichara Panchayat* that helps in maintaining law and order. The offenders of the traditional norms and those found guilty of adultery and theft are punished by excommunication or by cash fine. The members of this council

are nominated on the basis of their experience and ability to deliver judgement. Now traditional bodies are being replaced by statutory panchayats.

RELIGION: The Riharas prefer Hinduism. They worship family clan, village and community deity. They also have belief in the other deities of the wider pantheon order. Purohit belonging to Brahmin community officiate at life cycle rituals and the exorcists are from the Sippi community, who deal in protection from evil spirits. Their major fairs are Sui mela, Bharmauri jatra, Minjar fair and festivals like Biswa, Baishakhi, Chhinj which are of socio-religious importance.

OCCUPATION: Their major economic resource had traditionally been land along with the business of gold, silver and tinsmithy. The majority are land owners and agriculturists. Some of them are sharecroppers, with gold, silver and tinsmithy taking second position. A few are also working as casual and unskilled labourers. Children below 15 years also assist their parents in the household work. Since the areas of their habitation have been identified as a backward region, a good number of them have also joined government services.

TABOOS: The Riharas can accept both *Kuchcha* and *Pucca* food from the Brahmin, Rajput etc., whereas the latter would accept only the Pucca food, if cooked by a person of the latter community. The latter share their hukka with a Rihara, outside the house, but he would remove nari (nipple) from the pipe. The Sippis are regarded as superior to the Riharas. Though intercommunity marriages within the community are strictly restricted, occasional marriages amongst the Panchama is resorted to because of the loosening of community ties. Traditionally, the Riharas have had access of sharing common water resources. They visit the precinct of the temples. They share crematorium with the Sippi only. *Jajmani* (patron-client relationship) system existed between the Riharas and other people. The recent entry of the community people in the diversified fields of occupations, has resulted in their establishing new modes of relationship and commensuality and had influenced their behavioural pattern.

TURI

Turis also known as *'Dhakis'* or *Bajgi'* are agriculturists, but their main occupation is music and dancing. They are also known as 'Dayal' in the Kiran area of Chaupal tehsil of Shimla district, where their women are famous for the black magic they perform. Their main concentration is *trans-Giri* tract of Sirmaur district, but are also scattered in the adjoining Shimla district, where they have adopted a new name 'nai'. Turis are scheduled caste. In return of their services to the *Yajmans*, they get *Khaltha* (foodgrains or anything for their services). They speak the language of the area they inhabit. Sirmauri is the commonly spoken language among themselves, whereas with others, Hindustani is spoken.

FOOD HABITS: Turis are non-vegetarian and they take the meat of

goat, fish, chicken and pork. Beef, buffalo and meat of sheep and *minda* (ram) is strictly prohibited. Their staple food is wheat *chapatti, kodra, cholai, kangni, chinei* (all millets) rice, pulses of beans, gram, urad, moong and local vegetables. Both men and women take alcohol, which is mostly home brewed. Smoking of tobacco, bidis and cigarettes is also fairly common for both the sexes. On special occasions i.e. fairs and festivals, liquor is a must with non-vegetarian food. Sidkes (steam baked bread), *babroo, putanda, anklu, chule, tasmai* etc. are the favourite dishes.

MARRIAGE SYSTEM: Turis are divided into exogamous gotras which denote their ancestry. The chief function of these gotras is to regulate marriages. The community is endogamous. They however practise gotra exogamy in which only self-gotra is avoided. Hypogamy is practised though they can't take a bride from higher communities, a Kanet can take a Turi woman as his wife. Junior and senior levirate and junior sororate are also a common practice among them. The marriageable age is ranging from 7 to 15 for girls and 20 and above for boys. A Toori boy can marry only a Toori girl, but a Toori girl can marry outside the community.

Various forms of marriages are prevalent among them. The most common is 'marriage by negotiation', which is settled by the parents. Other forms of marriages are *'batta-satta', 'jhanjrara'* and marriage by *har* which was once very widely practised, but now is on decline. Monogamy is the prevalent form of marriage, but in the case of childlessness, second marriage may also take place. *Bishthai* or *bishti* or *reet* or *dheri* (bride-price) is prevalent. Besides bride price, gifts in kind are also given to the girl as per the economic condition of the family. The rule of residence is patrilocal but in the absence of a male heir, a son-in-law may be asked to stay with his in laws.

Divorce is permissible on grounds of infidelity or maladjustment. In case of infidelity on the part of wife, the bride's price has to be returned to the husband by the wife's paramour. In case of divorce the consent of the Biradari panchayat is essential. Since women are more in demand in the community as well as outside the community, divorce proceedings are normally initiated by them though, it can be sought by either of the partners. *'Dingta chorna'* (breaking of the straw) or *'peeth jharna'* (sweeping of back with hands) are symbolic terms for breaking matrimonial alliance after which both the partners are free to enter into fresh wedlock. Widow, widower or divorcee remarriage is permissible.

A gradual change in the institution of marriage is visible among Turis. Marriage symbols which were earlier nonexistent have found a place among Turi women. The marriage ceremony used to be a simple affair. The boy's father paid the bride's price and took girl home and marriage was recognized by feeding the community members. Now seven *pheras* are also taken.

The community is considered low in the regional social hierarchy owing to their taking part in mortuary rites, thereby defiling their status. They are ranked lower than 'Lohar', but higher than the 'Chuhra' and 'Chamar'.

Nowadays many have taken up the occupation of the barber and prefer to call themselves Nai, who are in the middle social order. Such Turis consider themselves higher than the Lohars. Turis are aware of *'varna vyavastha'* and consider themselves along with the Sudra. But some of them have started calling themselves Kshatriya, and using 'Singh' as their surname.

BIRTH CUSTOMS: The birth of a first child especially if it is a boy, is greatly rejoiced over. The expecting mother is not allowed to go near water sources or in the forest at night; for it is believed the evil spirits may overpower the lady, which will be harmful for the foetus. Post delivery rituals are observed on the sixth day of the birth, when the child is brought out from confinement and is given a bath. The Namkaran takes place on this day. Dasuthan (birth purificatory bath, after 10 days) is observed on the eleventh day, when a *'havan'* is performed by pandit and on this occasion, the *nana-nani* or *mamas* play an important role. They are obliged to bring gur and ghee for this occasion. As long as a woman has not given birth to a child, she is considered impure during her menses, but once she becomes a mother her menstruation is disregarded and she can participate in all household works.

DEATH CUSTOMS: Persons who die natural death are cremated. Those who die of cholera, small pox or snakebite, are buried because they are supposed to be under the direct influence of the deities, who rule these diseases. Infants are also buried. In the event of a pregnant woman dying, her abdomen is cut open by her husband and the child is taken out. While the woman is cremated the child is buried. The peculiar custom of cremation is that instead of wood, chir leaves and makki roots are used for burning the body. The eldest male member performs the last rites. In the case of wife, the last rites are performed by the husband. Pollution is observed for 13 days, when a *'mrityu bhoj'* (funeral feast) is given to the friends and relatives. To mourn the death consanguine relations shave off their beards.

RELIGION: The Turis are chiefly the worshipper of Shakti and the inhabitants of the *trans-giri* tract of Sirmaur district have great faith in Shirgul (Shiva) and those in Shimla district worship Mahasu Devta. Parshuram is Kuldevta (clan deity) and his representation is taken to Renuka, on the day of Renuka fair, given a bath in the tank and brought back. They also have faith in village Deota called *'Khera'* and is represented by flat platform infront of big banyan or pipal tree. This devta is known as protector of the life of villagers from all evils and bad effects.

Turi's sacred centres are Renuka and Pinol (Uttrakhand). In the past they used to have no priest, but now to perform various rituals they have started employing Brahmin Priest. Their main fair is Bissu-ka-mela, which is held on the first Baisakh to mark the new year and also to celebrate the harvesting of crop. The other fair is Haryali-Ka-Mela, which is held in the month of August. Turi's main festivals are Navratras, Basant Panchami and Makar Sankranti. Budhi Diwali is celebrated 30 days after the Nai Diwali of the Hindus. Similarly, festival of lights, *Holach* or *Chireloi* is celebrated during monsoon, in which

people dance around an *agnikund* of wooden logs, which is lighted by burning deodar wood.

OCCUPATION: The traditional occupation of the Turis was blowing of a long trumpet or cholera horn at weddings, but later they also took to playing drums. Their women acted as midwives (Dai). Besides, they also blew turi ahead of the funeral procession and took the funeral shroud and got fees in proportion to the means of the deceased. The community was traditionally landless, but today they have been provided with some land by the government under the *'nautor'* (a scheme initiated by the government for distribution of land to the landless) scheme, working as share croppers and also in government sector. The women are involved in the art of weaving and knitting purely for domestic use. The Turis have jajmani relationship with Koli, Dom, Chamar, Badi and Lohar, who are paid a fixed amount of foodgrains at the time of harvest.

COMMUNITY COUNCIL: For disputes arising out of breaking social norms, the elders of the community gather and solve the dispute. Now with the setting up of statutory panchayats the hold of elders council is waning away. The community shares regional/oral traditions which are carried from generation to generation, in the form of folk tales and folklore, 'Rasa' dance is a very popular dance among the community members.

The Turis have traditional linkages with all the communities of the neighbourhood. The Brahmin and Rajput will not eat *Kuchcha* or *Pucca* food with the Dhaki, but can share the same *hukka*. The Turis would not accept any type of food cooked in the house of Chamar, Chuhra or Koli unless their food has been separately cooked by a Brahmin or Rajput for them. Now with greater exposure to the outside world, spread of education and governmental efforts, a great deal of change has taken place in the life style of the Turis.

ACHARAJ

The etymology of the name is from word *'Acharya'* meaning teacher, and Acharya is also used as a synonym as well as title for the Acharaj or Charaj. The Acharaj are the Brahmin who seek *dan* (offerings) in the name of dead by performing death rites-Kirya-Karam for various Hindu communities. The Acharya while performing ancestor worship make links with the departed soul through chanting Sanskrit *shlokas* and methods of worship of the *preta* (spirit of the dead). A legend goes that the community originated from the panch (five) Gaur and panch Dravida Brahmin, because they accepted 'dan' within thirteen days of the death of a person and this 'dan' was considered polluted; and as such they were excommunicated and grew into a separate community, the Acharaj. A section of the Acharaj who performs the death rites of the dead in the community itself is called 'Mahacharaj' or *'Parcharaj'*, who is also known as 'Mahabrahamin' or Brahmin of Brahmins.

The Acharaj live in small numbers in almost all the districts of Himachal Pradesh. They speak local dialects, as per their areas. They are vegetarian in

their food habits.

DRESS: Men wear white dress, a *Kurta* and *dhoti* with a *parna* (piece of red cloth) on the shoulders while performing ancestor worship. The dress of women is shirt, salwar and a dupatta or chadru (shawl), traditional ornaments are golden 'chak' on head, 'murki' (nose ring), 'laung' or 'tili' (nose studs), silver 'mahel', 'gajra' or 'kangan' (wristlet), 'tore' or 'jhanjar' (anklets) etc.

SOCIAL SYSTEM: The Acharaj also have various *gotras* like Brahmins, such as Sandil, Modgil, Bhardwaj etc. The institution of marriage in the community is similar to that of other Brahmins and Rajputs. The community is endogamous and practises gotra and village exogamy. Earlier child marriages were very common and the marriage of a girl before attainment of puberty was considered a *'dan'* called *'kanyadan'*. Kanyadan is still followed formally but now age of marriage has gone up. Marriages occur through negotiation but a few decades back *'batta-satta'* (exchange sisters) marriages were quite common. Monogamy is the rule. The bride lives patrilocal. Widow remarriage or levirate marriages are not practised but a widower may remarry a junior sororate.

FAMILY SYSTEM: The family pattern is both nuclear as well as vertically extended joint system. The inheritance is on male lines and as per equigeniture rule, succession goes to the eldest son. The life cycle rituals of the community are similar to those of the other categories of Brahmins. The marriage rituals are observed as per the Hindu Sanatana tenets and performed by their own community priest. The dead are cremated and the ashes and bones are immersed in the Ganga at Haridwar and *'pind dan'* is offered to the panda.

OCCUPATION: The Acharaj community is largely landless and thrives on the traditional occupation of seeking offerings on death. Now educated are employed in government and private jobs. The community's social control is maintained by its own Acharya Sabha (council) which has its headquarters at Sundernagar (Mandi district). It has its office bearers and a pradhan (president). The expenses of the council are met by the people. The community follows Sanatana Dharam and are involved in socio religious movements of their own. They have different family or clan deities like Nahar Singh, Sohni Devi, Naina Devi and Ghagas Devi, which are also local and village deities. The deities are – Gugga, Lakhadata, Balaknath etc. They accept Kuchcha and Pucca food from the upper caste Hindus. They serve suchi rasoi cooked by a Brahmin or a Rajput to the upper caste Hindus.

BHAT

Traditionally the Bhats were genealogists and while rulers moved from one place to the other or when they marched towards battle-fields, they followed the troops narrating family histories and heroic deeds of the rulers. The community is identified locally as well as at the regional level. The historical accounts show that they migrated to their present habitat. In Sirmaur, they are found distributed in the trans-Giri and cis-Giri tracts. They are scattered

in other parts of the state also.

LANGUAGE: Among themselves the Bhats speak in *pahari* dialect and use Devanagari script for writing. The Bhats are non-vegetarian and their womenfolk also take fish, meat and eggs. Their staple food is wheat and maize but those who can afford take rice also. They take pulses like *urd, moong, Kulthi,* and *masur.* Mustard and vegetable oils are used as cooking media. They take roots and tubers with varieties of seasonal vegetables. The consumption of fruit is moderate. They use alcoholic drinks as well.

SOCIAL SYSTEM: The Bhats call themselves *'Brahmans'* but the latter do not endorse it, as the former follow the Karewa system. Their customs and rites differ from those of the Brahmans. The Bhats recognise gotra. The Khel is smaller group and is the regulatory mechanism for contracting matrimonial alliances. They do not have hierarchical differences but their status is maintained with their education, economic condition and occupational position. Some of them do write their surname as 'Bhat' but nowadays they have started writing 'Sharma' instead. The community is aware of the varna system and they consider themselves Brahmans of the highest order in the varna system.

MARRIAGE SYSTEM: The Bhats are endogamous, they *permit marriage within the same gotra* also. But marriage within the *Khel* (nearest relations) is prohibited. Marital age varies between 20 and 25 years for boys and 15 and 20 years for girls. Life mates are acquired through negotiation and the Bhat are mostly monogamous. Their married women use *sindur* and nose-stud as marriage symbols. They do not have any tradition of dowry or bride-price but nowadays the parents of boys have started demanding dowry according to the education, occupation and economic position of the boy. They follow the rule of patrilocal residence for the bride. Both husband and wife have the right to divorce in case of maladjustment and can remarry. Children can live either with the mother or the father after divorce. Widow and widower remarriages are permissible. One can marry the wife's younger sister and also the elder bother's widow. There is no apparent change in the marriage rules except increase in the marital age.

In the rural areas vertically and horizontally extended family types are available but in the urban areas nuclear families are on the increase. In a family, the younger brother's wife maintains *purdah* (veil) in front of the husband's elder brother and other senior male members. One can Joke with the elder brother's wife (Bhavi) and also with the wife of younger brothers and sisters *(Debar and Nanad).* The sons inherit paternal property but the eldest male member of the family succeeds to the headship of the family. The women of Bhat families involved in agriculture do not contribute much to agricultural activities. They however collect fuel water and look after domestic animals. The women control family expenditure but they cannot take independent decisions as they do not have an equal status with men. They take part in social, religious and in some cases in economic activities.

The time of birth is noted for preparation of the *Kundli* (horoscope). The

name of a child is given by the family priest in accordance with the stars in the horoscope. On the name- giving ceremony, walnut or a mixture of seasam and rice with sugar is served. Mundan sanskar is held at the age of three and child is given some cereals at the age of six months. *Janeu* ceremony is performed between 7 to 11 years of age, but some prefer to perform this ceremony at the time of marriage. The bridegroom goes to the bride's house with his friends and relatives at the time of marriage. After the death, the Bhats observe pollution for 13 days and cremate their dead. Due to hardship, economic stringencies and fast life-style, the rituals are getting curtailed.

OCCUPATION: The Bhats' main occupation is cultivation. A few are also engaged as priests. They have a direct link with the daily market and their transaction is in cash. They lack a community council, though in villages statutory panchayats exist and these are heterogenous in composition.

RELIGION: The Bhats follow Sanatana religion. They have family deities, and also worship village and regional deities. Sacred specialists are from the same community. Haridwar, Vaishnodevi, Jawalamukhi, Kedarnath, Badrinath, etc., are the sacred centres, which these people visit occasionally. They observe the festivals of Bissu, Diwali, Holi, Shivratri, etc. They have oral traditions, which tell us about their migration and their glorious activities in their leisure time.

They accept water from almost all communities. They accept *Kachcha* and *pucca food* from the rajputs but they do not take Kachcha food from the Vaishyas and other lower castes. They accept sidha from the Chamar, Julaha, etc communities. The Bhats also participate in all the village festivals, sometimes as a priest or sometime as a member of the area. as they are one of the affluent communities in the area, and also politically and economically very much advanced. They are engaged in white- collar jobs; many of them are engaged in teaching services in colleges and schools. Their children are becoming engineers, lawyers and doctors and have now started practising. Many of their boys are engaged in defence services.

The Bhats are very much aware of the need for their children's education. They allow their boys and girls to go to schools. Many of their boys complete their education from colleges and universities. They use both traditional and modern medicines. Their attitudes towards family planning is positive. People hesitate to go in for sterilization but they use other methods for family planning without any hesitation. Drinking water is now available within the locality. Though the Himachal Government has started various programmes for the self employment, the Bhats have not benefited much from them.

In the rural areas they engage themselves in agricultural work. Communication in general has improved all weather roads, both metalled and unmetalled exist in the area. The people listen to radio and see television programmes. They also visit cinema and the video shows. Economically well-off families use electricity for lighting. For cooking purposes they mainly use fuelwood and kerosene oil, but nowadays in the urban centres some people

use cooking gas. For irrigation they have to wait for rains and in some areas cultivators use stream water. Bhats being the product of somewhat higher strata are more prone to new and changing life style. They eagerly follow, what is adopted by Brahmans and Rajputs.

BATTAHRA

In Punjabi etymology the word battarha is derived from *batta*, meaning stone, as occupationally they are the stone-workers or dressers/breakers. They are commonly known as 'Mistri or 'Raj' (masons) and in the profession of stonework they are similar to the *'Thawins"* of the hills. They also call themselves as 'Jammuliye Rajput' in Kangra district, who came to the area from Jammu during an earthquake that rocked the area in 1905. In district Kangra, a locality called Battarha Mohalla is there in Dharamshala popularizing the name of the community. This community chiefly lives in Kangra, Mandi and Chamba district.

LANGUAGE: They speak Western pahari. Men wear a *Kurta* and *Pyjama* or pant and women wear a *Kurta* and *Salwar* and *Chunni* or *dupatta*. Women wear ornaments of nose, koka/tilli, ear rings, bracelet and bangles. The Battarhas are non-vegetarian in food habits and eggs, fish and meat are occasionally consumed. They recognize only small social units called *'got'* (clan) which regulate marriage alliances and denote ancestry/descent. These clans are like those of the Rajputs of the area viz. Atar, Jaggi, Jammual, Chauhan and Pathania. These may also be used as surname by some. They claim Kshatriya status, but in Rajput social hierarchy they are placed quite low.

SOCIAL SYSTEM: The Battahras are endogamous and regulate marriages by rules of *'got'* (clan) and village exogamy. The marriages are negotiated. Exchange of sisters is not allowed socially. Monogamy is practised. Widow remarriage is not approved of socially but a widower may remarry a junior sororate or other women. The bride lives patrilocal. The Battarhas live in the nuclear as well as vertically extended joint families. The inheritance of paternal property occurs on male lines by the rule of male-equigeniture and the eldest son succeeds the father. The life cycle rituals are performed as per the rites of Sanatana Dharam by a Brahmin purohit.

COMMUNITY COUNCIL: The social disputes are settled by the Battahras own community people, the 'sayane' (elders). The Battahra are Hindus and worship gods and goddesses of the Hindu pantheon. The Vishwakarma day is celebrated with great zeal on the day following Diwali, when they observe rest and worship their tools. The community is not involved in any socio-religious movements. They are treated at par with the Rajputs and the Brahmins in exchange of Kuchcha and Pucca food and water, except in some areas. The Battarhas are landless and traditionally thrive on the occupation of masonry or stonework.

KHATIK

The Khatik, a scheduled caste is spread all over the State, except the

high altitude areas like Bharmaur, Pangi, Kinnaur, Kullu and Lahaul-Spit. The word '*Khatik*' seems to be a derivative of Sanskrit *khattika*, which means a '*butcher*' or '*hunter*'. The Khatiks are believed to be migrants from Punjab and also from Uttar Pradesh, who came to the hills in search of livelihood and started selling meat and acting as butchers. According to a myth, "Brahma assigned to them a goat's skin, the bark of trees and lac so they graze cattle, dye the skin of goats and deer, and tan hides with bark and lac" (Rose 1914; 500). The total population of the Khatiks was 449 according to the 1981 Census, 654 in 1991 and 807 in 2001. They speak Punjabi and Chambiali among themselves, whereas with others they converse in Hindustani. Among themselves, they use Persian as the script and with others they use Devanagari.

FOOD HABITS: The Khatiks are non-vegetarian. They take almost all kinds of meat like that of sheep, goat, fish, chicken and ghurral, but do not take meat of cow or buffalo. Since pork is not available in the higher hills, it is not taken but there is no social taboo for taking it. Their staple food consists of *chapati, dal of mah* or *masur*, vegetables and meat. Rice is occasionally taken. Vegetables and fruits are used in moderate quantity. Edible roots and tubers are also moderately taken. Milk is taken by adults in tea, but children, old and invalid persons, however, do take milk. They also use milk products like *ghee* and *dahi*. Alcoholic drinks are also taken by menfolk occasionally. They smoke cigarette and bidi, loose tobacco is also taken in the indigenous pipe called *hookah*. *Pan* are also chewed by some. Special foods like *madra* and other sweet dishes are cooked on festive occasions, whereas non-vegetarian food and other delicacies of meat and fish are avoided on solemn occasions. On day of religious festivals also, non-vegetarian food is avoided.

RELIGION: The Khatiks are divided into two religious groupings, the Hindu Khatik and the muslim Khatik (who are also known as *Kasai*). There is no social interaction between the two groups. It is believed that at one time they might have been one and the same community, but at some point of time some of them got converted to Islam. The Hindu Khatiks are divided into three subcastes: *Chik, Buchar* and *Sunkhar*. The Chiks make sup (winnowing fans and the Buchars sell mutton but not beef and the Sunkhars sell fruits and vegetables. The Buchars are further sub-divided into two endogamous subdivisions - *Mehra* and *Badi*. Each of these has a number of exogamous gots, the function of which is to regulate marriage. The basis of differentiation of the major groups is religious, whereas that of the sub-group is occupational, and that of the sub-sub groups is social

The Khatiks, of late have started using 'Singh' as their surname. This is being used to uplift their social position and is a step in the direction of Rajputization in order to identify themselves with the Rajputs. Though the community perceives its superiority in the social hierarchy and ranks itself along with the Kshatriyas, the locals place them low down in the order because of their association with the unclean occupation of butchery. A Khatik can enter into matrimonial alliances with a Hali or other such communities

of the area. Though in terms of varna, the community places itself at the second highest level, i.e., *Kshatriya*, but other communities see them along with *panchma* and rank them only superior to *Chamar* and *Chuhra*. Crook (1896) however mentions numerous sub-divisions of the Hindu and 7 sub-divisions of the Muslim branch of Khatiks.

MARRIAGE SYSTEM: Marriages are performed normally within the community and among one's own religious groupings. Endogamy also exists at the sub-caste level, but at the *got* level exogamy prevails. Hypergamy is prevalent and the boys of the community are allowed to marry girls of other castes. Hypogamous union results in excommunication. Consanguineous marriages are prohibited, but junior levirate and sororate are allowed. At one time child marriages were performed at the age of 10 or 12 years, with the consummation of marriage taking place on the girl attaining puberty. But now-a-days, marriages are performed with girls getting married at 17 or 18 and boys at 22 years or so.

Marriages are performed by *byah, batta-satta*, or at times when the boy is unable to pay the bride price, by serving in his prospective in laws' house for seven years, and thus compensating for the bride price. They also had a custom of paying *mamla* (bride price) in cash to the bride's parents but today this has been replaced by dowry. Dowry is not demanded and depends on the economic status of the family and is usually in kind.

Monogamy is the rule but in the event of the first wife being unable to bear a male child, polygamy, not necessarily of the sororal type, is resorted to. The usual form of residence is patrilocal, but in exceptional cases, when the family has no male child the *jamai* is invited to stay with the bride's parents. Earlier, the women had only marriage symbol of putting vermilion in the parting of the hair but this is not strictly adhered to these days. Divorce is permissible with sociojudicial approval, and the proceedings can be initiated by either of the aggrieved parties.

The common grounds of divorce are infidelity, impotency or maladjustment. Divorce compensation is paid to the aggrieved party, which normally is the return of bride price or actual marriage expenses. This is known as *mamla de-dena*, and the amount is decided by the panchayat of the community. The children of divorced parents are the liability of the father, but should a child accompany the mother, he loses the right in the father's property.

Widow remarriage can take place both in and outside the family but in the event of her marrying outside, she loses her right in the property and has to return the expenses. So as a first preference usually a deceased hushand's younger brother whether married or unmarried is preferred. Even if she does not marry the husband's younger brother, the widow can continue to live in the family and have illicit relations. Children of such relations are called *chakhandu* or *hallad* and have a right of inheritance to the property, and such children are regarded as children of the deceased husband. widower and divorcee remarriage are also permissible.

FAMILY SYSTEM: The family is of vertically extended type in which all the married sons along with their children and unmarried sons and daughters share the same hearth. As a result of this, there is a feeling of mutual love, dependence and respect within the family. The eldest male member who is also the head of the family commands greater respect and his decision in family matters is final. A situation of conflict or confrontation rarely comes up, since due importance is given to all members of the family. If a situation of confrontation comes up, it usually relates to restraining the freedom of youngsters. Avoidance is observed between a daughter-in law and with all her husband's elder relatives and all such relations in that line.

The daughter invariably covers her head or face when she is face to face with the elders and also avoids talking. Similarly joking relationships exist between a man and his wife's younger sisters and brothers and that between a wife and her husband's younger brother and sisters. Traditionally, the husband and wife were forbidden to take each other's name but nowadays they freely address each other by name.

The property is equally inherited by all the male children. Girls do not have any share in their father's property as they are believed to have taken their share at the time of their marriage. However, at times when there is no male issue, *ghar jamai* is invited to live with the girl's parents, that the girl inherits the property of the father.

But in the event of her also having no sons, the property returns and passes on to the collaterals. A widow has the right to enjoy her deceased husband's property for her lifetime, provided she stays back in the family. However, if she remarries outside the family she loses her right. If a widow takes her children along with her, they also loose their share in the ancestral property; but in the event of her remarriage, if the new husband accepts the child, he can inherit the stepfather's property.

STATUS OF WOMEN: The women continue to enjoy equal status with their menfolk. They contribute to family income indirectly, doing all the houshold chores and managing the affairs of the family. Since all the Khatik families live in urban locales they do not have to go for collection of fuel. The educated womenfolk also join Government service and private organization, work as teachers, and contribute to the family income. They also take part in social and religious festivals. They also take part in political activities, which is limited to the casting of votes. Khatik women do not have any role in social control.

BIRTH CUSTOMS: The enceinte mother worships the *kuldevta* to invoke his blessings for the welfare and safe delivery of the child. Pre-delivery restrictions also exist on the mother, and she is not allowed to go out alone at night, or watch a dreadful scence, or see a sun or moon in eclipse, as these sights are believed to harm the foetus. Post-natal pollution exists for 12 days. Six months after the birth, the ceremony for first cereal-feeding and naming of the child is observed. A pandit suggests the name after consulting the horoscope and almanac. *Jattu* or mundan ceremony is observed for boys at 2½, 3

or 5 years after the birth. The child's head is ceremonially shaved off keeping a *pagga* (cue) on the occiput. Marriage ceremony is observed at the bride's residence with a feast being served by the bride's parents. The marriage is solemnized by circumambulating five times a pitcher under a canopy, with the apparels of the boy and the girl tied by *jaul* (bridal knot). Prior to this, *pai-pujji* is performed by the bride's parents where they touch and wash the feet of both the bride and the groom.

DEATH CUSTOMS: The dead are cremated, but those whose *jattu* ceremony has not been performed are buried. The pyre is lit by the eldest male member. Pollution continues for nine days, after which purificatory ceremony is observed. Every year in honour of the dead person, food and delicacies to the liking of the deceased are offered in *pitri-paksha.*

OCCUPATION: The Khatiks are engaged in the business of slaughtering sheep and goat and selling their meat. Some are however also involved in tanning skins. As a subsidiary means of occupation, they have taken up jobs in Government and private organizations; some have also qualified for the teaching profession. The Khatiks are totally dependent on the market for their daily needs. Sheep and goat are purchased from the locals against deferred cash payment.

COMMUNITY COUNCIL: The Khatiks have their own *Biradari-panchayat,* which is headed by a Chaudhary. The office of Chaudhary is not hereditary; he is elected by general consensus along with the *panch,* who assist the Chaudhary, in dispensing justice. The cases that come up before the panchayat relate to family disputes, adultery, elopement and disrespect for traditional norms. In earlier times, the orders of the Chaudhary used to be enforced but this practice has now ceased, and a fine in cash is imposed which is utilized for defraying the expenses of panchayat. Sometimes excommunication is resorted to but the excommunicated are readmitted on paying a fine. The statutory panchayats have come up after Independence for maintaining social control and planning and implementing welfare activities. For inter-community disputes people still rely on their traditional panchayats more than on the statutory ones.

RELIGION: The Hindu Khatiks are followers of Nanakpanthi Sikh sect, yet they observe none of the Sikh tenets. The community worships *Bhairon, Maldeota* and *Sidh Masani* also known as *Mata Masani.* Every family has a family deity known as *Kuldeota* who is worshipped and propitiated for the welfare of the family. Village and regional deities do not exist, but gods and goddesses of the Hindu pantheon like *Rama, Hanuman, Krishna, Durga* and *Chamunda* are worshipped. Their sacred centres are Haridwar, Manimahesh and Mata Vaishno Devi. Gaur Brahmans are their purohit who perform puja and all life-cycle rituals. For warding off evil spirits, the exorcists are invited. The Khatik's major fairs are Minjar, Sui Mela and Bharmaur Jatra and the festivals being *Baisakhi, Lohri, Holi* and *Diwali.* All of these fairs and festivals have socioreligious significance, which is recalled by reciting stories at the

time of performing the rituals attached to them.

Change of religion has taken place among the Khatiks, as a result of which a section of the community got converted to Islam. Socioreligious movements also did take place among the Hindu Khatiks, whereby they got converted and started believing in the *Nanakpanthi* sect. However, the prechange practices still survive.

The Khatik women make colourful diagrams on floors at festivities. They also do embroidery on cloth with silk and gold threads which they have learnt in recent times. They sing songs prevalent in the region at social occasions and also dance within the four walls of their houses purely for amusement. Folklore and tales are same as those of the region.

No *savarna* cast would traditionally accept water or *kachcha* or *pucca* food from a Khatik. But a Khatik would accept all kinds of food from the *savarna*. The Khatiks would also not accept *kachcha* food prepared by a *Chamar, Dum, Pasi* or *Dhobi*, but can exchange *pucca* food with these castes. Traditionally intercommunity marriages were prohibited, but the Khatik could take a girl from the *Panchams* like *Hali*. Putative kinship can be established with a person of equal social status, but who is not related, and such relations are expected to perform duties as a real kin.

In the hill communities since the caste ties are not that rigid as in the plains, these communities did not have any restriction on the sharing of water from common water resources. But restrictions did exist on their entry in the houses of the *savarna* or temples in some cases. *Jajmani* relationship also never existed in this community.

Their education, and consequently better employment has resulted in the emergence of political leadership at the local level, and a couple of them are now holding elected posts in the municipality. They are also taking part in all social and religious functions. Employer-worker relationships have also come up as a result of their taking up varied occupations in addition to their traditional ones, Since the people are economically well-off they have been able to secure brides and grooms from other castes.

The impact of various developmental programmes, especially literacy drive and free education on the Khatik community has been substantial. Almost the entire Khatik community of Chamba is literate. The boys and girls both study up to the post-graduate level. Their interest in sending their children to school is further activated by the fact that they are provided with free schooling and scholarships.

Though for small ailments the Khatiks still rely on their traditional home-made remedies, but in case of disease not getting cured they resort to allopathic medicine, which is readily available to them since they are living in townships. Attitude of the community people towards family planning is also favourable, and they now have smaller families with two or three children. As for the modern methods of family planning they use all other methods other

than sterilization.

Drinking water is available through pipes. The people of the community have also been provided with employment under Integrated Rural Development Schemes and also under reserved quota for scheduled castes. A few of them have also secured loans from blocks and banks under self-employment schemes and have started poultry farming. The localities of the Khatiks are well connected with media and communication system. Electricity is available and is availed of. Firewood and kerosene oil are the usual fuel resources. Irrigation and use of chemical fertilizers and pesticides is not applicable to the people, as the community is not involved in agriculture. Under the nutrition programmes, the mid-day meal scheme is availed of by school-going children.

Mother-infant care and immunization facility are provided through Integrated Child Development Scheme. These services are availed of by expectant and nursing mothers and children between 0-5 age groups. Facilities of ration, kerosene and cloth at subsidized rates are available through Government fair price shops. Savings and investment facilities are available and are also availed of as the people are economically well-off. Like any other caste group khatiks are also passing through the process of change and upward in class hierarchy. Khatik boys and girls are opting for love marriages, leading to the greater social mobilisation.

LOHARS *(Blacksmith)*

The Lohar is one of the village menials, receiving customary dues in the form of a share of the produce, in return for which he makes and mends all the iron implements of agriculture, the materials being provided by the husbandman. The state list has included the Lohar among the *scheduled castes*, but not the Tarkhan / Badhai. They speak local dialect of Pahari and write in Devnagari script both within and outside the community.

FOOD HABITS: In general Lohars are vegetarian but occasionally do take non-vegetarian diet. *Chhah* is a common milk product and rice cooked in it called *jhol* is frequently consumed by the poor. Likewise *mahani* (cooked juice of raw mangoes) and Khatyai or Kurhi (fried raw mangoes) are consumed in summer season but are a more frequent part of diet of poor.

SOCIAL SYSTEM: In the regional social hierarchy the position of the Lohar is different in different regions. In the lower region, they are treated as *'savarna sudra'* like the Kumhar and are synonymous with the 'Tarkhan' or 'Badhai'. They enjoy this status in Sirmaur and Shimla districts also. But in Kullu district, the Lohars are considered 'asavarna sudra' equivalent to Dagi, who have taken up ironsmithy, whereas the Tarkhan or Badhai is at par with the Kanet. In Spiti the community performing ironsmithy is known as *'Zon'* or *'Zobo'* and occupies an intermediate social position between a Chazang and Hensi / Hesi / Betu.

The community has *'got'* and *'al'* which serves to regulate matrimony and suggest ancestry or descent. The institution of marriage is governed by the rule of

community endogamy and village exogamy. Monogamy is practised and marriage occurs through negotiation. The bride lives patrilocal. The family pattern is both nuclear and vertically extended type. The Lohars observe vedic rites in their life-cycle rituals. The death rites are similar to those of other Hindus of the area. The Lohars follow Hinduism. There is no formal community council, but the *Sayane* of the Lohar usually resolve social disputes.

SUNAR (*Goldsmith*)

Sunar is the jeweller of the village. He is also, to a great extent, a moneylender, taking ornaments in pawns and making cash advances upon them. *'Soni'* and *'Kapila'* are also synonyms for this community though other synonyms such as *'Jargar'* or *'Zargar'* are also used elsewhere. They have two main subgroups namely the *'Tank'* or *'Tonk'* and *'Mair'*, of which the former are mostly of Khatri origin and the latter of Rajput ancestry. In the higher hills of Shimla district, they are also called *'Bharira'*.

Sunar are distributed all over the state. The community is identified by its occupation. These people have come to the state from the outside, mostly from Punjab during the past and have been living here for centuries but fail to recall their migration history. They speak local dialect and write in Devnagari script both within and outside the community. The older men can read and write in Urdu. They share the food habits of the area. They usually distinguish themselves into gotras like *Saul, Kaplash, Handa, Varma, Mehta, Soni* etc which serves to regulate marriages and denote ancestry/descent. In the regional social hierarchy, the Sunar rank at par with the Khatri and claim Kshatriya or Vaishya varna status. The clan names are usually used as surnames.

'Soni' is more common surname. The institution of marriage is similar to that of other Hindus. The community is generally endogamous but marriage with Khatris of equivalent economic status also exists. Clan / gotra and village exogamy is maintained. Monogamy is the usual practice. The family pattern is both nuclear and vertically extended. The inheritance of paternal property occurs as per the rule of male equigeniture and the eldest son succeeds his father. Life cycle rituals are observed as per the Sanatana Dharam but followers of the Radhaswamy mission do not observe elaborate Vedic rituals. The dead are cremated and the ashes are immersed in the Ganges at Haridwar or in the Beas river by Radhaswamis.

THATHERA (*Metal Worker*)

Thathera is the man who makes the vessels of brass, copper and other mixed metals. The word seems to be merely the name of an occupation. According to Rose, Kasera is one who makes the vessels and a Thathera sells them. But in most of the areas distinction does not exist. They make vessels mainly of brass, bronze and copper but sometimes also of iron. The term 'Kasera' is probably derived from Kansa meaning bronze. The Kasera is a homogeneous caste, an offshoot of the higher mercantile caste, separated from the parental group by adopting a special profession. They trace their origin from the

hundred-armed Arjuna Sahastraarjuna among the Kshatriyas.

SOCIAL SYSTEM: The community is classified among the *scheduled castes*. They write both in Devnagari and Gurumukhi scripts and speak Hindi and Punjabi. The community is divided into different exogamous *got/gotra* viz. Wadhavan, Mehta, Uppal, Chadha, Anand and Varma. These clans denote ancestry and regulate matrimonial alliances among themselves. In the varna system they place themselves among the Kshatriyas and this social position is not denied by other communities.

MARRIAGE SYSTEM: Marriages take place by the rule of community endogamy. Clan exogamy is strictly adhered one may marry in the same village if suitable mates are available. Monogamy is practised. The family pattern is mainly nuclear. The ancestral property is inherited in male lines, by all sons equally.

The life cycle rituals are observed as per the Hindu and Sikh tenets in the two sections of the community. Marriage rituals are observed as per the Sanatana / Arya Samaj prescriptions among the Hindus and by Anand Karaj as per the Guru Granth Sahib among the Sikhs. The death rites of the Thathiras are similar to those among the other Hindu and Sikh communities. The dead are cremated and the ashes are immersed in the Ganges at Haridwar or in the Beas in Kangra.

OCCUPATION: The Thathiras are mostly landless and subsist on its traditional occupation of vessel-making. The *sayane* of the community often solve their community disputes, but there is no formal council. The Hindu Thathiras propitiate various family / clan and local deities like Baba Achlechar, Viswa Karma and Kartik rishi in particular. The Sikh group among Thathiras worships at Gurudwara Kandh Sahib at marriages. They also worship other Sikh Gurus. Kali and Bajreshwari Devi are of special reverence to both Hindus and Sikhs. Modern Development programmes have started making impact on the life of Thatheras now. They have started changing their occupation and mode of life.

JULAHA

The *Julaha/Kabir panthi/Koer* are weavers. The word is literally derived from the Persian '*Julah*' meaning a ball of thread (Rose, 1919). A similar etymology of the name is suggested from Hindi *Jala* or *jali*, which means a network of threads. Common synonyms for the community are *Julaha* and *Kabirpanthi* or *Kabirvanshi* as they often associate themselves with and follow the preachings of a well-known Hindu saint, Kabir. According to traditional belief Kabir was an abandoned child of a Brahman widow and was brought up by a Julaha couple having no child. Koer is referred to as another synonym or a subgroup of the community. The history of their origin is not known but ethnographic descrtiption of the community is available in literature. The community has been categorized among the Scheduled Castes. According to the 1981 Census their population was 102,838 in 1991 128730,

and in 2001 162473. The community is also identified at the national level and in Himachal Pradesh they perceive their distribution at the regional/ inter-regional level. The major concentration of the community is in *Kangra, Bilaspur, Mandi, Shimla, Solan* and *Hamirpur* districts. They live in different altitudes in the hilly terrain and villages under variable climate.

SOCIAL SYSTEM: The community has assimilated the culture of the region it occupies. In Bilaspur they speak within and outside the community the *Kehluri* or *Bilaspuri* dialect of the western Pahari, having Devanagari script. In the past the dialect was written in *Tankri script.* Men wear a *kurta,* and *pyjama,* but young ones wear pants. A turban called *safa* is worn by older men on festive or marriage occasions. The women wear *kurti, salwar* or *suthan* and a *chadru* or *dupatta.* Traditional ornaments were *chak, bali, laung/tilli, murki, har* of silver, *chura* or *gajra* and *paijeb.* Most of these ornaments are not in use at present. The old and traditional ornaments have given place to new and stylish one. Now ladies prefer stylish and light weight ornaments.

FOOD HABITS: The *Julahas* are occasional non-vegetarian in food habits and consume eggs, fish and meat. The staple foods are like that of other people of the area. Maize commonly eaten, more during winters, and is supplemented by rice. What is eaten more during the summer months and its products like *babru* and *putande* are eaten with milk, *desi ghee* and sugar on festive occasions. *Halwa* and *seviyan* are also other festive preparations. various types of pulses-*moong, urd, masur, kulthi,* and peas and beans-along with roots and tubers are frequently consumed.

Various vegetables and mustard leaves (sag) are also eaten. The cooking medium is mustard oil or vegetable ghee and sometimes desi ghee. Food taboos are normally lacking but non-vegetarian foods are not eaten during death pollution. Fruit intake is occasional and seasonal. Milk or milk products like *lassi* or *mattha* and *jhol* are consumed frequently. Some who have entered the Radhaswami sect of Hinduism do not take non-vegetarian food. The men occasionally consume country liquor except the followers of the Radhaswami sect. The women ordinarily do not take alcohol but at times may do so.

The *Julahe* and the *Kabirpanthi* or *Julaha/ Koer* may be considered broad social divisions but social hierarchy is not observed. The community usually recognizes small exogamous units called *'got'* like *Tiamlu, Janeogal, Bhatti, Jubliani, Dod Jubliani, Gautam, Dhiane, Ralot, Bhoor Chhathwaru,* etc. These regulate marriage alliances and indicate descent. The radhaswami sect tries to create a little religious differentiation but has little impact on other social institutions. The community perceives its low social position in the region among the Sudra varna. But they place themselves higher than the *Chamar* and the *dumna.* Rose (1919) indicated that there were Julaha Chamar or Chamar Julaha who adopted the occupation of weaving. But such a distinction is not known in the study conducted in Bilaspur, Hamirpur and Kangra. That reference could be an aberation.

MARRIAGE SYSTEM: The institution of marriage among the Julahas is similar to that among other Hindus. The community is endogamous and practises *got* and village exogamy and no consanguinity is seen. Marriages commonly occur through negotiation by parents and relatives. Earlier, child marriage was prevalent and bride price was also taken. But now the age of girls for marriage has gone up and normally is not below 16 or 17 years. For boys it is usually above 20 years. *Batta-Satta* was more common in the past which relieved the family of the burden of the bride price. Presently such marriages do occur but are uncommon and *dharam-punya* marriages are more common in which the parents of the girls perform their *kanyadan* and do not take anything from the boy or his parents, but in turn give some dowry or *daj/dahej* in the form of household articles, clothes and ornaments. Earlier, *daj* was also a common practice along with the bride price and some well-off parents also used to give a buffalo/sheep/ goat in daj.

The symbol of marriage like *sindur*, glass bangles and *koka/tilli* and sometimes *nath* are observed. The bride lives patrilocally. The community traditioally approves widow and widower remarriage. A widow is usually married as junior levirate and the ceremony is called *jhanjrara* or *chadar-dalna* and ends with a *bhati* (small feast). A widower marries either a junior sororate or any other girl. Divorce is usually looked down upon but in certain circumstances of maladjustments and cruelty to the wife, the community approves of divorce. Presently, however it becomes viable only through legal sanctions in the civil courts and either of the spouse can divorce on these grounds. The man has to pay compensation or maintenance to his spouse and is also responsible for maintaining the children. Divorcees can remarry.

FAMILY SYSTEM: Traditionally the community lives in vertically extended joint families but presently this system has considerably broken down and given rise in nuclear families. Usually sons do not get separated as long as the father is alive or all of them are not married, but a large family may break up on property matters or other domestic quarrels over routine matters like division of domestic work. In joint families avoidance and joking relations similar to those in many Hindus of the region are seen.

The *lari* (bride) covers her face from her *saurah, jeth, nandoi* and other elderly male members of the village. Joking relationships exist between *devar* and *bhabi, jija* and *sali, jija* and *sala* and *nanad* and *bhabi.* The inheritance is as per the rule of male equigeniture and the eldest son succeeds his father. While dividing the parental property the eldest son has the first choice to pick up his share. The daughters lack the right to inherit father's property.

STATUS OF WOMEN: The status of women, however remains almost equal to that of men they participate in various economic actitivies and contribute to the family income by weaving and rendering menial services to village landlords. They perform all domestic duties, bring potable water, fuel and fodder participate in agricultural and animal husbandry duties and in various social and religious ceremonies and also control family expenditure.

Their participation in the mechanism of social control and political sphere is, however little as compared to men.

The life-cycle rituals are performed by their own community priest as per the Hindu scriptures. Pre-delivery rituals are lacking but restrictions on women during pregnancy and after delivery are imposed. Sutak is observed for 13 days and the woman remains confined to a corner of the lower storey of the house.

The pollution ends with a *guntrala* ceremony. A son's birth is rejoiced by distributing germinated grams and sugar and by women singing *ranjhunana.* The child's mother's father brings *Kangnu* (wrist ornament made of silver) and *jhaggu* (shirt) and *topu* (cap). The christening and cereal taking ceremonies are usually not observed. *Jatlu or mundan* of the male child is the only childhood ceremony and is performed by the *mama* (maternal uncle) of the child on any odd year of the birth. On this day *kulja* is also worshipped. A *Jatra* may also be led to the shrine of a local/ regional deity on fulfilment of the wish for the birth of a son.

The marriage rituals are also similar to other Hindus. The *jija* acts as a *Nai.* The *lagan* and *vedi* are the major marriage rituals performed at the bride's place when the bride and groom circumambulate the sacred fire and the bride's parents perform *kanyadan/ sankalap.* They also feast the party of the groom. At the bridegroom's place the *lara* and *lari* worship a *pipal tree* and circumambulate it. They also tie a white thread round it and pour water. Kinship-based friendships of the bride and groom are also made under the pipal tree. The marriage ends with music and dance, and a feast is given to the gathered relatives and friends. The *muklawa* of the bride occurs on the next day when the couple start living together.

DEATH CUSTOMS: The death rituals are also similar to those of other Hindus. The dead are cremated and their ashes are immersed in the Ganges or Beas rivers and *patak* is observed for 13 days and various death rituals are performed. On the thirteenth day a purification *havan* is performed by the community priest who also seeks *dan* in the name of the dead. Annual *(Barshi)* and fourth annual *(Chaubarshi)* death rites are observed. The followers of the Radhaswami sect do not observe elaborate death rituals and instead arrange a simple satsang.

OCCUPATION: Traditionally the *Julahas* subsist on weaving but presently most of them have given up this occupation. Some however, have become modernized and use electrically operated looms. Besides, they have acquired small landholdings and practise agriculture and animal husbandry to supplement their income. Some people till the land of the village landlords on contract or sharecrop basis. Many seek daily wage casual labour in house construction, roads and forest. A few persons are also in Government services as peons, chowkidar, clerks, teachers, junior engineers and electricians, and some are in the army as well. Some persons have also taken up masonry, tailoring and some have petty shops. The links with market are direct which is

fully regulated. Because of their education, they are the benificiary as job reservations.

COMMUNITY COUNCIL: The community has its Biradari Panchayat which is however not organized. Generally the elders of the community resolve their social disputes regardings marriage and divorce. Village disputes over land and water are taken up by the members of the statutory Gram Panchayat which also performs the usual activities of welfare and development. Usually legal channels are used for disputes over land. Julahas are politically concious caste group as reflected in their participation in panchayats election.

RELIGION: The *Julahas* are Hindus by religion, following the *Sanatan, Kabirpanth* or *Radhswami* sects. The followers of the Radhaswamis frequently visit their shrine at Beas in Punjab. The Sanatani propitiate various family or clan deities, village and regional deities. The *Ton Bharari, Guga, Gugri, Balak Nath* and *Asapoori* (at Palampur) are family/clan deities. Other regional deities frequently propitiated are *Nahar Singh, Lakhdata, Naina Devi, Vaishno Devi, Santoshi Mata* and *Jawalamukhi.* Hindu festivals like *Lohri, Baisakhi, Diwali,* etc are celebrated. Various religious shrines are visited on annual fairs. The sacred specialists are within the communities and the chela of other communities are also consulted quite often for treatment of certain deseases supposed to be caused by the evil spirits. They share various folk oral traditions of the area.

The community is known for performing a comedy play called *swang.* They also sing and play *damru* and bronze plate in *Guga Mandli* during Guga Navmi festival, and participate at night in the traditional *chandrauli* folksong and dance in which one man acts as a woman and dances while other men sing and play on percussion instruments. The community has weaving as its art and craft.

They accept *kachcha* and *pucca* food and water from the many Hindu castes. The Julahas also traditionally do not accept food and water from the *chamar* and *Dumna* except *sidha* or *suchchi rasoi.* Water sources likewise are shared or are separate. The habits of cleanliness has brought this community closer to the *swarna jatis.*

They have members in business, teaching engineering and defence services. Political leadership has emerged at the local and village panchyat level. Modern development programmes have made an impact on the community. Formal education level has increased. The girls generally used to study up to primary or secondary school level. Boys in general receive secondary school education; a few of them go to colleges. The main reasons for drop out were economic and social especially in cases of girls, who are seen more as liabilities and are married off as early as possible.

In respect of health and medicare, both modern as well as traditional methods are fovoured. As modern medicare is costlier, they quite often use indigenous methods and traditional spiritual specialists. Presently, they feel

the compulsion of restricting their family size due to economic reasons and favour sterilization, although they want at least one son even at the cost of more daughters. Drinking water is available near their houses through pipes but the traditional sources of water like springs and *bauris* are still used as the pipe-water supply is largely inadequate.

The Julahas have provisions for Integrated Rural Development Programme (IRDP) as are applicable for the scheduled castes in general. They get 50 per cent subsidies on purchase of chemical fertilizers, animals and crop threshers under special programmes like Antyodaya. They are self-employed as well as employed in Government. Their houses have electric connections and many also avail themselves of the modern mass media facilities like radio and television. Road communications and postal services are also present in their vicinity. Their energy resources are largely traditional like firewood and cowdung cakes. Some nutritional programmes like mid-day meal and immunization for small children are availed. Mostly people fovour savings in banks and post offices and are not dependent on local moneylenders or shopkeepers, though some still depend on these traditional sources. Among scheduled castes, Julaha is the only caste which has wider acceptance among *swarna* castes. In the town and cities life, caste identity is dying fast.

KUMHAR

The Kumhar are the traditional potters of the country who make earthen pots. The name Kumhar is derived from the sanskrit word *kumbhakar* meaning earthen pot or pitcher maker. They are variously pronounced as *Ghumahar, Ghamiar*, etc., and bear a common title '*Prajapati*' meaning the lord of the people of the world (Rose, 1919, Ibbetson, 1916, Crooke 1896, etc). This title has a link with the legendary origin of the community according to which one of Brahma's sons succeeded in preserving fresh sugarcane in an earthen pitcher and as a mark of respect to him, his descendents were titled as Prajapati or Kumhar. This is a *swarna caste*. The Kumhar's are widely distributed in the State in almost all districts in the hills and dales in different climates, but prefer warm and temperate climate suitable for their work relating to making earthen pots. The community is identified mainly from its traditional occupation.

LANGUAGE: They speak regional dialects of western Pahari or Himachali. Men wear *kurta* and *pyjama* or trousers and elderly persons prefer *safa* as their head-dress. Women wear *kurta* and *salwar* and put on a *dupatta* or *chunni*. They wear golden *tili* or *murki* now replaced by *nath*. Earrings and necklace are also worn.

FOOD HABITS: The Kumhars share the dietary habits of the area. The common staple food during winter is maize supplemented by rice, and during most of the summer season wheat is consumed. Various types of pulses like *urad, moong, kulthi, masur, grams* peas and beans are taken along with seasonal vegetables, roots and tubers. The cooking medium is mustard oil or vegetable or desi ghee. Milk and milk products are consumed frequently. Fruit

intake is occasional and seasonal. Festive foods are *halwa, kheer, seviyan* and other wheat and rice products like *babru* and *ankali* of rice floor. They are occasional non-vegetarians except those who follow the Radhaswami sect. Men consume country liquor occasionally. They smoke *bidi* or cigarettes or loose tabacco in an indigenous pipe called *hukpra* or *kali* or jhajri.

SOCIAL SYSTEM: The Kumhars are segmented into small units called *got* and *al.* these social units serve to regulate matrimonial alliances and denote ancestry or descent. Some of their gots are *sandil, Kashab* and *Bharapdariye.* Although some people follow the Radhaswami sect, yet this differentiation has not emerged to the extent of creating a social hierarchy. They perceive a middle position in the Hindu varna hierarchy and are considered savarna and treated at par with the Lohar and Nai.

MARRIAGE SYSTEM: The institution of marriage is similar to that in many other Hindu castes. Marriages occur within the community as per the rules of *got* and village exogamy. They take place at present on attaining maturity but earlier prepuberty child marriages were common and bride-price also existed. Batta-satta was also a common practice. But presently they follow *dharam punya* marriages and perform *kanyadan* and give some *daj dan* to daughters. Monogamy is practised. Bigamy is socially permitted in case the first wife is barren or bears no male child. Marriage symbols observed strictly are *sindur* or a *bindi,* glass bangles and a nose and ear ornament.

The bride lives patrilocally with the husband's parents. Widow remarriages occur only in cases of young and childless widows. Junior levirate is accepted. But, presently this old custom is disliked by younger persons. A widower can remarry a junior sororate or otherwise. Divorce usually does-not occur nor is liked socially but either of the spouse can dissolve marriage through judicial approval on grounds of maladjustment, cruelty and impotency. The husband in such cases bears the maintenance cost of the divorced wife and is also liable to support the children. Both the divorcees may remarry. The marriage institution is witnessing changes in respect of the age of marriage, rejection of bride price and acceptance of dowry.

FAMILY SYSTEM: The family pattern of the Kumhars was predominantly vertically extended type till the recent past. But now joint families normally break up after the marriage of all the sons or when the father dies. Avoidance relationships are strong in the joint. families. The *lari* covers her face from male elders of the family and community and touches the feet of her *saurah, jeth, nandoi* and other elderly male members of the village. Joking relationships are similar to many other Hindu communities of the region. These may occur between *devar* and *bhabi* and *jija* and *sali.* The family members are obliged to respect their elders. The inheritance is on male lines as per the rule of male equigeniture and the eldest son succeeds the father, However, conflicts in the family may arise on matters related to property and disobedience of elders by juniors.

STATUS OF WOMEN: The status of women in the Kumhar commu-

nity is practically equal to that of men. They participate in economic activities i.e., pottery work, where the work involves bringing clay, making pots as well as selling the products door to door in the villages. Women do all domestic jobs, including fetching potable water, collecting fuel and fodder, participating in animal husbandry and working in the agricultural fields. They also render various services to village zamidars and contribute to family income. They participate in social and religious ceremonies but have little role in the mechanisms of social control and political activities. But they contribute towards domestic decision-making and regulation of family expenditure.

The life-cycle rituals of the Kumhars are like those of other Hindu communities of the area. Pre-delivery rituals have lost significance and are not observed, but restrictions on mother before and after delivery are prevalent. Post delivery pollution is maintained for 13 days when a purification ceremony called *guntrala* is observed. A male child's birth is rejoiced by singing *ranjhunana* by village women who are given sweetened germinated grams.

The child's *nana* brings *jaghu or rhagu-topu* and *kangnu.* Name giving and cereal taking ceremonies are usually ignored but some arrange a meal for small children called kanya or kanjak (girls) and *bhatu bulana* (boys). *Jatlu* or mundan of the boy is the major childhood ritual. It is performed by the *mama* of the child and kulja is propitiated and a feast is arranged.

The marriage rituals are performed by a Brahman priest as per the Vedic tenets. Various rituals like *sand, samuhat, mehndi* and *oil ceremony* are observed before the actual marriage rituals, called *ved* and *lagan.* These rituals are performed at the bride's place when the *lara* and *lari* circumambulate the sacred fire. The parents of the bride perform *sankalap* or *kanyadan* and offer some *daj dan* and give a feast. At the bridegroom's place a major ritual is *andrera* and pipal or Brahma puja. In tree worship both the bride and groom circumambulate the sacred tree and tie a white thread around it. Putative Kinship-based friends of the bride and groom are also made at this time who tie a mauli, red thread on each other's wrist and embrace each other.

The marriage ends with music and dance. Muklawa occurs on the following auspicious day when door worship, pitcher worship and bauri worship is observed by the young couple and they touch the feet of elders and seek bessings. The wedding crown or *sehra* is offered to *Lakhdata*, a local deity visited on Thursday. *Lari* does not stay with her mother-in law during the month of first *Kala mahina* (Bhadrapada) falling during July-August and the first delivery takes palce at maternal home.

DEATH CUSTOMS: Death rituals are also observed as per the Hindu tenets. The sons shave off their head hair on the death of their parents. The dead are cremated and ashes are immersed in the Ganges at Haridwar by the eldest son who performs pinddan. An Acharaj performs ancestor worship and seeks alms and the family priest performs purification *havan* and gets his dues. Gathered relatives are offered a meal. Annual *barkhi* and fourth annual *chabarkh* death rites are also observed and *pitr* are commemorated every year.

OCCUPATION: The Kumhars mainly thrive on their traditional occupation of pottery. They also possess small landholdings and do agricultural work and animal husbandry. Some persons seek casual labour as well as agricultural labour or all land on contract or sharecrop basis. Many persons are in government jobs in various cadres including teaching, engineering, medical profession, police and army services. Some are in private jobs also. Many have abandoned the pot making occupation. The links with market are direct and the market is of daily nature and is fully regulated. Child labour exists. Dealings are generally in cash but they also sell their produce for cereals.

COMMUNITY COUNCIL: The community has its Biradari Panchayat but it is usually less functional though it occasionally deals with social problems related to marriage and divorce. This council also raises the voice of the community for seeking aid from Government for the purchase of latest equipment for pot-making and allotment of suitable pieces of land for digging clay as they face difficulties in getting suitable clay for pot-making. Economic disputes are resolved by the village *sayane* (elder people) or members of the statutory Gram Panchayat which also does the usual acts of social welfare and development. Serious disputes are taken to civil courts.

RELIGION: The Kumhars are Hindus and propitiate gods and goddesses of the wider pantheon order. *Godria Sidh*, Baba *Balak Nath* and other local deities are propitiated from time to time. Other local and regional deities of special reverence are *Lakhdata*, *Nahar Singh* and *Guga*. To propitiate Lakhdata, *chhinj* is arranged and *guga* is specially propitiated for eight days following the Rakshabandan festival and Guga fairs are arranged at various places. Nahar singh, The whistling deity stays on pipal trees and can be invited through various excorcist media. The spirit is considered to be a great benefector of the worshipper and benevolent god for all.

The followers of the Radhaswami sect have little belief in deities and visit the shrine of their guru at Beas in Punjab quite frequently. Various Hindu festivals of socioeconomic and socioreligious importance that are celebrated are lohri, Baisakhi, Holi, Chiran, Sair, Rakhri, ramnavmi, Guganavmi and Diwali. On the Barlaj day following Diwali they propitiate Vishwakarma by worshipping chak and observe fast and do not make pots for three days. Their sacred specialists are from other communities like Brahmans as priests, Nai for performing certain marriage rituals and chela for curing diseases of supernatural origins.

The folksongs, tales lore and music and dances of the region are shared. Among the famous traditional regional folksongs are Mohan, Gambri, Ranjhu-phulmu, Balo-Mahia and Kunju-Chenchlo. Gererally, dholak is used for bhajan and other folksongs. Usually young girls participate in folk dances like *'gidda'*. Pottery is both an occupation and a craft of the community in addition the women know knitting.

The Kumhars are considered *savarna* or *anderke* for having exchange of *kachcha* and *pucca* food and water with the certain Hindus. They tradition-

ally have no exchange of *kachcha* and *pucca* food and water with the *Chamar, Julaha, Dumna, Hesi,* etc. but many sometimes accept a *suchchi rasoi* cooked by a Brahman or Rajput cook. Wsater sources are likewise shared with only certain Hindus. Their cremation grounds are on the bank of a stream or *choe* and may be overlapping with those of other communities. Temples and other public places are common. Putative kinship-based friendship may occur with other communities.

The community has traditional *jajmani* links with many communities and the members seek their customary dues on each crop for providing services of pottery to their clients. The share to the Kumhar given at the time of harvest is called *khalothi.* They have this relationship with a Brahman priest. Nai, Lohar, and Chamar, besides others, mostly on exchange basis . Ceremonial visits are also paid by the Kumhar to their clients on festive and marriage occasions to give earthen pots, especially during Diwali to collect tyohar or festival share from them. They have members in business, teaching engineering and medical professions and in police and army services. Political leadership has emerged at the local gram Panchayat level.

The modern developmental programmes have made considerable impact on the community. Formal education is favoured for both the sexes up to the secondary school level. In the sphere of health and medicare, they favour both modern as well as indigenous methods as the case may be. The family planning method usually adopted is sterilization, mainly tubectomy. But the desire for at least one or two sons is still strong in the community even at the cost of many daughters.

Their houses are electrified and they avail themselves of modern mass media, communication and postal facilities. Drinking water is available through taps but the traditional sources like springs and *bauris* are still used as the water supply through taps is inadequate. Energy sources are firewood, cowdung cakes and sometimes coal and kerosene oil. They have facilities under Integrated Rural Development Programme (IRDP) and take benefits according to their requirements. Immunization is the main facility availed of under ICDS programmes for children. Facility of public distribution system is availed of like others. Kumhar community was poverty stricken earlier, but now they have made in roads to various and varied occuption to strengthen their economic position.

NAI (Barber)

The Nai is a well-known community of barbers. They are also known as *Hajam* among Muslims and regard themselves as *Kuleen Brahman* among Hindus. The name may have been derived from the Sanskrit word '*napika*', one who cleans the nails, or from the word *nakhun* (nails). Its etymology is also suggested from the word *nahna* meaning "not to refuse" or the persons-at-will who would not refuse to act (Rose, 1919). The Nai used to carry the messages of their jajman so they came to be regarded as a "*persons-at-will*". Some also sug-

gest that the community' name has been derived from the Hindi word *nyai* or *nyaee*, meaning justice or judge, as the barber was considered to be a good judge in solving a dispute. The Nai is honoured on ceremonial occasions of marriage and death as Raja (a king) and his wife (Nain) as Rani (queen).

He is also addressed on these occasions as Daroga. He plays an important role in negotiating marriages for his patrons, acts their messenger to invite people to assemble on ceremonies. He acts as a personal advisor and/or attendent to the bridegroom and also decorates him on marriage and the *Nain* does the same to the bride. He plays on a large curbed (S-shaped brass/bronze pipe called *ransinga* (war trumpet) producing a loud musical sound considered auspicious while the marriage procession proceeds. For rendering all these services and shaving off the facial, head and armpit hair of his patrons he gets his *lag* (dues) on the ceremonial occasions as well as a share in each crop. Some ethnographic accounts are available on the community in old literature (for example, Ibbetson, 1881; Rose, 1919; Crooke, 1896).

SOCIAL SYSTEM: The community perceives a wider inter-regional distribution and is found all over the country. In the State they are distributed in almost all districts but their areawise population is not known. They live in varied ecological zones. They occupy the hills and dales of the Himalayan foothills with a warm and temperate climate, low humidity and medium annual rainfall. Thin patches of forests exist on hill ranges. Their habitats are located near the villages of other communities. They are the integral part of Himachali social fabric.

The Nais share the language, dress and ornaments of the area. Usually a country Nai may be identified from a short distance by his tool kit of scissors, razers, combs, soap, brushes, a mirror and cup. Older men used to wear a cap, a *kurta* and a *janghia* (half trousers) but the younger men wear a *pyjama* or pants but no cap. Women's dress is *kurti, salwar,* or *suthan* and a *chadru* or *dhattu* in the higher hills of Shimla and Mandi. The traditional ornaments of the women are a cup-shaped or conical golden/silver chak on head or occiput, ear and nose-stud, pins, rings, *har* or *besar,* necklace) *gajra* or *choora* of silver and *pajeb* or *jhanjar.* They speak the local dialects, e.g., Bilaspuri, of the Pahari and *write in Devanagari* script both within and outside the community.

FOOD HABITS: The Nais share the food habits of the region. The major staple food is maize, followed by wheat and rice. Various types of pulses—*urad, moong, masur, kulthi,* peas and beans, grams, etc., are frequently consumed. Roots and tubers and various other green vegetables are also consumed frequently. Fruit intake is moderate and seasonal. Local fruits—mango, banana, guava, papaya, peach, apple, mulberry, berries, figs, etc.—are also consumed. Milk and milk products find place in their daily diet.

The cooking medium is mustard oil or *desi ghee,* but these days vegetable ghee is also used. Non-vegetarian foods like fish, eggs and meat are also =consumed, but only occasionally. Festive food preparations are *kheer* and *halwa, bhalle, babru, seviyan, khichri, ankli* and *ankloo.* Food tabooes exist. Non-

vegetarian foods are not consumed during festivals of socioreligious significance and during the death pollution. Men occasionally take country liquor and sometimes some women may also drink. Men smoke bidi/cigarette and loose tobacco in an indigenous pipe called *hukka/hukkri/kali* and *jhajri*. But the followers of Radhaswami sect avoid non-vegetarian foods.

SOCIAL SYSTEM: The Nais have several *got/gotra* and clans. Among the gotra, the common ones are *Kasab/Kashyap, Bhardwaj* and *Kaundal*. Several Rajput clans are distinguished which are also used as surnames by younger, educated persons, viz., *Jaswal, Jammual, Patial, Chandel, Katoch* and others like Kapoor and Gangotiya. The *gotra* and clans are used as the indicators of descent or ancestry from a particular lineage and are used as exogamous units to regulate matrimonial alliances. The Nai claim *Kshatriya* descent and also a status of this varna in the regional social hierarchy.

MARRIAGE SYSTEM: For marriage the Nais observe community endogamy and village and gotra exogamy. Marriages are settled through negotiation and exchange of sisters also occurs. Presently the age at marriage is above 16 years for girls and around 20 years for boys. Earlier child marriages were common and some also used to take bride price called *take lena*. But presently this custom has totally changed or reversed and has given way to dowry given in the form of household articles, clothes and ornaments. Currently some also demand cash or costly items. Monogamy is practised but a man is allowed to acquire another wife in case he gets no male issue from the first one.

Symbols of marriage are *sindur* or a *bindi*, glass bangles and nose and ear ornaments. The bride lives patrilocally. Widow remarriages are not practised but a widower can remarry any girl or a junior sororate. Divorce also has no social sanction, but recently, men and women have sought divorce on grounds of maladjustment or on another legal grounds as per the judicial approval. In such cases, the father is liable to support the children and he pays compensation to the woman. Either of the divorcees may remarry. The main changes in the institution of marriage are an increase in age at marriage and dowry and a liberal attitude towards the remarriage of young widows and dissolution of marriage.

FAMILY SYSTEM: The family pattern is vertically joint extended. The sons usually do not separate as long as the father is alive. But families may break up if there are more sons having more children as the differences usually come up on various family matters; unequal distribution of labour; troubling of the daughter-in-law by her mother-in-law and *nanad* and a similar attitude of *jethani* towards *devrani*. Also, sometimes the parents are more inclined towards a particular son and property may not be distributed fairly. All these factors plus sons employed outside hometown who take their families with them have contributed to the breaking of joint families. The juniors are supposed to obey and respect their elders. Avoidance relationships exist in the joint families.

The *lari* covers her face in the presence fo her *saurah, jeth, nandoi* and

elderly male members of the village. Joking relations are not very formal but exist between *devar-bhabi, jija-sali* and *nanan-bharjai.* The property is normally distributed as per the rule of male equigeniture. The eldest son succeeds the father. Since 1980s a great deal of change has taken place in the social and family system of Nai, due to spread of education.

STATUS OF WOMEN: The status of women remains low and they do not seek employment or do not contribute to family income except that they seek their ceremonial dues from their patrons at the time of marriage. They also lack powers of social control and participation in political activities. But they do all household chores and participate in agricultural and animal husbandry work, collect fuel and fodder and fetch potable water. They take part in social and religious ceremonies. They do not have decision-making powers in vital matters but regulate family expenditure. With passage of time and increasing trend of nuclear family women's role and status has improved.

The *Nais* follow *Sanatana* rituals in their life-cycle but some rituals have lost significance or are ignored, viz., pre-delivery rituals, *annaprashan* ceremony and adolescent rituals. Pre-delivery and post natal restrictions exist on the mother and post-delivery pollution called *sutak* lasts for 40 days, though purification occurs on the thirteenth day by taking *gunor guntar.* Delivery at home is performed on the ground floor and in an inner room of the house. On the thirteenth day a feast may be given if a son is born and sugar and germinated grams (called *shakar chhole*) are distributed.

The village ladies sing *ranjhunana* songs. The *nankiye* (mother's parents) bring *jhaggu-topu* and *kangnu* for the child. Name is given by consulting a Brahman priest but the poor ignore this ceremony. The main childhood ritual is *mundan* or *jatlu* of the son performed by the *mama* of the child on any odd year of birth before five years of age. A feast may be given to young children of the neighbourhood. *Janeu* is put on at the time of marriage. So many customs have now taken modern tone and taste.

The pre-marriage rituals are *sagai/mangni* in which some ceremonial rupees/ornaments and cloths are given to the boy and the girl by the opposite parties and sweets are exchanged and marriage is fixed. On the marriage day *sand* and *samuhat* ceremonies occur in which *batna* of turmeric and *ghee* are massaged on the body of the boy and girl and *mehndi* is applied on hands and feet. The elder daughter's husband acts as their Nai. The family propitiates its *kul devi.* The marriage rituals are performed by a Brahman priest at the bride's place as per the Vedic rites. Major rituals are *lagan* and *ved* in which the bride and bridegroom circumambulate the sacred fire. Finally, the parents and uncles and aunts of the bride perform the *kanyadan* ritual. A feast is given by the bride's parents to the groom's party. At the groom's place, the first ritual is *andrera* (entry in the new house) which occurs at an auspicious hour when the bride enters the house of the groom.

The other major ritual is a tree worship. The bride and groom circumambulate a pipal tree. The bride's brother helps her to take rounds of the tree and

a white cotton thread is tied round it. Putative kinship-based friendships of the bride and groom are also made at this time. The marriage ends with music and dance and a *dham* (recreation) to the gathered relatives and friends. *Muklawa* occurs on the next day.

DEATH CUSTOMS: The dead are cremated and their ashes are immersed in the Ganges at Haridwar and *pind dan* is given to a Panda. The death pollution lasts for 13 days and the story of the Garud Purana is read out by the family priest on every night during the pollution period and an earthen pot is kept lighted day and night. The *Acharaj* officiates to perform ancestor worship and seeks offerings. The family priest performs a purification *havan*. Gathered relatives are given a ceremonial feast.

The married daughters bring caps or napkins and cover the heads of their brothers. The sixteenth day is called *solia*; a ceremonial feast is given to the community. *Barkhi* (yearly) and *chabarkh* (four yearly) are observed and ceremonial feasts are given and offerings are made to the priest. The Radhaswamis, however, avoid these Vedic rituals and arrange a simple religious gathering for *satsang* and pay a visit to the Beas shrine in Amritsar and make offerings there.

OCCUPATION: The *Nais* traditionally thrived on their customary dues from their patrons on ceremonies and at each harvest. They also run barber shops and modernized saloons and beauty parlours in the towns and suburbs. They supplement their income by practising agriculture and animal husbandry as they also own some land. Many persons in the community are presently employed in Government departments on various posts holding white-collar jobs, teachers, junior engineers, military personnel, etc. The links with the market are direct and the market is of daily nature and is fully regulated and dealings are in cash. There is child labour in the community. Young boys usually start assisting their father in barbery.

COMMUNITY COUNCIL: The Nais have their formal community council still active at present and has its regional headquarters in Hamirpur district. It is officiated by a president and a secretary and annual subscription of Rs. 12 per household is charged. The office-bearers are elected by voice vote for an indefinite period till they enjoy the confidence of the community. Only men are members of this council. The council works for improving the social and economical conditions of the community, encourages literacy and discourages unwanted marriage and death expenditure. It also solves social disputes and problems of marriage and divorce. The council also aspires for attaining a Backward Class to Scheduled Caste status for Nais. The statutory Gram Panchayat takes up the usual village problems and solves disputes over land and water. But serious disputes involving violence are dealt by the police and legal course is adopted. With the passage of time traditional and customary bodies are paving way for modern social institutions.

RELIGION: The *Nai* worship Hindu gods and goddesses. The family/clan deities are different at different places and are usually the same as they

are also village, local and regional deities. Of special reverence are *Bharthri Sidh, Baba Balak Nath, Guga, Lakhdata, Mahasu,* and *Nar Singh* among the male deities, and *Hari Devi, Naina Devi, Nabhi Devi, Jawalamukhi, Chintpurni, Hateshwari, Vaishno Devi, Santoshi Mata,* etc. among the female deities. Their shrines are visited from time to time on fulfilment of a wish and/ or during annual fairs and festivities and especially during the *Navratras.* Sacred specialists are from within and outside the community and they believe that troubles or diseases are caused by local deities called *khot* or *dosh* and by evil spirits like *bhoot, pret, churel, jogni, betal, masan* and *bansheera* etc. These are t ated by the *chela.* Various Hindu festivals of socioeconomic and socioreligious importance are celebrated like *Lohri, Basoa* (Baisakhi), *Nauhle, Sair, Chiran, Rakhri, Guga Navmi, Ram Navmi, Shivratri, Diwali, Jagre,* etc. The festival of Sair is of special significance to the Nai community. They make an idol of Saraswati goddess from fruits and flowers and carry it in a basket to show to their clients at night and seek offerings.

Specific art and crafts are lacking but the Nain makes a wall painting called Kamdev, worshipped by the bride and groom at the marriage of their clients. Regional Pahari folksongs and tales shared are Puran Bhagat, Narsi Seth, excerpts from Ramayana and Mahabharta, Kunju-Chenchlo, Ranjhu-Phulmu, Gambri, Mohan and bhajan, kirtan and *bhetan* of female deities particularly of Jawalamukhi. Popular musical instruments used are dholak, harmonium, dantar, khartal, khanjar, tongs and bells. Simple dances and gidda by young girls are popular. The Nai is noted for his good humour and wits.

They traditionally share and exchange *Kachcha* and *pucca* food and water with the *savarna* but not with the *Chamar, Julaha, Dumna* and *Hesi* as well as the *Faqir, teli, sunhak, Bharyai, Mirasi,* etc. From the latter they may only accept a *sukha bartan* or a *suchchi rasoi.* Traditional water sources are shared with different communities. The Nais have ceremonial roles in marriage, death and other festivals as mentioned earlier. Receiving and rendering of economic and social services exist. There are persons in business, holding white-collar jobs, in teaching, engineering and defence services. Political leadership has developed at the Gram Panchayat level. Modern developmental programmes have made considerable impact in different spheres.

The literacy level of the Nai has gone up and both boys and girls receive at least secondary school education, though higher/ college education is not much favoured for the girls due to social reasons and sometimes due to economic reasons, as well as due to the fact that colleges are far-off. Their self-employment as barbers does not encourage more education for boys as well. The modern health and medical care facilities are availed of but indigenous methods are also used. Family planning is favoured and modern methods especially sterilization are adopted. But desire for at least one son is still socially felt even at the cost of a large family.

Electricity is available in every household and modern mass media (radio and TV) facilities are either availed of or are accessible in the neighbourhood.

Road communication has also reached most of the villages and postal and telegraph facilities are available at a short distance. Drinking water is available through pipelines but traditional water resources like springs and step - wells are also in use during scarcity/inadequacy of piped water supply. Fuel resources are firewood, cowdung cakes and sometimes kerosene oil. General provisions exist under IRDP but seldom availed of. The impact af modernnization is so much on social life, that functions and role of Nai has reduced considerally in an occasions like birth, marriage, death etc. The home service provider Nai has been replaced by modern beauty saloon.

SANHAI

The word *Sanhai* means the one who plays a piped instrument *shehnai* (clarionet). during ceremonies, religious festivals and in temples. Regarding the migration and history of the community nothing concrete is available. They have been inhabiting the region since time immemorial. The Sanhai is a *scheduled caste.* According to the 1981 Census there were 1,675 Sanhais. In 1991 2093 and in 2001 the population increased to 3129.

LANGUAGE: The people speak pahari which is a common dialect spoken throughout the state with little variation and modification. With oustsiders they can converse in broken Hindi and those who are literate can read or write in Devanagari. The old script of the people of Himachal in general used to be *Tankari,* but the script is hardly in use now and has been replaced by Perso-Arabic and Devanagari. They wear a narrow pyjama, shirt, waist coat and Himachali cap or may alternatively use a turban. The women wear salwar and kamez.

FOOD HABITS: The staple diet of the Sanhais consists of maize, wheat and mah. They are non-vegetarian and take the meat of goat, fish and chicken. Eating the meat of buffalo and cow is considered taboo. The men are fond of smoking *hukka* and *bidi.* Drinking is quite common among the men, both old and young, and is almost a regular feature, but women may take it only on certain festive occasions or on ceremonies like marriage. Among the non-alcoholic beverages, tea is quite popular and is taken by persons of all age groups. Milk is given to the infants. Seasonal vegetables and locally available varieties of fruits such as apple, apricot and plum are consumed moderately.

SOCIAL SYSTEM: The *Sanhais* have a number of exogamous gotras, each claiming its descent from a common ancestor. The function of the gotra is to regulate and prohibit marriage within close kins, related either through blood or through marriage.

The community ranks low in the hierarchical grading of the castes and they admit that they occupy a similar position as being occupied by the *Hali, Koli, Bainsi* and *Chanal.* In fact, recently there has been a growing tendency to merge their ranks with a numerically stronger group, the Halis who have gained support in local politics and in the region. Very minor differentiations exist only with regard to the occupational specialization of the respective

groups. The Bainsis for instance, play the flute while the Sanhais play the shehnai, a pipe instrument. There have now also been marriage exchanges among these groups and nowadays, the social discrimination they were being subjected to, at the hands of the castes like Brahman, Rana, Rathi and Mahajan is far less than was the case till seventh decade of 20th century. The Sanhais rank themselves higher than castes like *Chuhre, Chamar* and *Dumna.*

MARRIAGE SYSTEM: Among the Sanhai marriage is strictly avoided among consanguineal kin i,e., avoiding marriages within the gotra of self mother's and preferably mother's mother. Marriages are settled through negotiation but exchange marriages are also quite in vogue. The other form of marriage which is less practised is marriage by service and is known by the term *ghar javantri.* In this system the prospective bridegroom has to serve in the house of his in laws for a specific number of years, before he can finally claim the hands of his daughter. The usual marriage age for boys and girls is between 19 and 20 and 16 and 18 years respectively. Bride price is slowly giving way to dowry. Dowry consists of some gifts of utensils or clothes for the bride and the bridegroom and it should not be confused with the system as it is normally taken to be. Bride price is still practised by the poorer sections of the community.

Remarriage of widow and widower is allowed and a widow normally marries her deceased husband's younger brother by *ghadoj* a form of marriage which does not entail any elaborate rituals. Marriage is solemnized in the presence of close relatives of both sides. The woman is offered a red *ribbon, puranda,* Both levirate and sororate are practised but this is not imposed on the widow/widower.

DIVORCE: Divorce can be resorted to by both men as well as women. If a woman wants to marry outside the family she may do so, provided her new husband pays compensation money to her former husband. Children may stay with either mother or father. In the former cases, they lose all share in their father's property but on the other hand, if they continue to live with their father they enjoy all the benefits. Normally children are the responsibility of the father but in case of very small children the mother takes them along but the children may be claimed back by the father once they grow up. A second marriage in the lifetime of the first wife can be resorted to on the grounds of barrenness of the first wife but this does not necessitate divorcing her. On the contrary the second marriage takes place with the consent of the first wife.

FAMILY SYSTEM: Joint family system still finds its place in their social structure but nuclear families are also increasing side by side. Inter personal relation among the members fall largely within the normative framework of the joint family system. *Purdah* which is observed by the women in the presence of the father-in law and elder brother-in law is limited to partly covering their heads. Relation with the younger members of the family and peer-group members are of joking type.

The inheritance of property is on the patrilineal line with the sons receiv-

ing an equal share. However, the eldest son is given an additional share for paying the debt of his father. If a person has four sons then the property would be divided into five parts, the fifth part being termed as *jiyuk* and belongs to the parents. This share is given to the eldest son after the death of the father. A son born to a widow after the death of the husband is called *chakhandu* and is entitled to a share provided the widow continues to live with the family of her deceased husband. A daughter may be entitled to property only in the absence of a son.

STATUS OF WOMEN: The women do not enjoy socioeconomic status at par with that of their men counterparts. Their economic potential and substantial contribution to the domestic income is recognized. They are not allowed to exercise their independent control on property and economic issues despite working hard. They not only look after the house but also bring potable water and fuel, attend to the animals and have a major role in agricultural operations. Except ploughing, the women take the major burden of the agricultural task. Despite all this, she is not given any representation in the local Jati Panchayat and has no freedom to exercise her economic will. Her political role is limited to the casting of votes.

The life-cycle rituals connected with birth marriage and death are observed much in the same fashion as is prevalent in the rest of Himachal Pradesh. Immediately prior to the birth of the child the woman is separated to a room. Post birth pollution is observed for 21 days and purificatory rites are observed on the sixth and are eleventh day. *Jatlu* ceremony is observed in the first, third or fifth year whenever it is convenient for the family. The maternal uncle first cuts the hair followed by other relatives. The barbar also receives his due share on this occasion.

MARRIAGE SYSTEM: Marriage consists of a number of rituals which are observed at the bride's and bridegroom's house but the binding part of the marriage is the giving of the daughter's hand to the boy amidst the chanting of *mantra* and circumambulating around the sacred fire by the couple four times. This is known as lavan lai. This happens in the regular marrige ceremony which is known as *byah* or *lagan*. There are other forms of marriages which are prevalent and involve considerably fewer rituals. A divorce remarriage is known as *jhanjrara* and consists of a simple ceremony. The bridegroom presents the bride with a pair of new clothes and an ornament in the presence of some close relatives of both sides. Similarly, marriage by elopement and widow's remarriage, namely *gadhoj* or *sarguddi*, are also a simple affair.

DEATH CUSTOMS: The dead are cremated but infants are buried. The important death rites are observed on the seventh, tenth and thirteenth day. A funeral feast is given to the relatives and members of biradari. An Acharaj is called to perform death rites. Ancestor worship is observed.

OCCUPATION: Traditionally the sanhais play the musical instrument at the temple and marriages as well as on festivals such as Minjar and Bishu. When they play the instrument during funeral processions, they are known

as Hesi. They were better off during the times of princely states and got the protection from the Rajas of all princely states. Some were provided land as an additional source of livelihood. The economic condition of the people was also good since there were more opportunities for them where they could easily get more money and could demand extra renumeration on festive occasions from their patrons. Nowadays, with the growing popularity of the modern musical band and other instruments, the importance of their traditional instrument is fast decreasing, giving them less and less work opportunities.

In order to eke out a living, the Sanhais now resort to other occupations such as labour, both in agriculture and otherwise. They are also petty shopkeepers. As a renumeration for their services at the temple, they are given a room to stay together with a paltry sum of Rs. 200/- per month as salary. This is far from sufficient and people lament that they should be provided with a reasonable salary from the temple trust for their services. Since they are to play at many temples twice during the day, both in the morning and evening, they cannot take up a full-time occupation elsewhere. Child labour in the family was also present owing to their poverty and deprivation.

COMMUNITY COUNCIL: The Sanhais have their own caste council for the proper maintenance of the customary laws. All matters relating to elopement, abduction, divorce, intercaste alliances and even theft, are referred to their own *jati* Panchayats for effective solution. If the accused is found guilty, he is reprimanded for it. The punishment can vary from giving a simple public apology to a cash fine and even excommunication depending on the gravity of the offence. Since the inception of the panchayati Raj system and the courts of laws, people now have an alternative course of seeking justice. However, such instances are very few and most of the time matters are amicably sorted out at their own *biradari* level.

RELIGION: The Sanhais are devout Hindus and Lord Shiva is their principal deity. Since they have been mostly associated with temple service, they are more religiously inclined and consider it their utmost duty to offer their regular service to the deities at the temples. Besides they have great faith in the regional deities which they propitiate from time to time. They take an active part in all the major fairs and festivals of the area, namely Minjhar and Sui ka-mela, which are the major annual features of state's cultural life. Besides, *Lohri* and *Bihu* are also very important festivals.

The practice of untouchability and caste-based distinctions are not as visible as they are among the castes groups living in the plains. Restrictions are seen with regard to commensality and castes like Brahman, Rana and Rajput traditionaly do not dine with the Sanhais. They can, in special circumstances, accept *pucca* food only if prepared by members of certain castes and served in separate utensils. The Sanhais are otherwise free to enter the same temple premises or to draw water from common resources. The Sanhais on the whole maintain socioeconomic ties with castes like *Bainsi, Hali* and *Chanal*, and nowadays marriages are also taking place amongst them.

The development aspects and its impact are common to the region as a whole. Since they are included in the scheduled castes, they are provided subsidy and loan facilities like other scheduled castes of the area. Never-the-less, these special provisions and allocation are limited to the few who can exert some pressure and pursue the matter. The loan seekers often get disappointed because of the cumbersome procedure involved in procuring the loan. Sanhais are the very important part of cultural life of the state. The pleasantness of their shehnai is loved on all occassions, becaused of its cool and serene nature.

SAINI

The *Sainis* are "the market gardener caste of the Hindus in the eastern districts, corresponding to the *Mali* of Jamuna zone and *Araíns* or *Baghwan* of the rest of the provinces" (Rose 1914:346). Rose further states that though they appear to be the subdivision of the Mali, some of the higher tribes of the same caste would not intermarry with them.

In Jalandhar district of Punjab they even claim a rajput status which is probably doubtful. About the etymology of the Saini, the word is derived from the word *rasaini* or *rasai* meaning skill and since the people did such wonders with land that they are surpassed by none in industry and ability and hence the word Saini (Rose op. cit.) The community is distributed principally in the districts of Hamirpur, Bilaspur, Kangra, Shimla and Sirmaur, According to the sources, they came during the reign of Maharaja Ranjit Singh from the Chanjowal village in Hoshiarpur district of Punjab. It seems quite probable that during the reshufling and reorganization of the undivided State of Punjab into Himachal Pradesh they shifted to this part and were incorporated in the Population of Himachal Pradesh. **Sainis are scheduled caste.**

LANGUAGE: The dialect of the people is Punjabi mixed with Hindi and Urdu. Many of the members of the old generation also know Persian. The scripts used by the people are Devanagari, Perso-Arabic and Gurmukhi. Those who have attained formal education make use of English as well. With outsiders they use a dialect which is a mixture of Punjabi, Hindi and Urdu. There is no distinct dress, adornment, or head gear which can distinguish them from the rest of the people of the region. The older generation of men wear *pyjama* and *shirt*. The women wear *salwar* and *kameez* along with *chadar* to cover their head. Young married women observe *purdah* in the presence of elder male member of their husband's family.

FOOD HABITS: The staple diet of the people consists of maize and wheat *chapati* and pulses. Rice consumption is considerably less. They are non-vegetarian and occasionally take meat of goat, rabbit and chicken. The men are fond of smoking and drinking. The drinks are purchased from the market. The women do not smoke or drink. Betel-chewing is not a common habit.

Among the non-alcoholic beverages, tea is most popular and is made use of extensively by all men, women and children. Milk just for drinking becomes quite expensive and is consumed by those who have their own dair-

ies. Roots and tubers, seasonal vegetables and fruits are also consumed to a moderate extent. There has been no significant change in the daily food habits of the people, except for the intake of non-vegetarian items which has considerably reduced owing to its high cost.

SOCIAL SYSTEM: The Sainis are similar if not identical to the *Malis* and the *Arains*. It appears, as has been mentioned by Rose (1914), that they are perhaps a subdivision or an offshoot of the Mali. Among the Sainis, there are Sikh also. Both Hindu and Sikh sections may intermarry. The Sainis have been divided into number of gotras like *Mehra, Masute, Chere, Ghugani, Tambar, Badwal.* Rose (op. cit.) cites many more names such as *Salahri, Bhanga, Bhela, Bhundi, Boli, Cheran, Daule, Cheri, Ghalar, Giddhe, Kolote, Mulana* and *Sugge*. The functional utility of this exogamous unit is to regulate marriage between the kin of paternal and maternal sides. The community can be placed in the middle stratum of the social hierarchy. The exact placement, the classical *varna* order is not clear, but judging by the people's self-perception and by the perception of others, they seem to be a part of the wide variety which comprises the *Sudra*. In Jalandhar, the community claims a much higher status and they rank themselves close to the Rajputs.

MARRIAGE SYSTEM: Marriages are settled through negotiation and the proposal of the marriage can be initiated from either side, which is purely a matter of convenience. Marriage would be settled leaving the gotra of father, mother and mother's mother. Previously, a match could be selected from within the village itself, but nowadays village exogamy is the rule owing to the simple fact that members of the community inhabiting the village are mostly related to each other and also because there is a strong sentiment of fraternity which binds all the girls and boys of the village in common bond of a brother and sister relationship. The tradition of village exogamy is prevalent almost all over the state.

The usual age of marriage for girls and boys is between 20-23 and 24-25 respectively. A decade or so earlier, even child marriages in the age group of five to ten were also performed, in which case a second ceremony known as *muklawa* was performed at a later date when the girl actually came of age as attaining puberty. With the enforcement of legislation banning child marriages and also partly due to social awakening, child marriages have been largely replaced by adult marriages. The residence after marriage is patrilocal. The common symbols for married women are vermilion mark in the parting of the hair, glass bangles and toe-rings. The practice of bride price and dowry is not present but gifts in the form of utensils, clothes and jewellery are voluntarily given to the daughter by the parents and no demand in the form of either cash or kind is made as a pre-condition to marriage.

Both divorce and remarriage of widow and widower are permitted. Junior and senior levirate and junior sororate are also practised. Divorce, though infrequent, can be granted on exceptional grounds of adultery, impotency, frigidity, mental sickness or due to the practice of witchcraft. If the wife is

barren, a second marriage is possible with the consent of the first wife but this does not call for divorce. A woman on being widowed or divorced can remarry a person of her choice from within the community and in such cases the children born from previous wedlock are the responsiblility of the father. In the event the wife is divorced by the husband, the community panchayat can levy penalty of post-divorce maintenance on the husband.

FAMILY SYSTEM: The traditional structure of the joint family still finds a lot of social support despite the fact that nuclear families are also coming up. The relations within the joint household are by and large based on mutual cooperation and interdependence, especially in times of need countering the bitterness caused by petty quarrels and difference arising out of domestic issues. The women observe *purdah* in the presence of the father-in-law, husband's elder brothers and with all those men who are elder to the husband in age and relation, whereas relations with peer group members and those with husband's younger brother and that of the husband with wife's younger sister and brother are of joking type.

STATUS OF WOMEN: Women do not enjoy the same socioeconomic freedom as has been accorded to men. The women contribute to the family income besides doing household chores, but ironically they do not wield any significant control on the economy of the house. In household affairs, they do have considerable autonomy. Women take active part in family rituals and festivals. But their political will is highly constrained for they hardly know their surroundings to express any independent view. With social awakening women have started taking advantage of political patronage granted to them by the legislation in the form of reservation of seats in local bodies.

The rites-de-passage as observed from time to time and are broadly in tune with Hindu religious beliefs. The post-birth pollution is observed and a woman who has delivered the child is not allowed to cook or touch the utensils or draw water unless she has undergone the purificatory bath on the eleventh day and subsequently, after a month. Thereafter, she is reckoned physically and ritually clean to undertake normal routine work. *Annaprashan* is observed by giving sweet pudding to the child, which formally initiates the child into a cereal diet. At this time the child's paternal aunt brings some clothes and sweets for the child. The *mundan* ceremony is performed only for the male child. It is done within the first year of birth or can be deferred till the third, fifth or seventh year.

Marriage involves a series of rites performed from time to time, starting with betrothal, locally known as *sagai*. On this occasion the groom's father, brother or uncle visits the girl's house and offers her some clothes or a piece of jewellery. Thereafter on a pre decided day, the groom's party, consisting of his near and dear ones, relatives and friends, leave for the bride's house. On reaching there they are welcomed by the girl's parents. All the important marriage rituals consisting of *kanyadan* and *phera* are performed amidst the chanting of *Vedic mantras* by the priests of both the sides. This is followed by a ceremony

known as *doli* which marks the departure of the bride from her home to that of her husband.

DEATH CUSTOMS: The sainis cremate their dead. However, children below 10 years of age and also those who die of small pox are buried. The death pollution lasts for 13 days, followed by community feeding on the the sixteenth day when another important death rite known as *pagri* ri *rasam* is performed. On this day, a white cloth for *pagri* is brought customarily by the maternal uncle and is tied to the eldest son of the deceased signifying both transfer of authority and responsibility.

It is customary that the eldest son performs the last rites of his father, Earlier all the cognates of the deceased used to get their head and moustaches shaved off as a mark of respect to the dead and also signifying solidarity of the blood kinship, but nowadays the practice of shaving off the head is being dropped. Ancestor worship known as *shradha* is also observed anually during the fortnight especially dedicated to the commemoration of the dead, which falls in the month of September-October. This is known as *pitr paksha* and these days are considered solemn and in a way inauspicious as no marriage or tonsure or similar auspicious activities can take place during this period. People refrain from purchasing new clothes or utensils during *pitr-paksha.*

OCCUPATION: Traditionally the *sainis* have been practising market gardening in addition to farming. Presently,a majority of them are landowner and cultivate their own fields. Those families which did not have any land have now received land under nautor scheme (distributing land for the landless) under the Twenty point Economic Programme. They also receive subsidy from the Block office for manure and seeds. In addition to agriculture, many of them have opened their own shops, and business. Some have secured job in military and Government.

There are some shops of general merchandise in the village. The fully developed town market is also within the reach of the people. Commodities are purchased against cash, but barter is also practised to some extent. The children up to the age of 15 are held back from their studies to assist their parents.

As a mechanism of social control the Sainis have the formal statutory panchayats. All cases of social disputes are brought to the notice of the Gram Panchayat which can levy fines in cash as compensation for the loss. The fine money thus realized is put to the welfare of the village, for instance in building the village roads. There is no *biradari* council of the Sainis but some purely domestic issues like family quarrels and cases of marital discord are discussed by the senior members of the Saini *biradari* and reconciliation is mostly reached. In case the matters are not sorted out at this level, they are then referred to Gram Panchayat, and if it also fails to reach any amicable solution the same are taken to the courts of law for final settlement.

RELIGION: The Sainis are Hindu by faith. Besides the major gods and

goddesses of the larger pantheon, they worship the regional deities, such as Nag Devta and Baba Gorakhnath. Sunday is the day which is allocated to the worship of Nag Devta. They also worship the *pipal* tree on the first Tuesday in the month of *Jaistha* (May-June). Incidentally. Nag Devta and pipal are closely linked with Lord Shiva. Baba Gorakhnath and his great disciple Raja Bhartari Chandra are also held in high esteem.

A fair is held on Makar Sankranti day at the village Chanjowal (a place of their original habitation) in Hoshiarpur district of Punjab. They go every year to participate in the fair and glorify the saintly and divine qualities of their mythological heroes namely, Baba Gorakhnath and Bhartari Chandra. Besides, they visit the famous shrine of Deot Sidh which is situated on way from Una to Hamirpur. People also profess with in magic spells and evil spirits and in the event of a person being afflicted by some chronic disease they seek the help of *sayana* and *bhagat* who are specialists in warding off the evil designs of the maligned spirits.

They share their songs, folklore and folktales and dances with other communities of the region.

The traditional *Jajmani* system which is locally being referred to as *seppi* exists only with *Tarkhan* and *Lohars* who repair their agricultural implements, and *in lieu* of the service rendered, they give them one maund of grain on each harvest viz *rabi* and *kharif*. Earlier, seppi existed with other communities such as *Dhobi, Chamar* and *Nai*, A Brahman who comes to perform marriage rituals or any family ritual is paid either in cash or kind (usually grains). A Brahman accepts *sidha* or if the food is cooked by a Brahman and also served by a Brahman then it may be acceptable to the Brahman.

The Rajputs accept *pucca* food and that too if prepared separately. Communities like *Tarkhan, Lohar, Jat, Bazigar* and *chimbe* accept *pucca* food from them. The Sainis, on the other hand do not accept anything, either *pucca* or *kachcha*, from the *Chamar, Chuhra* and *Dumna*. On Social occasions demanding cooperation, all the communities inhabiting the village show examplery sense of comradeship and brotherhood.

Under the Government-launched schemes of Integrated Rural Development Programme and Employment Guarantee Scheme, many of them have reveived loans and subsidies. Under the Employment Guarantee scheme, an educated youth can procure a loan up to Rs. 25,000 with subsidy and at 4 per cent rate of interest. Some of the beneficiaries under this scheme have been able to open their own shops which have substantially increased their income resources. Besides, they can get loan for agricultural purpose, or buying bullocks and agricultural implements.

In the field of education and literacy, the Sainis show favourable and positive attitude. The younger generation is more keen to pursue education even at high levels. Young girls are also sent to schools and at least they view education as the most effective means of upward mobility.

Regarding health and family welfare, the facility through primary health centre and also by way of hospitals (at the district headquarters) is available to them. The family planning programmes launched by the Government has done extensive propaganda and advertising and arranged family planning camps from village and village to as a result people have accepted the small family norm of two children. Besides, the scheme for immunization of the mother and child is availed of. Sainis are one of the most upmoving scheduled caste community of the state in all walks of life including education Job, business etc.

DUMNA

The Dumna are found in Chamba, Kangra and Shimla hills. In Chamba, they are called by the name of Dum. Their working material is bamboo. They make sieves, winnowing pans, fans, matting, baskets, screens, grass rope and string, furniture and other articles made of bamboo. Rehar or Rihara, another caste closely allied to Dumna, is found in Kangra and Shimla hills, they are called herdsman. They are said to make the trinkets of the brass metal, worn by the Gaddi women. They furnish the music at Gaddi weddings and other celebrations. 'Sippi' is a weaver of Gaddi tribe.

TELI

The Teli is an occupational group, consisting of both Hindus and Muslims. Muslims Telis are larger in number. They are listed as the scheduled caste. The combined population of the two groups of the Telis was 3,768 in Himachal Pradesh according to 1981 census. In 1991 it was 5639 and in 2001 6964. The history relating to their origin and migration is not known.

LANGUAGE: The Telis are scattered practically in all the districts of the State. In Chamba they speak Chambiali-a dialect spoken in Chamba district while in other disticts other local dialects are spoken. The script used is Perso-Arbic which is the script of the whole region. Those who are literate can read or write in Hindi (Devanagari). They share regional dress pattern.

FOOD HABITS: The Telis are non-vegetarian. Eating of pork is taboo. Their staple diet consists of *chapati* of maize or wheat rice, *mah* along with moderate consumption of vegetables, roots and tubers which are usually cooked in mustard oil. Locally grown fruits are also taken seasonally. Taking of alcoholic drinks is widesprad among the men. These drinks are sometimes locally brewed but mostly purchased from the market. Smoking bidi and *hukka* is also quite popular among the men. Chewing of pan is not so common but tobacoo and betelnut are chewed by both men and women alike. Tea is most commonly taken.

They are moslty Sheikh and Pathan. Intermarriage among other groups of Muslims can take place but the Sayyad Muslims would not marry their daugthers with Telis. The Sayyad can however, take a daughter from them in marriage. As per the version of the local people, the Telis were originally Hindus but some were later converted to IsIam. Some of the practices also speak

of their Hindu origin. For instance, unlike Muslims, they refrain from parallel-cousin marriage. Marriage can take place with father's sister's children and mother's brother's children but not with mother's sister's children.

MARRIAGE SYSTEM: The marriages are settled through negotiation and offer of marriage must necessarily come from the boy's side. Exchange marriage can also take place. When the marriage is settled the amount of *mehar* to be paid to the wife is also settled. The amount is normally paid to the wife in the event of the dessolution of marriage. This amount can vary from person to person depending upon the social status of the family. Dowry in the form of clothes and jewellery and items of domestic use is also given to the daugther at the time of marriage. Both divorce and remarriage of widow and widower are allowed. As per the law of Islam, man can marry four times, provided he has the consent of the first wife. But in practice this is not so and monogamy largely prevails. Divorce can be sought on grounds of adultery, mental sickness, practice of witchcraft and sorcery and cruelty.

A widow can marry her husband's younger brother but can also marry outside her husband's family if she so wishes. A man can also take his wife's younger sister after her death. In the event of divorce, the amount of *mehar* is to be paid to the wife and then only the formalities of divorce can be completed. If a widow marries outside the family she does not get a share in her husband's property, but her offspring from the first marriage are entitled to a share from their father's property.

FAMILY SYSTEM: Joint families still hold good among the Telis, but nuclear families are also coming up gradually due to rifts arising out the paucity of space, unequal Division of labour in the extended household and also the unequal earnings of the individual members within a household. *Purdah* is observed by women in the presence of their father-in-law and husband's elder brothers and other male relatives elder to the husband, but with the younger ones and peer group members joking relationship exists. The eldest male member is the head of the household, but the authority and respect the members of the older generation wielded in the past is gradually declining.

Inheritance of property and succession is in the male line. The sons get an equal share in father's property. Nevertheless, son who looks after the aged parents is likely to receive some extra share. In the absence of a male issue a daughter may inherit the same.

STATUS OF WOMEN: The women do not enjoy the same socioeconomic status as the men. Economically also they are dependent on men. The women take part in agricultural operations but they refrain from working in other's field. They take active part in rituals and festivals. Socially and politically they are not aware of their rights.

SOCIAL TABOOS: The life-cycle rituals are broadly the same as observed by other Muslim communities but the regional influence is profound. After birth a number of ceremonies are held from time to time. As soon as the child is born, a knowledgeable person from among the *biradari* or a *maulvi* is

called to whisper the sacred lines from the holy Quran in the child's ears.

The child and the mother are given their first purificatory bath on the fifth and subsequently on tenth, twenty-first and fortieth day. Thereafter, she and the child are free from all impurities. The first feeding of cereal food to the child is held at the age of six months and is locally known as *khirpo*. The child is given some rice pudding to gradually initiate him to cereal diet. The first shaving of the head is known as *Jatlu* and is normally performed for boys.

Marriage, known as *nikah* is performed as per Muslim rites. Prior to marriage the most important ceremony is *mehndi* which is performed on both the sides, in which *henna* is applied to both the bride and the bridegroom by their sisters and sister in-law. Marriage songs are sung on this occasion and the sister-in-law and sister are suitably rewarded. The actual marriage ceremony takes place at the bride's residence and *maulvi* presides over it. The *nikahnama* mentioning the amount of *mehar* is read out and the marriage is solemnized.

DEATH CUSTOMS: Death rites are also observed as per Muslim religious practices. They bury their dead. On the seventh day, known as *sata*, clothes and certain personal belongings of the dead are distributed to the poor. The mourning period lasts for 40 days, during which simple food is cooked. When the husband dies, the widow does not go out of the house for three months and 10 days. This is known as *iddat*. After a year, the *maulvi* is called to read the holy text for the peace of the dead.

OCCUPATION: The Telis are an occupational caste of *oil pressers* but nowadays, most of them practise agriculture and also cultivate the land of others on sharecrop basis or on payment of wages. Some have also gone out and taken up jobs in order to supplement their earnings. Some however still continue their ageold traditional calling and side by side supplement it with other part-time or full-time occupations like service, labour and business.

The Telis earlier had the *jajmani* relationship with other castes, but gradually such relations are being replaced by modern economic relations based on the principle of *quid pro quo*. The traditional *jajmani* system persists with the *Nai* and the *Dhobi*. There are town market for the supply of goods. There are few permanent shops in the village which cater to the daily requirements of the people.

COMMUNITY COUNCIL: The *Telis* have their own *biradari* councils which take up the issues of divorce and compensation claims, and also deal with cases of elopement, adultery, rape and petty theft. In case a settlement is not reached, the party can approach the courts of law. Gererally efforts are to sort their problems within themselves, but if the matter goes beyond, other alternatives are resorted to. The nature of punishment is usually in the form of a feast given to the *biradari*.

The Telis follow the Muslims religious beliefs and practices and have faith in *pirs* and *mazar* and every *pir* has his special day in a week. They propitiate them by lighting an earthen lamp, chirag. It would be interesing to mention

that the Telis, though Muslim by faith, also take part in certain Hindu festivals like the famous Minjar Yatra. Also the nomenclature used for many of their life-cycle rituals is the same as used by the local Hindu population.

The women do the famous Chamba embroidery the speciality of which lies in the fact that the stitches look just the same on the reverse side also. Besides. they have a rich heritage of music, folk songs and dance which they share regionally. The traditional obligatory nature of relationships is gradually giving way to modern economic relationships. However on secular occasions both Hindus and Muslims participate together.

The Telis belong to the *scheduled caste* category and therefore get the facility of loans and subsidy from the state Government. Many of them are benefited by these welfare programmes. The facilities of electricity water transport and communication system exists. The people express their satisfaction at the infrastructural changes which have considerably changed the lifestyle. In matters of education, their children get freeships. Primary health centres exist in most of the villages. But less equipped with medical and paramedical staff and dispensaries. As such people choose to go out in search of jobs and better economic prospects. Like any other community of the state Teli have been getting equal opportunity to have the benifits of education, health, jobs and political participation. In the process, they have equally benefited from Government schemes, which are invariably made for all, irrespective of caste, religion or regional affiliation.

GHIRATH

The Girath, Ghirth, Ghrit or Chowdhary come next to the Brahmin and Rajput as a predominant Hindu community in the North-Western part of Himachal Pradesh i.e. Kangra, Hamirpur, Una and Bilaspur districts. Etymologically, Ghirath is derived from *'ghrita'* or *'ghee'* as per legend Shiva made them out of *ghee*. They are said to be the most tireless people and very industrious and successful cultivators. They have two main sub-groups-the Bhatti (after hal bahna, i.e. ploughing) and chohang in Punjab.

The Ghirath is a local name and its origin from ghee reveals their traditional occupation of animal husbandry and farming. However some community men claim their origin from a saint known as *Ghrit Rishi* and also associate themselves with Kauravas of Mahabharata fame. Some researchers do mention about their references in the Vedas and Puranic scriptures. Although Ghirath claim their descent from Rajput or Kshatriya, yet like many other communities their origin is concealing in mystery. The community is critical about its name and status etc. Their mahasabha wants to call the community with the name of *Ghrit* and not the *Ghirath;* as they are known in local conversation and references.

LANGUAGE: They seem to be very remote inhabitants of the soil along with the Khasa. They speak regional dialects like Kangri and Bilaspuri also known as Kahluri among themselves and with the neighbouring people and

write in Devnagari script. Men wear *Kurta* and *Pyjama* (trouser or pant) and women wear *Kurti, Salwar* and *Chadru* (Dupatta).

FOOD HABITS: Their staple food is maize, wheat and rice. Various types of pulses-Kulthi, moong, masur, pees, arhar, urad, grams and beans are eaten. They also take non-vegetarian diet such as fish, eggs, meat of goat and sheep. But majority of them prefer vegetarian diet. Milk and milk products are consumed in large quantities. Men sometimes are fond of country liquor (Desi Sharab) purchased from the local market. But in the recent past English wine has also become quite popular. Fruit and vegetables are eaten moderately.

On the festivals, special foods are prepared. The festive foods are *Khichri* on lohri, *ankil/ankloo* and Babroo on Diwali/Dushehra, *babroo* and *Kheer* on Baishakhi and Nauhle, *seviyan* on Sair as special preparations. Food taboos are observed on certain occasions such as fasts, death pollution and festivals. There is a mention of eight large subdivision of Ghirath-namely Kaundal, Bharadwaj, Bhattlu, Badial, Pathari, Chhabru, Reru and Chhora. Most of their sections carry the names of animals, plants, colours, different occupations and are potemistic in origin.

SOCIAL SYSTEM: The Girths are endogamous, but in some cases, there are cases of intermarriage with some other communities. Village and *'got'* (gotra) exogamy is maintained. Their matrimonial alliances are fixed through negotiation by a negotiator known as *robara* or *rabaru*. The exchange of sisters called *batta-satta* was quite common in the recent past and bride price called *brina* was in existence in case no sister existed in the family for exchange.

The exchange marriages are now mainly found in the poor and resourceless families or where the boys and girls are illiterate. In cases where man marries a second time, called dhuwaju, bride price is also taken, but being a social taboo, it is taken secretly. Dowry has become almost regular feature now and the girl is offered in dan. Now the bride price is only exception. Monogamy is the rule, but a second wife is desired in case of no children (infertility), without divorcing the first wife. In that case the status of the first wife remains that of a *bari* (elder one) and she carries equal and even higher respect than the second wife. Sindur, glass bangles, bindi (kumkum) and nose ring/pin and bridal finger ring are symbols of a married woman. The residence of the married girl is patrilocal. Widow remarriage is permitted, but not held in high esteem, a brief ritual called jhanjrara or Chadardalna is performed. Divorce is permissible in cases of impotency either of sex, cruelty, insanity and maladjustment.

Children in such cases may live either with father or with mother. In the recent past under the impact of new life culture divorce cases are dragged to the court of law and woman receive alimony and man is also responsible for the children. During the pre-independence period child marriages were very frequent among the Ghiraths, but now post puberty/adult marriages are performed.

FAMILY SYSTEM: Till few decades back joint family was a common feature, but now they have nuclear as well as vertically extended families. The

inheritance is patrilineal and as per the male equigeniture the division of property is by *Chundaband* system, when man has two wives; succession is patrilineal and the eldest son succeeds the father. Joking relations are seen between devar and bhabi, jija and Sali, jija and sala and naned and bhabi. The avoidance relationship of lari with *saurah, jeth* and *nandoi* are often exist.

STATUS OF WOMEN: The Ghirath women participate in various economic activities, including casual/daily-wage agricultural labour and as maidservants, midwives etc. They perform the usual domestic duties, collect fuel and fodder, fetch potable water and participate in various social, ritual and religious activities. They play lesser role in the domain of social control and political sphere.

The marriage is performed as per the Sanatan Dharma rituals by a Brahmin (purohit). It commences with sand and samuhat followed by mehandi and oil ceremony called tel-talwai. At the bride's house marriage rituals like *lagan, ved* and *Kanyadan* are performed and the bride and groom circumambulate the sacred fire. The bride's parents arrange a feast for the groom's party. At the bridegroom's place, both bride and groom worship pipal (the holy fig tree) and some worship a daran tree and circumambulate it. The Muklawa ceremony takes place on the next day after marriage. The Lari (bride) does not live with her Saas (mother-in-law) during first Kala Mahina (Bhadon).

BIRTH CUSTOMS: Post-delivery pollution called sutak is observed for 13 days and purification occurs by taking Cow's urine on the seventh and thirteenth day called *gunt* or *guntrala* or *guntralena*. Christening ceremony is not observed but a Brahmin priest suggests the name after consulting the horoscope. The mundane (head shaving) is performed for boys in odd years after birth by the mother's brother *i.e. mama* (maternal uncle). The hair of the eldest son is cut at the shrine of a regional deity like Balakrupia (in Kangra district) or Deot Sidh (in Hamirpur district) by affluent families/ or regular devotees.

DEATH CUSTOMS: Death rituals are performed by a Purohit and an Acharaj as per the Sanatan Dharm. The dead are cremated and their ashes are immersed in the Ganges at Haridwar (in Uttrakhand) or at Beas in Kangra district. On father's death the sons and nephews shave off their heads. Ancestor worship is observed during the patak. The Acharaj performs the death rites on the thirteenth day and seeks offerings in the name of the dead. This is followed by a community meal. The annual death rite is called *barkhi* which is performed by a *Barkhu* or Maku. The last death rite is known as Chabarakh performed in the fourth year.

OCCUPATION: The Ghiraths are basically an agricultural community. Agriculture and animal husbandry are the major occupations of the Ghiraths, and they are also variously employed as agricultural labourer. They are especially noted for their industrious nature. This revealed from the popular saying, घिरथ बच्चा जम पाया, डाल बसूट कम पाया (meaning when a Ghirath is born, all the bushes in the field are scared of being uprooted). They have assimilated all

types of labours. There is no landless and bonded labour in the community. Child labour is prevalent in the community. Ghirath children also work in agricultural fields and homes of Brahmins / Rajputs or big Landlords.

They also find employment in hotels, motels, cooking dhabas and canteens in various neighbouring states and within the state. They also till land for big landlords on contract or on share cropping and/or daily wages. But in the recent past, the community has also adopted various occupations and sought employment in trade, industries, government jobs, banks etc. The Ghiraths have been included in the list of other backward community (OBC) for the official records. *This is the largest OBC community in the state.*

RELIGION: The community being the integral part of Hindu religious fold, they propitiate the same Hindu pantheon gods and goddesses in various local forms. Almost every family has a separate space inside or outside the house where some stones along with an earthen pot are kept and the Jathere (ancestors) are worshipped. The village or local male deities are: Balakrupia, Deoth Sidh (Hamirpur), Gugga and Lakhdata (Bilaspur), Kaleshwar Mahadev (Kangra) etc. Among the female deities the commonly propitiated are the Jawalamukhi, Brajeshwari Mata and Chamunda Devi in Kangra district, Vaishno Devi (J&K), Naina Devi (Bilaspur) and Chintpurni (Una). Their holy shrines are visited by pilgrims from time to time especially during annual fairs. Their sacred specialists are from other communities. A Brahmin purohit officiate at marriage and death, an Acharaj and a Barkhu on death.

The Chela is commonly consulted for warding off bhoot (ghost) and other evil spirits. The Chela performs a Khel in which the person affected with evil spirits narrates his sufferings. Socio-religious movements have affected the community recently as some people have joined the Radhaswamy, Buddhist and Nirankari missions.

In the past decades, the community has become politically active. The Akhil Bhartiya Kshatriya Ghrit, Chahang and Batti Mahasabha is actively engaged in the welfare of the community. In the state politics, this community has been playing an effective role in deciding the fate of political parties. The Ghirths are very caste conscious, especially in the areas, where government has extended reservation to them. They avail themselves of modern facilities in respect of education, health, family welfare, drinking water, mass-media and communication, electricity, irrigation, use of chemical fertilizers and insecticides, banking and public distribution system. In the caste dominated political system, the Ghirath community has emerged as the most powerful caste oriented political force in Kangra, Hamirpur and Una.

Social hierarchy in Himachal Pradesh, as elsewhere in India, has got a big setback in the modern period. With the spread of education, communication media, greater exposure and vertical and horizontal mobility, the new generation among scheduled castes of indigenous stock such as Kolis, Dagis, Chanals etc. has started discarding the ancestral profession and is shifting to agriculture, horticulture, industry, employment etc.

KHASHAS ELEMENT IN HIMACHAL

The second and most important element of the population in Himachal Pradesh is their 'Khashas' complex. The Khashas originally are from the Aryan tribe of central Asia which entered Western Himalayas through the North-West even before the hymns of Rig Veda were composed. Khashas were without caste and class distinction. But with the passage of time and influence from outside, a number of castes, sub-castes and clans were developed.

The Kanets are one among such important sections of Khashas. They are identified with the Kunindas or Kulindas of ancient Sanskrit classics. They were occupying the whole sub-Himalayan tract from the Indus to the Brahmaputra but later on driven back to the interior of the hills by the advancing waves of immigrants. The Kanets are divided into several sub-castes or *'Khels'*. Some of the caste names are said to indicate the place form which their ancestors had come and others indicate the name of the founder of the household. *Kanets* are tall, look strong and active, and generally have handsome figures. Many of their women have fine eyes, with a mild and gentle expression on the face.

The finest of these men are found in Kullu and Shimla hills. Allied with the Kanets are the *Rathis* and *Thakurs*. The former are mostly found in Kangra and Chamba and the latter throughout the state and comprise more than half of the total high caste population. But Rathis and Thakurs were certainly anterior to the Brahmins and Rajputs who came from the plains at a later period and it can be safely concluded that the oldest strata among them descended either directly or by the half-blood, from the early Aryan colonists of these hills. In later stages, intermarriages, intrusion and horizontal mobility of the castes resulted in the change of equations of the numerical strength of a caste.

The reason of the high population of Rajputs, may be that many Rathis have assumed the name Thakur in some parts of the hills, and the two names were regarded almost synonymous. Thakurs are strong and robust of frame and prefer to join the armed forces, while Rathis are essentially an agricultural class and are mostly found in Kangra and Chamba regions. The Rathis and Girths constitute the two great cultivating tribes of Kangra, Hamirpur and Una districts. They fill much of the same position there as do the Kanets in the Eastern parts of Himachal Pradesh. The Rathis are a robust and handsome race. Their features are regular, well defined, fair complexion, honest, not unacquainted with the use of arms and devoted to agriculture.

The Rao, like Kanets, also sprang from the Khasas, but Cunnigham opines that they were a branch of Kanets.

Brahmins and Rajputs entered the racial arena of Himachal Pradesh very late. They migrated from the Indian plains from time to time. There are different theories of the migration of these people from the plains. According to the one opinion, they entered the hills as adventurers or at times in search

of security from foreign aggression, which was a common feature in the medieval period. The other important theory is that because of the location of holy places in the Himalayas, people from plains used to visit them and ultimately made it their permanent habitat.

BRAHMIN

The Brahmin form one of the largest social groups in India. According to Baines (1893) the original place of the Brahmins was the upper Gangetic region from where they migrated to all parts of the country. According to B.N.Saraswati (1977) "the Brahmin settled in the regions North of the Vindhyas are called *'Gaudas'* and those in the South the *'Dravidas'*. These groups are further subdivided on a territorial basis. Thus, there are *pancha* (five) Gaudas and pancha Dravidas. To the former belong (1) the Gauda (whose original home was Haryana), (2) the Kanya Kubja (whose original home was Kannauj in the central Doab), (3) the Saraswat (whose original settlement was on the bank of the Saraswati river), (4) the Maithil (who settled in a territory called Mithila in North Bihar) and (5) the Utkala (who lived in Utkal region of Orissa). Among the pancha Dravidas are (1) Maharashtra (of the Maharashtra state), (2) Gurjar (of Gujarat), (3) Karnataka (of Karntaka state), Telangana (of Andhra Pradesh) and (5) the Dravida (of Tamil Nadu). These divisions were further expanded by a number of subgroup in each section on the basis of territorial activities and geographical considerations etc.

The Brahmins have their *'gotra'* associated with various rishis of ancient times. They consider themselves descendants of seven rishi ancestors, namely Gautama, Bharadwaj, Jamadagni, Vasistha, Kashyapa, Attri and Agastya. In each gotra, there are a number of *'gana'* and *'parivaras'*.

In Himachal Pradesh Brahmins are spread all over the state except Kinnaur and Spiti. In Lahaul, Swanglas are Brahimns and prefer to retain their identity as such. This tribal group is concentrated mainly in the lower parts of Manchand area of the region. The Swangla claim to have come from various parts of the Northern region such as Kishtwar in Jammu and Kashmir, Kullu, Chamba, Mandi etc.

Among various groups of Brahmin in Himachal Pradesh Gaddi, Purohit, Nagarkotia, Bhateru and Bhojki have been mentioned as the leading ones by some scholars. But this description is not true, because there are number of other groups also. The famous Brahmin gotras are-Saraswat, Gauda, Bhardwaj, Kashyap, Kaushal, Vashistha, Pathak, Sukla, Awasthi, Upadhyaya, Vatsyayan, Sankhyayan, Vatsa, Gautam, Parashar, Garga, Sandilya, Attri, Vatsya, Mudgil, Upamanya and so on.

It is a common belief that the Brahmins of this region migrated from the plains from time to time, and as such, sections representing almost all Brahmin clans can be found settled in various parts of the state. According to B.N.Saraswat, "In Himachal Pradesh, the Nagarkotia and the Bhateru Brahmins have their separate identity from the immigrant Saraswat and

Gauda. The Nagarkotia Brahmins derive their name from Nagarkot, the ancient name of Kangra district. Originally, Raja Dharam Chand (1528-63) of Kangra settled 13 families, viz. Pandit, Miar, Rehna (Rana), Panj Karna, Nag, Purohit, Bedibirch, Sotri Bipp, Dicchit (Dixit), Awasti, Upada and Achari.

The Bhateru Brahmins are subdivided into two classes, *pakka* and Kuchcha, each having a number of clans. The pakka Bhaterus have the following clans: Dind, Dokru, Sintu, Polialu, Rukki, Pawar, Awasti, Chitu, Kharappa, Nag and Misr Kathu. The Kuchcha Bhaterus on the other hand have Tugnet, Ghabru, Sughe, Chapal, Chathwan, Awasti Khar Ganji, Awasti Tharknu, Awasti Uprial, Nag Gosalu, Mali, Misr, Achari Pothiar, Pandit Baiswal and Ghogre. From the name of the clans and family titles it appears that these two groups have their origins in Kannuaj Brahmins, who with the passage of time got intermingled with local population.

The three types of Brahmins prominently found in Kangra region are: *Nagarkotia, Bhateru* and *Halbaha.* In addition to these three, the fourth one is of the *Dogras*, who are said to have immigrants from Duggar area of Jammu and Kashmir. It is said that prior to the regime of Raja Ram Chand, all Brahmin groups were considered of equal status in the society. In order to ward off inauspicious starts of his son Dharam Chand, the ruler, invited 13 Brahmins all over the country who conducted a special yagna.

The Brahmin who conducted the ritual were later honoured by being placed highest in the hierarchy of caste. He allowed them grants and they ultimately settled in Kangra. The Bhaterus were next to the Nagarkotias and the remaining agriculturist Brahmins were lowest in the social hierarchy of the race. The clans of Nagrkotia Brahmins are-Bharadwaj, Gautam, Prashar, Vashistha, Kaundinya etc. The Clans are found in Bhaterus and Halbahas also.

For centuries together the Nagarkotias maintained their superiority and did not allow their daughters to be married to the Bhaterus and the Halbhas, but girls from Bhateru clan were wedded to Nagarkotia boys. But now such considerations are fading away. It is interesting to note that like other groups of Nagarkotia, Bhateru and Halbaha Brahmins, there is one clan known as *'Nag'* among Nagarkotias and Bhaterus. This clan has three subgroups, namely *Pundrik, Kharapa* and *Gosalu.* It is said that these clans initiated the cult of snake god worship in Kangra. Pundrik were those Brahmins who worshipped snake god of the same name and Kharpas worshipped Cobra, a dangerous and furious type of snake, whereas Gosalu worshipped wild and harmless varieties of snakes. The Pundrik clan falls under the Nagarkotias but Kharapa and Gosalu are Bhateru class. The Awasthi or Aosti clan is found among all the three categories.

The *Dixit* are the guru of Katoch family and the Brahmin of the *Rajanak* clan are the guru of Guler rulers. In the Kangra region, the Bhateru Brahmins are of nine categories. They are Kuchcha and Pucca types. Raja Dharam Chand, for the sake of smooth working, desired that Pucca Bhaterus could marry their daughters among Nagarkotias. Pucca Bhateru clans are (i) Ghabroo,

(ii) Chachyal, (iii) Chhadwan, (iv) Tugnet, (v) Sughe Aosti, (vi) Garh Gajanoo, (vii) Awasthi-Chetu, (viii) Mishr Kathu and, (ix) Nag Gosalu, Nine Kuchcha Bhateru clans are: (i) Bhadwan, (ii) Badaswal, (iii) Lade, (iv) Mishra, (v) Mali Pandit Bhangaliye, (vi) Kore, (vii) Deh Kwal, (viii) Gurhekharwal and (ix) Drohwal.

The Kuchcha and Pucca Bhateru clans were united during the regime of Raja Bhim Chand and now there are marital relations among them. The term Bhateru is derived from word 'Bhat' or Brahmins associated with performing the job of a purohit. Those Brahmins who helped Dharam Chand to conduct Brahmayajna were later designated as Bhaterus. Kuchcha and Pucca Bhaterus are from Vats, Bharadwaj, Prashar, Gautam, Sukyan, Sankhyan, Yatukaran, Neetal and Vyaghraped gotras. Among them are Maital, Balmik, Kaushal and Vashishtha gotras also.

According to a legend, the *Saroch padha clan* at the time of Mahabharata, when raja Janmejaja arranged a sacrificial ritual to wipe out snakes and destroyed seven Kula of Ashtakuli snakes, the last Kula king Takshaka, requested a Brahmin of this clan to save his life. The Brahmin held the piece of wood on which Takshaka was being put in the havan kund and saved his life. Because of the holding the Saroo (the spoon of wood used for pouring Ghee in the ritualistic fire) the clan was named as Saroch. The people of this clan do not fear the snakes till this day.

The Halbaha or Halbahu Brahmins are peasant agriculturist and do not know the Karma of the jati. Among the clans of Halbahas are Mohal, Koudin, Attri, Garg, Kaushal, Bharadwaj, Gautam, Upmanyu, Bachhyan, Vashishta, Angiras gotra and the subgroups are Kulhal, Suryal, Jaix, Patake, Puryane, Sarda, Kashyap, Kuheriye, Kulpahate, Tiwari, Nunguyal, Nagehru, Chohlu, Modgil, Dangmar, Harwal, Jangle, Muchale, Joysi, Dinyal, Skohiye, Dhangwal, Tugnet, Bharde, Khiryal, Durochjurohiye, Darohlu, Kusaryal Prashar, Rakre, Reharu, Mehte, Bhagsotre, Panjwal, Basantru etc.

According to an estimate, there are about 500 subgroups including various clans of all the three categories of Brahmins out of which 12 categories are of Nagarkotias, about 40 sub groups are of Bhaterus and the rest of Halbahas.

There are some other groups of Brahmins in the Kangra region. One prominent among them is-Mahabrahmin or Acharaj. The Acharajs are the progeny of Dronacharya and they conduct last rites of the dead. They also belong to Bharadwaj, Modgil and Prashar class. They have only four subgroup.

The Gujarati Brahmins are of Gar, Kaushalya and Bharadwaj gotra. Garg Brahmins of this category associate themselves with lord Parshuram, and thus they are also called Parshuramiye. The Gujarati Brahmin are known as Masku, as they take donations in the name of dead every month. The difference between Masku and Acharaj is that Acharaj conducts rites soon after the death of a person and comes to the family till the day of purification, but Masku start coming to the family one month after death and continue getting eatables

and other things from family for one year or so.

Dakaut is another community of Brahmins. They are also known as Bujhroos. They are said to be the progeny of Garg Rishi. According to a legend, the Garg Rishi, the son of Brahma, was worried about having a son to continue his clan. In a dream he saw that his wife ate some mysterious fruit and became pregnant. When he enquired from her in the morning, she confirmed that she was given a fruit by some spirit and she took it at night. Later on a son was born to her.

In his lineage one Varahmihiracharya Rishi gave a blessing to a lady of some other caste, who satisfied her desire to have a son. The son born to her was named Duk. These days the Duks or the Bujhroos get the donations made in the name of Rahu and Ketu, especially at the time of solar and lunar eclipses. The people of this community are called Dakot and are largely found in Kangra, Hamirpur, Una, Bilaspur, Mandi and other areas. They are considered inferior by the high caste Brahmins.

In district Kullu, Nirmand area, there are various types of Brahmins as Bhat, Gaur, Bhojaki (Bhogji), who are called Shukla. Bhojakis are found in Naina Devi, Chamunda Devi, Jwalamukhi, Chintpurni and in some other areas. They are worshippers (pujaris) of temples. The Pandas, are Brahmins, who accept alms and donations, are also found in the Nirmand area. The Parshurami Brahmins are those who claim their descent from Lord Parshuram. *'Kriyeshtoo'* Brahmins are a subgroup of worshipper Brahmins. The Parshurami Brahmins of Nirmand area are different from the Acharaj Brahmins, who also claim their descent from Parshuram.

LANGUAGE: The language spoken by the community all over the state is Hindi and Western Pahari. The script in earlier days was Tankri and Sanskrit. These days Hindi is the common language and Devnagri is used as the script. A Brahmin is expected to know Sanskrit but in villages Sanskrit is the monopoly of the purohit and other educated people especially Shastris.

DRESS: The purohits prefer to wear *'dhoti'* as a mark of identity of their caste, but other members of the group wear Kurta pyjama, suthan and cap. There is no special dress for women and they wear what other women of the region wear.

FOOD HABITS: The community is basically vegetarian, but according to climatic conditions some are non-vegetarian also. The staple food of Brahmins is rice, wheat, cereals and maize. Women usually do not take meat. Alcoholic consumption is not a regular feature in the community.

FAMILY SYSTEM: The Brahmins believe in joint family system and preach this pattern of family to their jajmans, In jajmani they are dependent on the offerings of the jajmans, who give them foodgrains called *nasrawan* and money when Brahmins visit their houses. They almost observe all the 16 Sanskaras mentioned in the Hindu scriptures but the Halbaha Brahmins are not very particular about the Sanskaras other than mundan, yagyopavit, vivah,

shradh, mrityu and asthi parwah etc.

DEATH CUSTOMS: The dead are cremated and ashes are immersed at Haridwar, Pehowa and Prayag. The Brahmin of Chamba go to Mattan (Martand) in Kashmir and perform immersion ceremony there. After the death of a member of the family, the house is considered polluted for 16 days i.e. upto *solia*. On the 10th day after the death, a ceremony to wash clothes (*Kapde dhone*) is performed and on 10th and 11th day Kriya is performed. On this day Acharaj takes the offerings made to the departed soul. On the completion of one year 'barkhi' and in the fourth year 'Chabarkhi' is performed.

BIRTH CUSTOMS: After the birth of a child pollution is observed till the ceremony of taking of panjap or guntrala. It is usually held eight days after the birth of a child. Ladies sing *'ranchunjne'* (songs related to birth) and community feast is arranged.

MARRIAGE CUSTOMS: The Brahmins do not prefer to marry outside their caste, though barriers of hierarchy among class are speedily fading away. The custom of *'batta satta'* is prevalent among the Halbaha Brahmins. Divorce is not very common and very rare instances of it are reported. Marriages are arranged only through negotiations by the parents of the boy and the girl. Dowry is not demanded, but parents of the girl may give dowry according to their capacity.

The women observe fasts on pious days like the full moon day, Shivratri, Ahoi Ashtami, Karwa Chauth, Navratras and during specific days of the week. The community has no Biradari council to keep social control on members of the society. The members of this caste write Sharma, Pandit and name of their class before or after their names.

The traditional theory of caste rigidity has been challenged in the modern period. Now there is very little difference made among various groups of the same caste. There is fusion of functions, groups and subgroups of the same caste. Brahmins today of all subgroups and class perform all those functions, which were till few decades back were the prerogatives of the highest among the Brahmins.

The primary function of the Brahmin caste is to perform various religious and ceremonial rituals. At the birth of a child, the Brahmin is called to note the time of birth and prepare the horoscope of the child. He also decides the date and the time for 'Chothi' and 'Barah'. He also fixes the day and time for 'Mundan' ceremony. At the time of marriage, the Brahmin performs the marriage rituals and recites 'mantras'. At the time of death, he is called to perform the last rites. If he finds some ill omens, he also tells the methods to get rid of the evil days in future. In return for his services, the Brahmin gets payment both in cash and kind. Generally, the landlords do not pay cash but pay a part of crops during harvesting. The Brahmins continue to perform their traditional services even today for all the upper castes.

RAJPUT

The Rajput, one of the erstwhile principal warrior and ruling communities of Himachal Pradesh, "are said to be Brahmin by original stock" according to Rose (1914). This community has an exceedingly complicated organization based on the two principles of natural descent and social status independent of that descent. In vedic literature the term *'raja-putra'* meant *'son of king'. Later* on original meaning was lost and the terms came to mean *'a land owner'* (Bahadur 1978). The Rajputs infact look upon Rajputana as their place of origin, but the various legends are vague and do not confirm as to who the earliest Rajput was.

According to an account given in the Phulkian states Gazetteer, "the Rajputs are divided into three 'bans' (races) i.e. *'Surya-bansi* (Solar), *'Chandra-bansi'* (lunar) and *'Agni-kul'* or 'Baragh-bansi' (fire)." Each bans is divided into Khamps, each 'Khamp' into 'Nakhs' and each Nakh, it is said into gots (Bahadur). These three divisions of solar, lunar and agni Rajputs were subsequently changed to sections and subdivisions and further into numerous clans and sects of which 36 were called royal and singled out for special distinction on account of their power and number.

The Rajputs form the largest part of the population of the state. The main clans of the Rajputs are Katoch, Rathore, Sen, Parmar or Panwar, Chandel, Bhatti, Gehlote or Sisodia, Chauhan, Tanwar or Tomar etc. Rajputs in the hills are descendants from the ruling families founded centuries ago by the adventurer princes from the Indian plains. With the increase in the size of the family, some members moved away to other far off places and acquired a new name, identified with the name of the estate. Thus among the Katoches are Gulerias of Guler, Jaswals of Jaswans and Dadwals of Datarpur. Similarly, the Chandels of Kahlur-Bilaspur are known as Kahluria.

The Sens of Suket are Suketia and of Mandi, Mandiyal; Panwar or Parmar and Tanwar or Tomar are mostly found in Solan, Sirmaur and a few in Kangra. Sisodia are sparsely distributed in Tharoch and Dhadi areas of Shimla district. The Rajputs of Jubbal, Rawingarh and Balsan are Rathores, Pathania, whose clan name is Tanwar or Tomar and are confined to Nurpur area of Kangra district. Bhatti Rajputs are found in and around Nahan.

Besides, there are *Dhatwal, Patial, Minhas, Jasrotia, Jinderosia, Jarial, Jamwal, Mankotia* etc. These clans migrated from the Jammu hills and settled in the Kangra valley and the areas adjoining to Jammu. Another class of Rajputs who enjoy great distinction in the hills comes from the descendants of ancient chiefs or Ranas, whose title and tenure is said to have preceded that of the Rajas themselves. The Rajputs of all these noble houses are distinguished by the honourable title of 'Mian'. It is said that the title of mian was conferred on them by a Mughal Emperor for their commendable courage and services rendered to the imperial throne. The Rajputs fall into an upper and a lower class. The higher caste Rajputs are those who owned land, but never cultivated,

while lower caste are those who are called halbaha or the ploughers. However, there is a sea change in the traditional life style of the Rajputs. The Rajputs prefer to join defence forces and other occupations. They are indifferent cultivators, extravagant and indolent by nature.

They speak the dialect of the area which they inhabit, but with the outsiders they speak in Hindustani. Their traditional script was *Tankri* which is now a days known only to handful of persons and they use either 'Persio-Arabic' script or 'Devnagari'.

The members of the community do not have any distinctive mark or dress other than the dress prevalent in the area. The community is non-vegetarian. They take meat of goats, sheep, monal and jungle goat. Their staple diet consists of wheat, makki, rice, pulses of mah, moong, rajmah and vegetables. Alcoholic drinks are used by men, whereas women generally avoid these. Restrictions exist relating the intake of certain food during the period of death in a family. During such an event spices, especially turmeric and asafoetida are not used and mutton is also not taken.

The Rajputs are divided into six status groups, including *Raja, Mian, Rajput* and *Thakur* which include first grade and second grade Ranas and Rathis. 'Mian' literally means *'prince'*, Thakur *'baron'* and Rana 'chief are simple titles denoting status or rank. The status depends basically on the strictness with which certain social rules are observed e.g. Mian should not plough; their women should observe strict purdah, should not practise hypogamy and widow remarriage and accept bride-price and should not smoke except among themselves.

A Thakur may plough and may also take a wife from a Rathi. The Rathis practise widow remarriage and that distinguishes them from the Rajput. They also accept bride price and are in this respect only on the level with the Thakurs of the second grade. Each of these status groups are divided into steps, which are territorial designations to denote from where they hail.

The Rajput claim superiority over all other communities of the region and place itself in the Kshatriya order of the varna system.

Marriage System: The community is endogamous, but village and *'al'* exogamy is practised. Hypergamous unions are permitted and so is junior sororate, but levirate and consanguineous marriages are prohibited. Though monogamy is a practice, but polygamy is also practised by a few well-off families, who sometimes keep two or three wives simultaneously, this signified their status. The prevalent form of marriage is acquiring a partner by negotiation. The residence of the bride is patrilocal.

Divorce as such was not socially approved. Widow remarriage was prohibited but widower remarriage was practised. The Rajput family is patrilineal and is vertically extended. The eldest male member is the head of the family. The property is inherited according to the rule of male equigeniture. Interfamily ties are best observed between various relatives on occasions of

joy and sorrow, when all join together.

BIRTH CUSTOMS: The child's birth especially that of the first child is an event of great rejoicing. *'Athmasa'* rite is observed at the commencement of the eighth month of pregnancy. She must not go near the dead body, nor cross a stream in the evening, for these are considered to bring evil influences on the child. The period of birth pollution is 13 days and is called *'sutak'* or *'chhoot'*. During the period of sutak mother is not allowed to move out of her house. A Brahmin priest prepares the horoscope of child.

The first feeding of cereal, *'Khirpu'* or *'Anaprasana'* is observed in the 6th month after the birth. Naming ceremony is performed on the child's attaining the age of nine months. Tonsure ceremony is observed only for boys between the age of three to five years. The thread ceremony *(Janeu)* for boys only takes place between the fifteenth and sixteenth years.

DEATH CUSTOMS: The dead are cremated and last rites are performed by the eldest male member. The children below the age of five years are either buried or 'jal pravah' (thrown into the deep flowing water) is performed. On the fourth day 'asthi-sanchaya' and the *'chaturdhik shradh'* is performed. On the 10th day heads of all the affinities (close blood relations) are shaved off. On the eleventh day *'Kirya Karam'* is performed. The *'barah'* is performed on the 12th day, whereas *brahma-bhoj* is given on the thirteenth day, when food and alms is given to thirteen Brahmins. Monthly death anniversary *'shradh'* and *'barsi'* ceremonies are also performed. The recurring anniversary *khiabi* and *'chaubarsi'* are also performed.

Occupation: Their primary economic resource was land, as a majority of them were the owners of small principalities and held sole rights over the natural resources of the area whether it be water, forest or land. They did not till the land themselves but got it tilled on *'begar'* or by agricultural labourers. But since independence after land reforms, their large chunks of lands have been reduced substantially. Now most of the individuals, particularly, the younger generation have taken to other professions like service, horticulture, trade, cottage industries, poultry farming and other self-employment schemes.

The Rajputs follow the Sanatana Dharam. They worship the vedic gods like Surya, Agni and Indra and also the trinity Brahma, Vishnu and Mahesh. The worship of goddess Kali, Bhawani or Durga and other forms of Shakti also find place in their religion. Kailu Bir, Gugga and Mahasu are also worshipped. Their sacred centres are Haridwar and Devi Durga shrines in Himachal like Naina Devi, Chamunda Devi, Chintpurni, Jawalaji and Bhima Kali. At Bhima-Kali temple at one time the *narmedh yagya* (human sacrifice) was performed by the ruling Rajput families, but now the practice has been discontinued; instead a goat or sheep is sacrificed to propitiate the deities and spirits. They take part in all fairs and festivals of the area.

A Rajput would accept all types of food from a Brahmin and from their own brethren, but from other Hindu communities they will accept only Pucca

food except from certain communities like Chamar, Chuhra, Barwala etc. from whom they accept only Sidha. All communities can accept all types of food from the Rajputs.

RANGAR

The Rangar or *Ranghar* are generally Muslim Rajputs, though a few Hindu Rangars also exist. According to Col. Tod the word is derived from Rana. Rose (1916:322) says that the term is somewhat contemptuous and is applied in the eastern and south eastern Punjab to any Muhammedan Rajput- at least by the Hindus. If a Hindu Chauhan Rajput turns Muhammedan, he would still be a Chauhan Rajput, but his Hindu Kinsmen would also dub him as Rangar". According to yet another account of dubious authority, "the original issues of the Rajput mothers and Muhammedan fathers were styled *ranghars* and they intermarry".

According to Crooke (1896), "the Bhatti or Jaiswar Rajputs of Bulandshahr (in Uttar Pradesh) claim descent from Raja Dilip, son of Jaswant Rao of Nanamau near Bithur in the Kanpur district. He is said to have two sons named Bhatti and Ranghar. The descendants of the latter were converted at the time of Sultan Qutub-ud-din and Ala-ud-din Khilji, and were called ranghars after their eponymous ancestor".

Further, according to Sir H.M. Elliot, many of the Kankauiya and Naigauiya Ahirs were converted to Islam and are known as Ranghars (Crooke, 1896:228). But one thing is certain that the Rangars were originally Hindu Rajputs, who got converted to Islam as is further testified by Blunt (1931:203) who writes: "The Ranghars were Bhatti Rajputs, converted in the reign of Qutub-ud-din (1206-1210) and Ala-ud din Khilji (1295-1315)". The Ranghar of Himachal Pradesh claim that they emigrated from Haryana and settled in the adjoining parts of Himachal after clearing forest patches.

LANGUAGE: The language spoken by the people amongst themselves is Haryanvi whereas with others it is Hindustani. Their script is *perso-Arabic* while communicating within their community, and Devanagari when communicating with others.

FOOD HABITS: They are non-vegetarians but do not eat beef, buffalo meat and pork. They take the meat of pigeon, rabbit chicken and goat. Due to the high cost of non-vegetarian food, they are switching over to vegetarian food. Their staple diet consists of maize, wheat and rice and pulses of gram and *masur*. Vegetables, roots and tubers are included in their regular diet which are cooked in the mustard oil, *til oil* and *toriya*. Animal fat is also used occasionally. Milk and milk products are consumed by all. Alcoholic drinks from the market are occasionally taken by men. The men and women are very fond of betel, betel nuts, tobacco and also smoke *hukka*. The men smoke cigarettes and bidis.

Special food like *seviyan* and goat meat are cooked on festive occasions, but the cooking of non-vegetarian food is prohibited during the 40 day period

of mourning.

SOCIAL SYSTEM: The community has two broad sections. viz, the Hindu Rangar and the Muslim Rangar, on the basis of religion. Each of the two divisions are further sub-divided into a number of exogamous gotras, which indicate that the Muslim Rangars were Hindu Rajputs once. Though the Muslim Rangars would recall only four gotras viz., *Chauhan, Tomar, Pundir* and *Tauni*, they think of many more. These gotras denote their descent and have no social hierarchy. Among the Muslims they consider their superiority over other neighbouring communities and rank in the order. *Rangar, Rawat, Teli, Julaha Raeen, Bharai, Banjara* and *Pinja*, and this is acknowledged by other Muslims too. Though aware of the varna system, they do not place themselves in it. Their Hindu brethren, however, place themselves along with the Kshatriyas. As a result of the change of their religion they have dropped the surname 'Singh', but prefer to use Chaudhary as a prefix to their names.

The Rangars are endogamous at the community and religious levels. Exogamy is practised by the Hindu Rangars at the *gotra* level, but among the Muslims only village exogamy is observed. Preference is given to parallel and cross-cousins. Junior sororate and junior and senior levirate are also practised. Earlier child marriages were performed at the age of eight to ten years, but the return of the bride to the groom's place was deferred till the girl came of age. Presently, abult marriages are performed and the *muklawa* is symbolically performed at the time of marriage.

MARRIAGE SYSTEM: The most prevalent form of marriage is monogamy but if the first wife is unable to give an heir to the family, a second marriage is resorted to with the consent of the first wife. Two real sisters cannot be married simultaneously, but can be married after the death of the first wife. Marriage is performed by negotiation and is called *nikah*. Mehar of Rs. 32.25 originally and a silver coin is fixed by their *Anjuman*. Which has to be formally accepted by the bride at the time of *nikah* and paid on demand or on the annulment of marriage. Dowry in kind is also given by the bride's parents. The residence after marriage is *patrilocal*.

DIVORCE: Talaq takes place by uttering the word thrice in the presence of two witnesses, thereafter it is documented. The common grounds for divorce are adultery or maladjustment. In the event of divorce the *mehar* amount is to be prepaid and the return of the dowry depends on the merit of the case. Only the husband has right to divorce. The children are also the liability of the husband, but in case of infants, they are allowed to accompany the mother, who is compensated for the upbringing of the child but has to return the child to his/ her father when he/she grows up.

Widow, widower and divorcce remarriages are permissible and are solemnized in the same manner as regular marriages. The widow and divorcee wife can, however, remarry only after the expiry of *iddat*.

FAMILY SYSTEM: The Rangar family is of the vertically extended type

with all the male relative of the father's side living under the same roof and sharing the same hearth. Now with the diversification of occupation and the people moving out of the their village, there is an increase in nuclear families. The interpersonal relations within the family are that of love and respect for the elders and love for the younger. The eldest male member of the family is the head and is obeyed and held in veneration. Paternal and filial affection and due regard as per status is, the basis of mutual relationship. Avoidance is observed between the wife and the husband's elder relatives for the initial one year, after which it is not observed. Joking relationship exists between husband and wife's younger relatives. The husband and wife address each other teknonymically.

The property is inherited by the sons. In the event of multiplicity of wives, the property is divided first among wives and then their respective share is equally divided among their sons. The property, however, remains undivided in the lifetime of the wife who has usufructuary rights. In the event of no son, some families prefer to transfer the property in their daughter's name, whereas in some cases it passes on to the collaterals. The succession is in the male line. The interfamily linkages are best seen at the time of joy and sorrow within the family when they come to help each other.

STATUS OF WOMEN: The economic status of a Rangar woman is equal to that of a man, as she shares the agricultural activities. Some also work as a gricultural labourers in others' fields to supplement the family income. They also carry out all the household activities, right from bringing fuel and fodder to cooking food and looking after the young ones besides scores of other household chores. However, their social status is lower than that of the men, and they do not enjoy the same freedom as males. Only the man has a right to divorce. Similarly in case of a widow or divorcee, women have to observe a three month thirteen day period of *iddat* before she can remarry. The women also do not have any right to the inheritance of property but a widow only has a usufructuary rights. Restriction on the movement also exist during the period of *iddat.*

The political and religious status of women is comparatively low than that of the men. Though a woman has the right to perform all family rituals and observe festivals at home; but she has no right to visit a mosque or a religious congregation. In the political field she has only the right to exercise her franchise but not to contest the elections. She also cannot take part in the Anjuman affairs.

BIRTH CUSTOMS: Post-natal restrictions and pollution are observed. A purificatory bath is given to the child and mother on the sixth tenth,twentieth and fortieth day. On the birth of the child a maulvi whispers *azan* in the child's ear. The Kid is named on the *aqiqa* which is performed on the sixth day. At this time two goats are sacrificed and the child's head is shaved off. The maternal relatives have an important role to play as they bring clothes, cash and milk on the occasion, *Sunnat* is performed before the age of ten years by a

Muslim Nai. Before the ceremony the child is taken to the mosque and the tomb. In recognition of his services the Nai is given a *chadar* or a blanket and cash ranging between Rs. 20-30. This is an elaborate ceremony and is celebrated on the same scale as marriage.

For *nikah* a fixed amount of mehar is agreed upon by the bride in the presence of a *maulvi* and two *gawahs* (witness) after which the *nikahnama* is signed and copy of it is given to the girl's parents, boy and the maulvi. More often, the *nikah* is performed at the bride's residence or at the mosque. Nikah is preceded by a series of rituals from betrothal to *mehndi.*

DEATH CUSTOMS: The dead are buried and the pollution lasts up to the third day of death. On this day sayings from the holy scripture are recited by the maulvi and 15Kg of black gram and sweets are distributed among the funeral processionists, barkuninde (grave digger) and the faqir who bathes the corpse. Daswa and Chaliswan rites are also performed when fateha are recited at the grave of the deceased and also on each death annivarsary.

OCCUPATION: The traditional occupation of the community has been agriculture and majority of them are landowning families. They continue this till date. A few families have also taken to animal husbandry. Those who have less land have taken to sharecropping. The landless families work as agricultural labourers or other kinds of labour. The educated among them have taken to teaching, medical profession, military and paramilitary forces and other white-collar jobs in Government and private organizations.

The community is dependent on the local regulated daily market. In the village, barter also forms a medium of exchange with the vendors and local shopkeepers at times. Children below the age of 15 render a helping hand in agricultural activities in their free hours. They also work as agricultural labourers and earn cash wages. A substantial change in their economic activity has been seen since independence. Due to fragmentation of landholdings, people have taken to other occupations, so what was their primary source of livelihood has stepped down to the secondary positon.

COMMUNITY COUNCIL: The community has an Anjuman for the prevention of any infringement traditional norms. This is adjudicated by the elders of the communnity who are elected by a voice vote. The cases that come up before the Anjuman are related to adultery, divorce, maladjustment or disrespect of traditional norms. The offender is penalized in cash or kind. The fines thus realised are utilised for defraying the expenditure of the Anjuman, maintenance and maintaining of mosque or religious institutions. Along with the Anjuman, the statutory council also exists viz, the Gram Panchayats, which look after the planning and development of welfare activities and maintenance of law and order respectively.

Most of the Rangars belong to the sunni sect. They venerate their *Pirs like Sheikh, Mais,* and *Sabir Shah* for invoking their blessings and for fulfilment of wishes. They also have faith in *Khera,* the village deity who is propitiated for

the welfare of the village. They also pray to the *Bure Shah* and *Marn Sidh* for fulfilment of their wish and Lakhdata and Salmat Ali for the welfare of their cattle. Their major sacred centres are the Sindaura, Kaliar and Ajmer. Their sacred specialists are from other communities who officiate at all life-cycle rituals.

FAIRS AND FESTIVALS: The major fairs are *urs* at the tomb of their revered Pir at Sindaura and Kaliar in Haryana. Their festivals are *Id, Bakrid, Shaberat* and *Sasaid.* All these fairs and festivals have socioreligious significance and all take part in them with great zeal and fervour. Though a change of religion has occurred in the community no pre-change practices survive among them.

STATUS OF WOMEN: The Ranghar women are well versed in the art of painting. They make floral and geometric patterns with mehndi on the inside and outside of palm as well as on the upper part of the feet. This is a must for the bride at the time of *nikah* and is also applied by other young girls. The bride and the young ladies of the family also anoint their feet with *alta* (red colour). Besides, they are also skilled in cloth embroidery which is done only for domestic purposes. The women of the community also sing and dance within the four walls of the house on social occasions.

The community has free exchange of all types of food with Muslims, irrespective of occupation. From the Chuhra and Chamar, they accept sidha food. The Muslims can eat in a Hindu house but not in the same receptacles. The Hindu accept pucca food if cooked by a Brahman or a Rajput oustside the house. Ritual kinship can be established with a person of other Muslim community, who is expected to carry out all rights and obligations as are expected of a real kin. The traditional patron-client relationship exists with serving communities like the Muslim Nai, Muslim Lohar, Muslim Badhi, maulvi and Faqir, who receive a fixed quantity of grains at harvest. They also receive gifts in cash and kinds from their clients on festive and social events.

The people who have meagre landholdings have entered into economic relations with other landlords as share-croppers or as cultivator-labourer. Others who have entered into business, teachings and other white-collar professions, and have left the villages, have witnessed loosening in the rigidity of traditional commensal ties with other communities.

The attitude of the community towards the various development programmes on the whole has been favourable. Education and literacy do not find favour with girls as they are not sent to regular schools other than religious institutions, but with boys they are favourable as they are sent for college and higher education. The family welfare programme finds favour with younger generations. They use modern method of contraception and prefer to have at least three children. They avail themselves of the medical facilities provided by the Government but they also use their homemade remedies simultaneously.

The Ranghars have been benefited by the Government employment scheme under Integrated Rural Development Programme, and have also availed themselves of the loan facilities under the Educated Employment Scheme and set up shops. Drinking water is available through wells and tubewells. Electricity is available and so are media and communication facilities. The villages are connected by metalled roads public transport facilities and people avail themselves of the mass media facilities like radio, television and cinema, which are shown to them through extension agencies. Firewood is the main fuel though LPG and kerosene are also used. Irrigation facilities in some areas are available through *sinchai pariyojna,* and people use both organic, inorganic manure and insecticides. Mid-day meal is availed of by the school-going children and immunization and nutrition are also available to the expectant and Nursing mothers and also to the infants. Rangars are the part of that Great Himachali traditions and culture, to which other swarna communities are. Their speed of development is co-equal to all rising sections of the society.

RATHI

The word *'Rathi'* is derived from the Sanskrit word *'rashtra'* but according to the people, it is derived from *'Rathor'* as they are believed to have fled from 'Rajputana' during the time of Aurangzeb. They are mainly an agricultural class and are distributed throughout the Chamba, Shimla, Sirmaur and Kangra.

LANGUAGE: Their traditional script is known as *'Tankri'* but their children can read and write *Devnagari script.* The Rathi is treated as Rajput, but in the Bharmaur valley of Chamba they are included among scheduled tribes.

FOOD HABITS: The Rathis are non-vegetarian. They take meat, fish and egg. Their staple food is maize, wheat and rice. They consume all types of vegetables and pulses. Men and women enjoy *hukka.* While the old people confine themselves to smoking tobacco, the younger generation is fond of bidi and cigarettes. Alcoholic drinks are very common among Rathis.

The Rathis have numerous gotras which are non-hierarchical. Though Rathis claim themselves to be Rajputs but the other neighbouring communities do not give them full Rajput status. Other Rajputs do not give their daughters to the Rathis but can accept their daughters as brides. This gives them an opportunity of status mobility. There is a popular saying that *'Chaauthi pirhi Rathin Ki Rani bani jai'.* In the fourth generation a Rathi woman becomes a rani (Rajputs). In the varna order, Rathis put themselves in second position to the Kshatriya.

MARRIAGE SYSTEM: The Rathis are an endogamous group. Gotra exogamy regulates their marriage alliances. In exceptional circumstances polygamy is allowed. Relatives of both sides plan an important role in negotiating marriage alliance. When both parties have agreed to the marriage, an auspicious day is fixed for betrothal. Bride price and dowry system does not exist. The family in which divorce occurs is socially looked down upon. Widow

remarriage used to be practised earlier and this practice separates them from the other Rajputs. Marriage by negotiation and marriage by batta-satta are accepted by the Rathis. After negotiation, an engagement ceremony is held at the girl's parents house. *Tel-batna* ceremony is held on both the sides. All marriage rituals take place at bride's house. The bride and the groom go around the sacred fire seven times. For the consummate of marriage they perform *'madhu chandrima'* at the groom's residence.

BIRTH CUSTOMS: A pregnant woman is not allowed to go near the cremation ground and she is not supposed to carry heavy loads. Delivery takes place in a room on the ground floor and is helped by an elderly woman who is well versed in such work. There is celebration all around when first son is born. *Sutak* or pollution period is observed for five days in case of boy, and three days in case of girl. The mother and the women who help in the delivery are not allowed to touch food prepared for others. For purification they use cow dung and urine and sprinkle it over the articles which are not washable.

DEATH CUSTOMS: Children below five years of age and persons dying of leprosy and small pox are buried, while others are cremated. Relatives carry the *'astu'* (ashes) to Haridwar, for immersion in the Ganges. The mourners sleep on the floor. The *'dasapindi'* is held on the tenth day after the death. On the thirteenth day called *'sog'*, the deceased's relations, on the wife's side come to the house. A goat is killed and a feast is given to the relatives and friends, which marks the end of pollution. Pinds are offered in the memory of deceased after three months, six months, nine months and after a year and then after four years.

FAMILY SYSTEM: Most of the Rathi families are nuclear. There are a few joint families, which are both vertically and horizontally extended. The interpersonal relations are cordial. To the Rathi the daughters are other's wealth and not entitled to inherit the father's property. However, the life of the Rathis is not strong without the active cooperation of the women. Women do all types of work related to farming except ploughing. The Rathis earn their livelihood by agriculture and by rearing sheep and goats. The men plough their fields and the women perform hoeing, weeding, harvesting and thrashing. The fields are scattered and terrace cultivation is common.

The Rathis, if they face any dispute, settle it with the help of some old relatives and friends amicably. The Gram Panchayat exists in the village. The villagers take part in polling for electing pradhan and uppradhan. They believe in god and goddesses of Hindu pantheon and celebrate all fairs and festivals of the area.

The high caste Hindus, other than Brahmins and Rajputs are: *Khatris* (Banjahi, Malhotra, Handa, Saini, Kapoor etc). *Kaisthas, Mahajans, Bohras, Soods, Karars* etc. who migrated to the hills during the Muslim invasion of North India. These are mercantile classes. Physically, they hold the whole commerce of Himachal Pradesh in their hands. Numerically, the most important group among these classes is that of the Khatris. Khatris are mostly

concentrated in Mandi, Chamba and Kangra.

MAHAJAN

The Mahajan literally means *"the great folk"* are also known as *Shah* or *Shahukar*, because of their involvement in the money lending practices. Three main castes from the Mahajan Community are *Baniya, Kayastha* and *Khatri*. Among the Baniya it is the Bohra group and not the Aggarwal which comes in the folk of Mahajan community in Kangra. The Bohras and the Kayasthas or Kayath were collectively known as *'Karar'* or *'Kirar'* and the same is also used as a synonym for the community by the outsiders. Locally 'Karar' stands for an "unbendable person' as is also noted from a popular saying *'the karar always keeps his leg up'*. But this name is not respectable among the Mahajans. Many persons do use Mahajan as suffixed surname. Mahajans in Himachal Pradesh are mainly concentrated in Kangra, Hamirpur, Bilaspur, Chamba and urban centres like Mandi, Kullu, Solan and Shimla. The community is mainly confined to the towns and is engaged in business activities. They are one of the prosperous communities of the state.

LANGUAGE: They speak local dialects of the Western Pahari, viz., Kangri and Bilaspuri and write in Devnagari script among themselves or with their neighbours. With outsiders they may also speak in Hindi, Punjabi and English. Old people know Urdu, which was their official language for maintaining credit accounts of the people.

DRESS: In the past men used to wear a *kurta, dhoti* and a *safa (headgear)*. Now men wear shirt and trousers and the women wear kurti and *salwar* along with a Punjabi *chunni/dupatta*.

FOOD HABITS: The staple food of the Mahajan is wheat, maize and rice. They share food and food habits of the region. Quite a few of them are non-vegetarian and also consume liquor purchased from the market. But many of them are Arya Samajis and so abstain from taking non-vegetarian food and liquor. A few of them are pure vegetarians and may even avoid onion and garlic. Various types of pulses are consumed, viz., urad, moong, kulthi, masur, peas, gram and beans along with different seasonal vegetables. Festive foods are kheer, halwa, seviyan, babroo, bhalle, ankli etc. Maize roti and sag is also popular during winter. Food taboos are observed on death occasions. Male members smoke cigarette, bidi and loose tobacco in an indigenous pipe called *hukka* or *koli*.

FAMILY SYSTEM: The family pattern is predominantly nuclear at present and the married sons, when running their separate enterprises may establish separate households. Among the Mahajans certain sections viz., Gupta and Bohra (Baniya), Diwan (Khatri) and Kayastha are regarded somewhat socially superior, may be because of their richness. Otherwise there is no clear cut social hierarchy. The community is further divided into many sections viz., Kathyale, Drabre, Dhankan, Suan, Phally, Malwan, Mehta, Chhapre, Puwari, Guleriye etc. who are basically of totemistic origins. They also have few gotra divisions, two of which known to the informants are, Kashyap and

Wahil gotra. Mahajans consider Sood community inferior to them even though at times the latter excel in business enterprises.

MARRIAGE SYSTEM: The Mahajans are not strictly endogamous. The Baniya group marries in itself, so do the Kayastha and the Khatri. But sometimes they may intermarry and also marry outside the community with the Soods and with the other Khatris not falling in the Mahajan fold.

The Pre-marriage rituals are *sagai, tika* and *thaka.* The marriage rituals are observed as per Sanatana Dharam or Arya Samaj rituals. The boy and girl circumambulate the sacred fire and the parents of the bride perform *'Kanyadan'.* The parents of the bride give feast to the marriage party. At the groom's place, the first ritual is *'andrera'* (entry into the house). The other main ritual is *pipal puja.* The marriage ends with *dham* (recreation) given by bridegroom's parents. The *'Muklawa'* ceremony occurs on the following day.

Marriages take place through negotiation. Neither exchange marriages nor bride price exists among Mahajans. But dowry is quite prevalent and it is given in cash, kind and in the form of gold and silver ornaments. Monogamy is a common practice, though the man may marry again in case the first wife is unable to produce any or a male child. The prominent marriage symbol is *sindur* which may be substituted in routine by a bindi, a nose and ear ornaments of gold. The bride lives patrilocal.

Widow remarriage usually does not occur, but is allowed socially in case of young widows. Usually junior levirate is not practised in such cases, but is not ruled out. A widower may remarry a junior sororate or any other woman. Divorce is socially disapproved.

Older women observe avoidance relationship, but with women's education this is disappearing. Avoidance may be seen between *nuh/lari* (daughter-in-law) and the *saurah* (father-in-law) and *jeth* (brother-in-law). The rule of male equigeniture is followed for inheriting paternal property and the eldest son succeeds the father.

BIRTH CEREMONY: Pre-delivery rituals are ignored but postnatal and prenatal, restrictions, are observed. Birth pollution is called *'sutak'* which is observed for 16 days and purification occurs by a *'guntrala'* ceremony. Community feast is arranged on this occasion and ladies sing songs. 'Namkaran' (naming ceremony) takes place only after consultation with Brahmin. Some people also observe *annaprashan* ceremony, but many ignore it. 'Mundan' (hair cutting) is the important ritual during childhood performed by mama (maternal uncle) of the child. *'Janeu'* (sacred thread investiture ceremony) among boys and *'Karan bedhan'* (ear piercing) among girls are ceremonies, observed at the time of marriage.

DEATH CUSTOMS: The dead are cremated and the ashes are collected on the same day or third day. The bones and ashes are immersed in the Ganges at Haridwar or in Beas river. The *'patak'* lasts for 13 days, when the *'Kirya'* is performed by the Acharaj and ancestor worship is observed. Dan and food is

given to the Brahmin and purification havan is performed by the family priest. Annual death rite, barkhi is preformed by a Mahka, who seeks the alms. Fourth annual chabarkhi, death rite is also observed to commemorate the dead.

RELIGION: The Mahajans are Hindus and worship Hindu pantheon gods and goddesses along with various family/clan, village/local and regional deities. The *'jathere'* (ancestors or men of reverence from the lineage) are worshipped as family deities on birth, marriage and other festive occasions. Baba Balak Nath is a family, clan as well as local/village and regional deity. Lakhdata, Gugga and Nahar Singh are also worshipped. Various festivals celebrated by the community are Lohri, Baishakhi, Chirnu, Rakhi, Sair, Ramnavami, Nag Panchami, Janmashtami, Dushehra, Diwali etc.

OCCUPATION: The Mahajans are essentially a nonagricultural community. They thrive mainly on business entrepreneurship and money lending. But not many persons are in government jobs. Labour is lacking in the community. The traditional *'jajmani'* (Patron-client) relationship is retained to some extent with Brahmin, priests and barbers. Modern intercommunity linkages exist in terms of persons in business entrepreneurship, in teaching, medical and engineering professions, as advocates and in defence services.

Like other communities in the region, this community is also passing through a period of change. (Traditional values, mores and rituals are making ways to the modern systems.)

SOOD

Sood constitute an important group of the traditional traders and shop keepers like the Bania, Khatri and Mahajan. They are also called a community of traders and clerks. The name Sood or Sud is derived from the Punjabi word Sood or Sud meaning *'interest acquired on the principal amount by the money lenders.'* There is reference to a legend in some books, according to which a person took a debt from a Bania but was unable to return the interest on it. In lieu of interest he offered his daughter to the Bania. Such offering was known as Sood-those that came by way of interest. 'Karar' is also used as synonym for Sood, which means 'hard people' who would not spare interest. The more respectable title used for them are Lala, Shah and Babu.

In Punjab two broad groups of Sood are *'Uchandia'* (Sood of the hills) and *'Newandia'* (Sood of the plains) almost equivalent to Kihara or Dasa Bania and the Gola/Daghla/Chichar or Gata Bania. In Himachal Pradesh also there are two broad groups known as the *'Palmu Sood'* and the *'Jaswal Sood'*. Their main concentration is in district Kangra followed by Hamirpur. Una, Bilaspur, Shimla, Chamba, Mandi, Kullu, Sirmaur and Solan districts. According to Rose (1914) the Soods have 52 gotras, including Augarh, Baddhu and Baggha. But they are not aware of all such gotras and recall some like *Wahi, God, Bhagra, Patoee, Kodel, Kalander, Chimre, Butel, Bante, Chab, Takarpy, Bagle, Mahdudiye, Parkhoee, Maggwaloh and Gupta.*

LANGUAGE: They speak regional dialects of Pahari or Himachali e.g.

Kangri, Bilaspuri etc. and use Devnagari script. In the past their official language for trade was Urdu with Tankri script, but now they use Hindi frequently.

FOOD HABITS: Their staple food is wheat, rice and maize along with different type of pulses like urad, moong, arhar, moth, kulthi, chhole (gram) and green vegetables. Soods are occasionally non-vegetarian, some affluent families consume meat, fish and eggs along with liquor. Their dietary habits are changing from non-vegetarian to vegetarian food due to religious/sectarian influence of Arya Samaj and Radhaswami mission. Milk products are their favourite. Their festival foods are *halwa* and *kheer, dahi* and *bhalle, ankli* (of rice flour), *seviyan* etc. Non-vegetarian items are strictly prohibited on birth, death, fasts and religious occasions.

DRESS: In the olden days men used to wear a white *kurta*, a *chooridar pyjama* and a *safa*. Women dress is Kurta and Salwar with dupatta/chunni. They used to wear a chak on head, *har* or *Kantha, bali, besar,* (nath) *tilli, bali, pajeb* and *gajra/kara* as ornaments. These ornaments were made of both gold and silver.

MARRIAGE SYSTEM: The gotras are used to regulate exogamous marriage and many also use them as surnames. In varna order they place themselves in the middle, in the Vaishya varna. The social position of the community is below Bania and Mahajan though their riches sometimes surpass these communities. The Soods are endogamous, though there are spordic cases of marriage with the Mahajan, Khatri etc. In the past the girls were married at prepuberty, but now normally 20 years is the minimum marriageable age. Marriage normally takes place through negotiation and occasionally through exchange of sisters called *batta satta,* when suitable mates are available in two families.

Monogamy is in practice and only in rare cases of childlessness, can a man go for second wife with the consent of first wife. Marriage symbols are sindur, glass bangles, bindi on forehead, ear and nose ornaments.

Bride price is not taken and 'Kanyadan' is performed. Sagai, thakha and ring wearing are the betrothal ceremonies. The usual vedic rituals are performed by a Brahmin priest at the Bride's place like *'ved'* and *'agni' phere* when the bride and groom circumambulate the sacred fire. The bride's parents perform Kanyadaan and give a feast. Muklawa occurs on the next day and marriage is consummated. Dowry is given in both cash and kind and sometimes also demanded. Divorce is not socially approved, but some cases here there have also been reported. Widow and divorcee remarriage are allowed. Junior sororate may occur with the consent of the girl.

BIRTH CUSTOMS: Expectant mother is given proper attention. Birth pollution called Sutak is maintained for 13 days. Sudhi (purification) is observed by taking *punjap* that includes Ganges water and cow's urine. Naming *(Nam Karan)* ceremony is performed with the consent of the Brahmin priest. *Khirpu*

(first cereal feeding ceremony) is observed in the sixth month and feast is offered to children. *Mundane/ Jamalu* ceremony is observed in an odd year; and is performed by *mama* or *nana/nani* of the boy. The hair is offered to clan or *Kuldevi*, '*Kaan Chhedan*' (ear piercing) ceremony is observed for young girls on Gauntri day following Lohri festival and sweets are distributed. The *Janeu* ceremony (sacred thread investiture ceremony) occurs at the time of marriage.

DEATH RITUALS: The dead are cremated and their ashes are immersed in the Ganges at Haridwar and *pind dan* is made to a *panda.* Death pollution, called *Patak* is observed for 16 days. An Acharaj officiates to perform ancestral worship and seeks offerings. The Arya Samajis usually finish all death rituals with the *uthala* (ritual marking end of patak) ceremony within a week.

FAMILY SYSTEM: The vertically extended families are not giving way to nuclear families. An avoidance relationship of *bahuti* (daughter-in-law) exists with her *saurah* (father-in-law), *jeth* and *nandoi.* Property is inherited by all sons equally, but sometimes the elder brother gets a little more share called *jathunda* (rules of inheritance in which eldest brother gets a little bit more). In rural society, Sood women have role in agriculture, animal husbandry and fetching portable water. Now they have started taking up government jobs and also taking part in active politics.

Hindus follow Sanatana, Arya Samaj and Radhaswami sects, they also worship family or clan deities like *jathore* (ancestors) for whom a space is allotted in the courtyard. Bajreshwari Devi, Darshmata etc. are also worshiped as *Kul Devi,* besides Ashapuri, Baba Balak Nath, Chamunda, Garhi Wali Mata, Balakrupi, Chintpurni, Jawalamukhi, Gugga etc. Lakhdata is propitiated as '*Jakh*' which safeguards their milking buffaloes.

Sood celebrate various Hindu festivals like Lohri, Baishakhi, Holi, Sair, Chirnu, Dushera, Diwali, Shivratri, Nag Panchami, Krishan Janmashtami, Rakhi etc. Their main fairs are Bhikh Shah, Lidwar, Dari, Halir and Dushehra etc. They share Kangri or Pahari folk songs, tales, music and dances. Their community council called '*Sood Sabha*' plays an important role in resolving socio/economic problems.

OCCUPATION: The Soods are essentially mercantile but some people possess landholding for horticulture and agricultural purposes. Some also have tea estates as individual properties. Their mercantile activities are ranging from shopkeeping to industries. Soods are dynamic, They have responded to the modern developmental programmes.

The majority of the population of the State is Hindus, but Buddhists, Jains, Sikhs, Muslims and Christians also live with respect here. Himachal Pradesh is the best example of mutual cooperation, religious tolerance, cultural harmony and presentation of human values. The Hindus, who constitute nearly 95 percent of the population are very accommodating, cooperative and tolerant towards other communities. The people of all groups enjoy perfect-freedom to pursue their own way of life, customs, conventions and beliefs here.

In Himachal Pradesh, nearly 90 percent (2001 census) of the population lives in villages. Except for a few towns, there is hardly any urban life. The people live in the villages consisting of a few hamlets doted over the fields. The villages are found wherever an area of arable-land exists, sufficient to support a few families. Each village stands in the midst of its own area of cultivation.

In the hills, the concepts of home, village, family, and community are different from those in the plains. Here the home is a small dwelling place of one or two rooms where man and animal coexist; a village, a couple of hamlets on the hillside with small terraced fields around; a family is a well-knit unit working without division of labour. Villages have a picturesque setting. They are situated in valleys, on terraces, or on spur-tops, at sites free from high winds or landslips and near a water source. Other considerations are hill routes and religious centres. The houses are generally square or rectangular in shape. The favourite aspects are towards the East or West, facing the rising or setting sun, but this feature is often disregarded.

The houses are built to provide shelter to the peasant, his family, animals, pets and for storing grains and agricultural implements. Houses are generally built with local material. Now in the rural area also houses are being built as per the modern requirements, such wide open Kitchen, latrine/ toilets, use of cement and hard bricks, drawing room, guest room etc. Local material has been replaced by marble tiles, bricks etc. brought from far off areas.

In the sphere of social relations, important features are, joint family system and strong village affinities. These people are a close knit community and are ever willing to cooperate with their fellow villagers and share their problems. Most people earn their living through farming. Mostly, there are terraced cultivable fields in the altitudinal zone. The farmers love taking their cattle out into the jungle for grazing and singing there merrily to the music of a flute. The villagers attach a great importance to brotherhood. Most jobs are done on a cooperative level in the village and so they cost very little or nothing. The labourers are feasted on the completion of the job. The people of all groups are highly caste-conscious. When arranging wedding-matches, the caste and '*Gotra*' is given importance.

The people of Himachal love colour. Their dress patterns follow the local climate. Their caps also indicate the region they come from. The people of all groups are very fond of ornaments. Their food habits are simple and changing from region to region. A traditional meal consists of boiled rice, roti, curried dal, butter, milk and vegetables. In the hills, roti made of barely or corn is popular. The Kangra people eat more rice in their diet.

The people are deeply religious and God fearing, but their religious practices are different from area to area and sects to sects, which has already been discussed in this chapter . In Himachal Pradesh there are six important religious communities; *the Hindus, the Muslim, the Christians, the Sikhs and the Jains.* In the percentage share first position is occupied by Hindus, second Muslims (concentrated in Chamba, Kangra and Sirmaur Districts), third by

Sikhs (concentrated in Kangra, Shimla, Mandi and Sirmaur), fourth the Buddhists (concentrated in Lahaul-Spiti, Kinnaur and Kullu districts, fifth and sixth position is occupied by Christians and Jains respectively, scattered all over the state. The state is dotted all over with temples belonging to various Hindu religious sects, mosques and Gurudwaras.

Though many Hindus of the region worship Rama and Krishna with great reverence, their *presiding deity is Shiva.* The Kailash peak is regarded to be the adobe of Lord Shiva. To the children of the mountains, the '*Himalayas are the gods*'. Besides these well known Hindu deities, the people worship the godlings or the village deities, the *Deotas, the Rishis, the Munis, the Siddhas, the Pandavas, the hilltops, the trees, the Jogins or wood fairies, the Kali, the Shakti, the Nagas* and even a host of devils and deities of the aborigines.

The village gods are carried in planquins, on a number of occasions, to places of religious interest or village fairs. The water courses, the sprouting seeds, the ripening corn ear are all incharge of separate spirits who are duly propitiated. Animal sacrifice is a universal practice performed at weddings, funerals, festivals, harvest time, or on the beginning of the ploughing or thanks giving.

The people perform the rituals associated with the *dev-sanskar* (people who have passed away) with care, otherwise they believe that the spirits of the deceased will not rest in peace and could haunt and harm them. The village god is supposed to watch over the destiny of the village. Whenever in trouble, the people go to the deities to seek their guidance and help. The Muslims in the villages follow Pir Lakh Data and are called '*Shaikhs*'. They also pray and light earthen lamps at the shrines of other saints.

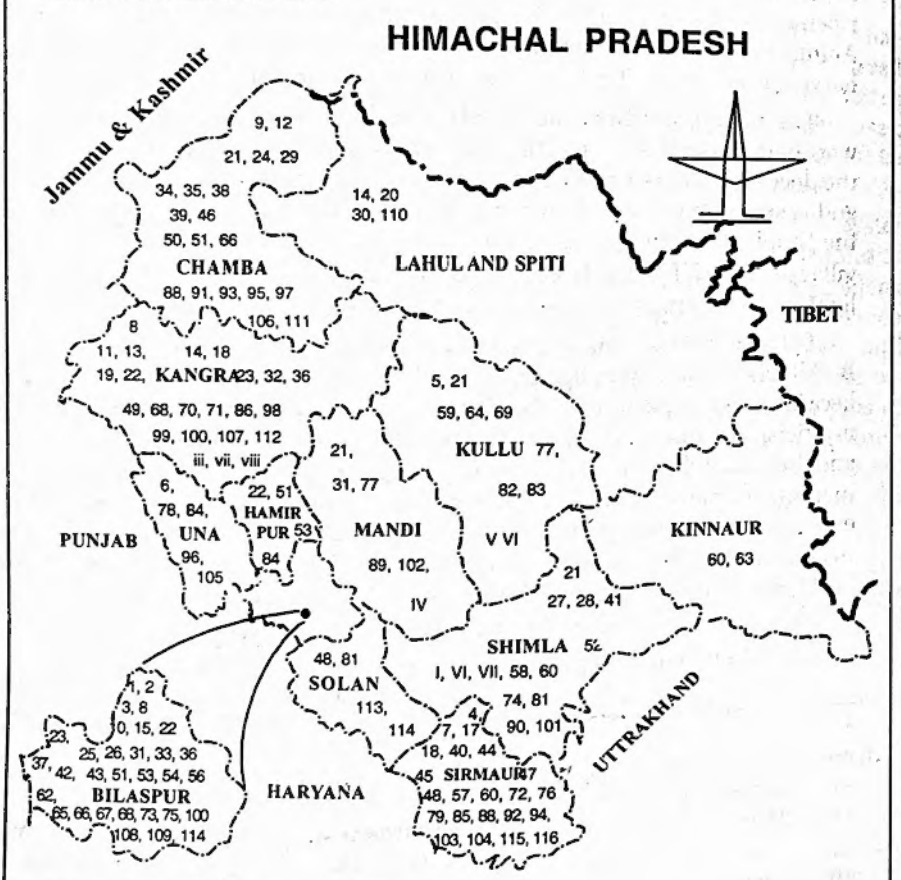
Lamaistic Buddhism is practised in the trans-Himalayan areas. Most of the Buddhists of the region belong to the third school of Buddhism, Vajrayana that became most important in the Himalayas. Lamaistic Buddhism assimilates the mysticism of the Vajrayana with the magic and devil-worship of the 'Tantras' and the cult of the 'Shakti', 'Tara'. The Lama (priest) guides the people in spiritual matters, foretells events, determines lucky and unlucky days, practises medicine, exercises evil spirits, performmagic and regulates the destiny of the living and the dead. The Christians are adherents of the Church of England, the Church of St. Michael, the Archangel, the Church of St. Xavier, the Union Church etc. The Sikhs have their own Gurudwaras, where they go and perform *aradas* (prayer).

Below, we are giving a list of the communities found in Himachal Pradesh.

1. Abdal	2. Acharaj	3. Ard Popo
4. Atishbaz	5. Badhai	6. Bairagi
7. Bangali	8. Banjara	9. Bansi
10. Bard	11. Battarha	12. Batwal
13. Bazigar	14. Beda (Bodh)	15. Bharai
16. Bharare	17. Bhat	18. Bhisti
19. Bhojki	20. Bodh	21. Brahmin

22. Bujru
23. Chamar
24. Chanal
25. Chandel Rajput
26. Chhimba/Dhobi
27. Chinese
28. Christian
29. Chuhra/Balmiki
30. Dagi
31. Dagoli
32. Darain
33. Daule
34. Dhogri
35. Dosali
36. Dumna/Bhanjr
37. Faqir
38. Gaddi Brahmin
39. Gaddi Rajput
40. Gaderiya
41. Gaur Brahmin
42. Ghai
43. Ghirath
44. Gurkha
45. Gosain
46. Gujarati Brahmin
47. Gujjar (Hindu)
48. Gujjar (Muslim)
49. Hadi
50. Hali
51. Hesi
52. Jain
53. Jat
54. Jheewar
55. Jogi
56. Julaha
57. Kanghigir
58. Kayastha
59. Khampa
60. Khasa

Location of Communities



Source: People of India Volume XXIV

61. Khatik	62. Khatri	63. Kinnaura
64. Koli	65. Kumhar	66. Labana
67. Lohar	68. Mahajan	69. Malaneese
70. Masku	71. Megh	72. Mehra
73. Mirasi	74. Nagalu	75. Nai
76. Nalband	77. Nar	78. Nichar
79. Noongar	80. Od	81. Pajiara
82. Pangwal Brahmin	83. Pangwal Rajput	84. Pathan
85. Penja	86. Pharera	87. Punjabi
88. Punjabi Refugee	89. Raeen	90. Rajput
91. Rana	92. Rangar	93. Rathi
94. Rawat	95. Rihara	96. Saini
97. Sanhai	98. Sansi	99. Sansoi
100. Sarehde	101. Sayyad	102. Seok
103. Sheikh	104. Sikh	105. Sikligar
106. Sipi	107. Sood	108. Sunar
109. Sunhak	110. Swangla	111. Teli
112. Thathiar	113. Thavi	114. Thuana
115. Toori	116. Vaish-Aggrawal	
(i) Beda (Hindu)	(ii) Gara	(iii) Kanghera
(iv) Keer	(v) Mahant	(vi) Mawi
(vii) Nagvanshi	(viii) Nath	

DEMOGRAPHIC PROFILE 2001 CENSUS

The population of the state increased from 9,83,367 in 1951 to 13,51,144 in 1961; 34,60,434 in 1971, to 42,80,815 in 1981, and 51,70,877 in 1991. The urban population continued to show upward trend from 6.99% in 1971 to 8.69%in 1991 when there was no change in the total area of the state. The decade from 1981 to 1991 showed increase of 1.08% in the urban population. The decadal increase was less than the national decadal growth in population. The decadal growth of the country has been 24.80% (1961-71), 24.66% (1971-81) and 23.50% (1981-91). The population of the state has been 0.31 of the population of India in 1961; 0.63% in 1971; 0.64% in 1981 and 0.61% in 1991.

Density of population per square km was 51 persons in 1961. It was 62 in 1971 (58 rural and 1554 urban) and 77 in 1981 (71 rural and 1537 urban). It increased to 93 in 1991 (58 rural and 1665 urban). On the basis of 1991 census final results, Himachal Pradesh stood at 51,70,877 population, out of that 26,17, 467 were males which constitute 50.62 percent, and 25,53,410 were females that constitute 49.38 percent. The population of Himachal Pradesh accounted for 0.61 percent of the total population of the country. During the decade 1981-91, the population of Himachal Pradesh registered an increase of 8,90,059 persons Thus, yielding a growth rate of 20.79 percent against 23.71 percent registered during the preceding decade 1971-81.

The district-wise population of Himachal Pradesh during 1991 census stood as Chamba -3,93,286 persons (7.60 percent) Kangra - 11,74,072 (22.71), Hamirpur - 3,69,128 (7.14), Una -3,78,269 (7.32), Bilaspur - 2,,95,387 (5.71), Mandi - 7,76,372 (15.01), Kullu - 3,02,432 (5.85), Lahaul and Spiti - 31,294 (0.61), Shimla - 6,17,404 (11.94), Solan - 3,82,268 (7.39), Sirmaur - 3,79,,695 (7.34) and Kinnaur - 71.270 (1.38).

The district Kangra was ranking top among districts in population size followed by Mandi and Shimla districts while Lahaul-Spiti district remained the smallest and followed by second smallest Kinnaur district. The highest growth rate had been registered 26.68 percent in district Kullu followed by Chamba district (26.46), Solan (26.01) Sirmaur (23.72) and Shimla (20.84). The only district where negative growth (-)2.51 registered was Lahaul-Spiti. The population of Shimla town increased to 1,10,307 persons out of that 63,661 were males and 46, 699 females. Sex ratio in Shimla town was 734 women per 1,000 males. It had total 84.77 percent literates highest in the state.

According to 2001 census final figures, the total population of Himachal Pradesh was 60,77,900 (50.8 percent males and 49.2 percent females) had 0.59 percent of the country's population. The population of the state increased by 17.54 percent since 1991 census. The Kangra district had the highest population (13,39,030) which was 22.03 percent of the total population of the state, while Lahaul & Spiti had the lowest population (33,224 persons) which come out to be 0.55 percent of the total population of the state. The total increase in population from 1991-2001 was 9,07,023 persons. The highest growth rate was recorded in Solan district i.e. 30.94 percent, where as Lahaul-Spiti had lowest growth rate of 6.17 percent.

Density of Population : The density of population was 77 in 1981 that went up to 93 persons per sq km in 1991. Highest density of populationwas registered in respect of Hamirpur district (330), while lowest recorded in Lahaul and Spiti district, that was, 2 persons. The second lowest density of population was in district Kinnaur having 11 persons. Bilaspur and Una district stood 2nd and 3rd (253 and 246) respectively in respect of higher density of population after district Hamirpur.

Sex Ratio :The sex ratio in the state has improved since 1951. It was 915 (1951), 923 (1961), 958 (1971), 973 (1981) and 976 (1991). The sex ratio has been above national average from 1971 to 1991. In 1981 census the female population per 1,000 males was 973 for the State, which had gone up to 976 in 1991 census. This does not appear very ideal as far as whole of the State is concerned. Hamirpur district was at the top with regard to sex ratio of 1,105 females per 1,000 males followed by Kangra 1,024, Una 1,017, Mandi 1,013 and Bilaspur 1,002. Whereas Lahaul and Spiti district with 817 and Kinnaur 856 continued the lowest with regard to sex ratio. *The most shocking outcome of 2001 census was decrease in sex ratio from 976 females per thousand in 1991 to 968 in 2001.* In rural

areas it was 989 females, while urban it was 795 females for every one thousand male. The difference of 194 points between rural and urban sex ratio is simply because of large migration of male members of family from rural to urban areas for jobs and other activities.

According to 2001 census Hamirpur has highest sex ratio of 1099 female after one thousand male, followed by Kangra (1,025), Mandi (1,013), Una (997) and Bilaspur (990). In the remaining 7 districts, sex ratio was below the state average. Lahaul and Spiti district had the lowest sex ratio of 802 females with Solan (852), Kinnaur (852) and Shimla (896) occupying other lowest positions.

Decadel Variation in Population since 1901 : The population increased steadily since 1911 to 1951 in short. Afterwards during 1951-61 decade the population of the State increased by 17.87 percent, whereas the growth rate climaxed to 23.71 percent in 1981 census. However, during 1991 census, the growth rate receded to 20.79 percent. Analysis of data reveals that in 1991 census the districts of Hamirpur (16.17), Una (19.17), Lahaul and Spiti [(-)2.51] and Kinnaur (19.69) registered a lower growth rate as compared to the whole of the State. Except for. 1961 census, the growth rate of Lahaul and Spiti district has been less than the State growth. In 1961 census, the district has returned the highest growth rate in the State and that was due to its creation. In 2001 census the total growth in population was 17.54 percent which was nearly 2.5 percent less than 1991 census. The increasing stress on population control measures showing positive results all over the state. The district of Kinnaur and Lahaul-Spiti having growth rate in single digit i.e. 9.91 and 6.17 percent respectively.

Literacy : During 1991 census the literacy percentage in Himachal Pradesh increased to 63.86 from 51.17 in 1981 census. Out of the total population of 51,70,877 as many as 27,65,409 persons were recorded as literates and out of that males constitute 16,48,011 (75.36) and females were 11,17,398 (52.13) percent. It may, however, be made clear that children in the age group between 0-6 were treated as illiterates in 1991 census. The district of Mandi (62.74), Kullu (54.82), Lahaul-Spiti (56.82), Solan (63.30), Sirmaur (51.62), Kinnaur (58.82) and Chamba (44.70) had registered less than the State's average (63.86) while remaining districts have registered higher literacy percentage than the State average.

According to 2001 census Himachal had 40,41,621 literates comprising 22,78,386 males and 17,63,235 females. Of these 35,67,456 literates belong to rural areas and 4,74,165 literates to urban areas. Among the districts, the highest literacy was recorded in Hamirpur district where the proportion of literates comes to 82.5 percent as per 2001 census. The next position was occupied by Una with 80.4 percent literates and was closely followed by Kangra (80.1 percent) and Shimla (79.1 percent). The lowest literacy rate of 62.9 percent was recorded in Chamba district while Sirmaur district occupie second lowest position with 70.4 percent literates.

The data of literacy at tehsil/sub-tehsil level reveals that Shimla urban tehsil had highest proportion of 92.0 percent literates. Solan tehsil with 85.1 percent literates stood at second place and was closely followed by Shimla rural (84.4 percent), Hamirpur (84.1 percent) and Bharwain (83.5 percent). 47 tehsils and sub-tehsils out of 109 tehsils, the literacy rate was above the state average figure of 76.5 percent. The lowest rate of literacy among tehsils/sub-tehsils found in Churah (49.2 percent) and was followed by Shillai (56.2 percent). Renuka (56.6 percent), Bhalai (56.7 percent), Multhan (56.9 percent) and Dodra-Kwar (57.2 percent).

Male Literacy : The proportion of male literates in the state come to 85.3 percent as a whole. Hamirpur district was at the top with 90.2 percent male literacy and was followed by Una (87.7 percent) and Kangra (87.5 percent). The lowest rate of literacy was recorded in Chamba with 76.4 percent male literates. Sirmaur district comes next to it having 79.4 percent male literates. In brief, except these two districts male literacy rate was above 80 percent in remaining 10 districts.

Female Literacy : At state level, female literacy rate stood at 67.4 percent as per 2001 census. Among the districts, the highest female literacy of 75.7 percent had been recorded in Hamirpur which was closely followed by Una (73.2 percent) and Kangra (73.0 percent). In fact these districts were not only leading in female literacy but also in male as will as in total literacy in the state. The proportion of female literates was lowest in the district of Chamba (48.8 percent), Sirmaur (60.4 percent) and Lahaul & Spiti (60.7 percent).

Gender Gap In Literacy : The gap between male and female literacy in the state was 17.9 percent as a whole as per 2001 census. This gap in literacy was much wider in some of the districts. Chamba district had highest gap of 27.6 percent in the state. This difference in rate of male and female literacy was 23.1 percent in Kullu district occupying second rank and was followed by Lahaul & Spiti with 22.1 percent. Even in highly literate districts of Hamirpur, Una and Kangra, this gender gap in literacy was quite high. All these three districts have equal gap of 14.5 percent in male and female literacy.

Literacy rate in rural and urban areas : In rural areas of the state, the proportion of total literates was 75.1 percent as per 2001 census. This proportion varies between 60.6 percent in Chamba and 81.9 percent in Hamirpur district. The literacy among rural male population was quite high which comes to 84.5 percent in the state. More than three-fourth of rural males population was literate in all districts. The highest proportion of 90.0 percent male literates was recorded in Hamirpur district while lowest rate of 74.9 percent was registered in Chamba district.

Female literacy rate in the state was 65.7 percent and it varies between 45.9 percent in Chamba and 75.0 percent in Hamirpur district. There was much gap in the literacy rate of male and female population in all districts.

At state level, this gender gap in the literacy workrd out 18.8 points while highest of 28.9 percent recorded in the rural areas of Chamba district.

Literacy In Urban Areas : Himachal Pradesh is least urbanized state having only 9.8 percent population living in the urban areas but had high literacy rate of 88.9 percent literates excluding the age group of 0-6 years as per 2001 census. The proportion of urban male literates is quite high which worked out 92.0 percent while female literacy rate stood at 85.0 percent yielding gender gap in literacy of 7.0 points which was quite low as compared to rural areas. Urban areas of Shimla (91.8 percent) and Mandi (90.5 percent) districts had very high literacy rate.

The lowest literacy rate of 82.1 percent recorded among the urban population of Una district. Percentage of Male and female literates was also lowest in this district. The proportion of male literates in this district comes 86.6 percent and that of their counterparts worked out 77.2 percent. The gender gap in literacy was lowest in Shimla (4.9 percent) and highest in Una (9.3 percent) district.

Change In Literacy During 1991-2001 (District level) : As already mentioned, the literacy rate increased from 63.9 percent in 1991 to 76.5 percent in 2001 a was gain of 12.6 percent during this decade. Among the districts the highest change in literacy took place in Sirmaur district where percentage of literates roses to 70.4 percent in 2001 from 51.6 in percent 1991 showing gain of 18.8 percent. The lowest gain of 7.6 percent was recorded in Hamirpur district and literacy rate in this district increased from 74.9 to 82.5 percent during 1991-2001. The gain in the proportion of male literacy was 9.9 percent whereas female literacy shows a gain of 15.3 percent during this decade.

Scheduled Castes Population

The total population of the state as per 2001 Census stood at 60,77900 persons out of which 15,02,170 persons belonged to the Scheduled Castes population. This Scheduled Castes population constitute 24.7 percent of the total population of the state. In 1991 Census, total Scheduled Castes population was 13,10,296 persons constituting 25.3 percent of the total population. There was slight decline of 0.6 percent in the proportion of Scheduled Castes population though numerically Scheduled Castes population was increased by 1,91,874 persons during 1991-2001.

At district level, the highest proportion of 29.6 percent Scheduled Castes population was reported from Sirmaur district in 2001 Census against 31.3 percent in Solan district and was ranking at first place in 1991 Census. Both these districts recorded decline in the proportion of Scheduled Castes population between 1991 and 2001. In Solan, the proportion came down to 28.1 percent in 2001 from 31.3 percent in 1991 while in Sirmaur it was 30.2 percent in 1991 resulting net decrease of 0.6 percent. The highest decrease in the proportion of Scheduled Castes population was observed in the Kinnaur

district where this proportion declined from 26.9 percent in 1991 to 9.7 percent in 2001 Census. It is mainly due to the fact that Scheduled Castes inhabitants of this district preferred themselves to return as Scheduled Tribes rather than Scheduled Castes during 2001 Census. On account of this, the population of this segment continued to swing from one census to other in tribal belt of the State.

The lowest proportion of 7.8 percent of Scheduled Castes was recorded in tribal district of Lahaul & Spiti and was closely followed by Kinnaur (9.7) and Chamba (20.0) district in 2001 Census. The districts had high percentage of Scheduled Castes were Mandi (29.0), Kullu (28.3), Solan (28.1) and Bilaspur (25.4).

Decadel Growth of Scheduled Castes from 1981-2001 : The population of Scheduled Castes was 10,53,938 in 1981 which rose to 13,10,296 in 1991 showing increase of 24.32 percent during this period in the state. In subsequent decade of 1991-2001, this population increased to 15,02,170 in 2001 Census resulting the growth of 14.64 percent. This declining trend in the growth rate of Scheduled Castes was visible in all districts of the state. However, in Kinnaur district where growth rate of Scheduled Castes was 202.53 percent in 1991 declined negatively by (-)60.19 percent as per 2001 Census. Similarly, growth rate of 207.61 percent was observed in Lahaul & Spiti during 1981-91 which came down to 17.13 percent in the subsequent decade of 1991-2001.

The population of Scheduled Castes and Scheduled Tribes in these districts continued to swing from one Census to other due to the reason the Scheduled Castes inhabitants of these districts used to change their preference either for Scheduled Castes or Scheduled Tribes. The growth rate of Scheduled Castes in remaining districts during 1991-2001 varied between 23.33 percent in Kullu and 12.49 percent in Kangra.

Distribution of Scheduled Castes Population : Of the 15,02,170 Scheduled Castes of the State, 18.6 percent or 2,79,540 Scheduled Castes were recorded in Kangra district and was followed by Mandi with 17.4 percent (2,61,233), Shimla with 12.6 percent (1,88,787), 9.4 percent (1,40,642) in Solan and 9.0 percent (1,35,774) in Sirmaur district. These four districts account for 54.4 percent of the total Scheduled Castes in the State. Lahaul &Spiti has lowest number of 2,605 Scheduled Castes constituting 0.2 percent of the total Scheduled Castes and is followed by another tribal district of Kinnaur (0.5 percent), Bilaspur (5.8), Chamba (6.1), Hamirpur (6.5), Una (6.7) and Kullu (7.2 percent).

Sex ratio of Scheduled Castes : The sex ratio among the Scheduled Castes was 967 females per 1000 males in 1991 which rose by one point to 968 in 2001 Census in the State. Lahaul & Spiti district had lowest sex ratio in 2001 Census by returning 880 females against 832 females in 1991 Census showing improvement by 48 points. Hamirpur had the highest sex ratio of 1,022 in 2001 Census and females were excess of males in 1991 as

well as in 2001 Census. Kangra district also has high sex ratio in the Scheduled Castes population with 1009 females in 1991 which slightly declined to 999 females in 2001 Census.

Literacy Rate of Scheduled Castes : The proportion of Scheduled Castes literates to total Schedule Castes population excluding age-group 0-6 was 53.2 percent in 1991 which rose to 70.3 percent in 2001 Census resulting increase of 17.1 percent during the decade in the State. During the decade of 1991-2001, much improvement has took place in literacy of Scheduled Castes. At district level, Chamba district was at bottom with 36.9 percent literates in 1991 and this rate increased to 58.5 percent in 2001 Census but continued to occupy the last position among districts during 2001.

The highest proportion of Scheduled Castes literates of 68.5 percent was registered in Hamirpur district in 1991 which rose to 79.1 percent in 2001 and was again ranking at first place among districts. The proportion of literates was above 70 percent in eight districts except Chamba (58.5), Kullu (64.9), Mandi (68.6) and Sirmaur (63.6) whereas in 1991 Census there was not even single district having 70.0 percent literates.

Male Literacy in Scheduled Castes : The proportion of male Scheduled Castes literates was 65.0 percent in 1991 which rose to 80.0 percent in 2001 Census. The highest percentage of 86.4 male literates returned by Hamirpur closely followed by Lahaul & Spiti (86.2) and Kangra (82.8) in 2001. Chamba district had the lowest proportion of 71.4 percent male literates and second lowest position was claimed by Sirmaur with 72.4 percent. In remaining districts, more than three fourths of males were literates excluding the age groupo-6 as per 2001 Census. This proportion of male literates was low in 1991 in district and the variation was between 50.5 percent in Chamba and 77.3 percent in Hamirpur district.

Female Literacy In Scheduled Castes : The female literacy was quite low as compared to male literacy among the Scheduled Castes. The proportion of female literates was only 41.0 percent in 1991 which rose to 60.4 percent in 2001 in the State. The gender gap in literacy was 24 points as per 1991 Census which narrowed down to 19.6 points during 2001. The highest percentage of 72.2 female literates was returned by Hamirpur while lowest proportion of 45.0 percent female literates were found in Chamba district 2001 Census. The literacy status of females did greatly improved during 1991-2001.

Work Participation Rate of Scheduled Castes : The proportion of total workers among Scheduled Castes was 43.4 percent in 1991 Census which increased to 48.9 percent according to 2001 Census in the State. The percentage of total workers varied between 43.3 in Kangra and 59.3 percent in Lahaul & Spiti district. All districts show increase in percentage of total workers during 1991-2001 while in Lahaul & Spiti it fell down to 59.3 percent in 2001 from 62.1 percent in 1991 Census.

Main and Marginal Workers : The proportion of main workers in Scheduled Castes declined by 3.8 points from 35.0 percent in 1991 to 31.2 percent during 2001 Census. Though there was decline in the proportion of main workers yet marginal workers doubled during 1991-2001 resulting increase in the percentage of total workers. The percentage of marginal workers was 8.5 percent in 1991 which rose sharply to 17.7 percent in 2001 Census in the State. The percentage of main workers was the highest in Lahaul & Spiti which come to 53.1 percent in 2001 while lowest value of 23.4 percent was recorded in Kangra district. Chamba district had highest percentage of 22.7 marginal workers and Lahaul & Spiti was at the bottom of all districts with 6.1 percent of marginal workers.

Scheduled Tribes Population

The Scheduled Tribes population of the state as per 2001 Census was 2,44,587 persons forming 4.0 percent of the total population. The highest proportion of 73.0 percent tribal population, returned from Lahaul & Spiti and was followed by Kinnaur (71.8) and Chamba (25.5). The small proportion of tribal population was returned by Kullu (3.0 percent), Bilaspur (2.7), Sirmaur (1.3) and Mandi (1.2). In remaining districts, this proportion was almost negligible. During 1991-2001, most of districts except Kinnaur show minor decline in the proportion of Scheduled Tribes. The proportion of Scheduled Tribes was 53.6 percent in Kinnaur during 1991 which rose to 71.8 percent in 2001 Census.

Growth of Scheduled Tribes during 1981-2001 : The population of Scheduled Tribes was 1,97,263 in 1981 Census which rose to 2,18,349 in 1991 and 2,44,587 in 2001 Census. The growth rate of Scheduled Tribes was 10.69 during 1981-91 which rose to 12.02 percent in subsequent decade of 1991-2001 in the state, as a whole.

The highest growth rate of 44.63 percent was returned by Lahaul-Spiti followed by Kinnaur where population of Tribes had grown by 42.06 percent during 1991-2001. Bilaspur and Mandi had moderate growth rate of 14.99 and 12.18 percent respectively. However districts of Kangra, Hamirpur, Una, Sirmaur and Shimla had negative growth of Scheduled Tribes population but these districts have small population of Scheduled Tribes which usually fluctuates from one decade to other.

Distribution of Scheduled Tribes Population : According to 2001 census of the total Scheduled Tribes population of the State, 48.1 percent tribal population is distributed in Chamba district followed by Kinnaur (23.0 percent), Lahaul & Spiti (9.9), Kullu (4.6), Mandi (4.3), Bilaspur (3.8), Sirmaur (2.4), Shimla (1.7) and Solan (1.4). Una, Kangra and Hamirpur districts have almost negligible proportion of tribal population.

Sex Ratio of Scheduled Tribes : The sex ratio among Scheduled Tribes was better than Scheduled Castes. The sex ratio was 981 females per 1,000 males in Scheduled Tribes population in 1991 which further rose to 996

females in 2001 Census. The tribal district of Kinnaur had the highest sex ratio of 1,040 females in 2001 against 1,082 in 1991 Census and was closely followed by Lahaul & Spiti with 1,022 and 1,028 in 1991 and 2001 respectively. Chamba district also has significantly high sex ratio of 983 females in 1991 which further rose to 998 females in 2001 Census slightly below the parity line.

The sex ratio among tribal population was also high in Kullu (1,004) followed by Mandi (991) and improved in both districts during 1991-2001. There was decline in the sex-ratio of Solan, Shimla and Sirmaur districts and their values are far below the equality point. The districts of Una, Hamirpur and Kangra with small tribal population reflect very low sex ratio in both census.

Literacy Rate of Scheduled Tribes Population : The proportion of literates to total Scheduled Tribes population excluding 0-6 population was 47.1 percent in 1991 Census which rose to 65.5 percent yielding net change of 18.4 points during the decade in the state. This literacy rate among the Scheduled Tribes is quite low as compared to literacy rate of Scheduled castes. All districts show increase in the proportion of Scheduled Tribes literates except Kangra where literacy rate declined. The literacy rate in these districts varied between 46.7 percent in Una and 87.0 percent in Shimla district as per 2001 Census.

Male Literacy rate of Scheduled Tribes : Male literacy rate increased from 62.7 percent in 1991 to 77.7 percent in 2001 Census. At district level, male literacy of 2001 Census shows variation between 91.2 in Shimla and 45.9 percent in Una district. The pattern of change in male literacy during 1991-2001 was the same as discussed in total literacy rate.

Female Literacy rate of Scheduled Tribes : Literacy in female tribal population was very low and gender gap in literacy was still very high which come to 24.4 points as per 2001 Census. The percentage of female literates was only 31.2 in 1991 which rose sharply to 53.3 percent in 2001 which is still far behind the male literacy rate of 77.7 percent.

In districts, this rate varies between 40.7 percent in Sirmaur and 81.7 percent in Shimla district. During 1991-2001, all district except Hamirpur reflected improvement in female literacy. The percentage of female literates in Hamirpur was 71.4 in 1991 which fell down to 46.9 percent as per 2001 Census. But Hamirpur had very small number of tribal population and demographic features of this population by and large was influenced by migration from other areas.

Work Participation of Scheduled Tribes : The work participation rate of Scheduled Tribes was better than that of 48.9 percent workers of Scheduled Castes. The percentage of Scheduled Tribes workers increased from 49.6 in 1991 to 54.6 percent in 2001 Census. The proportion of Scheduled Tribes workers was highest in Una (66.7 percent) followed by

Kinnaur (60.2), Lahaul & Spiti (58.0). The lowest percentage of 37.9 was recorded in Kangra and 41.0 percent each in Sirmaur and Shimla districts.

Main and Marginal Workers : The proportion of main workers among tribal population worked out 37.0 percent in 2001 showing slight improvement from 36.8 percent in 1991 in the state. Main workers vary between 52.8 percent in Lahaul & Spiti and 26.2 percent in Mandi district during 2001 Census. On the other hand, the proportion of Marginal workers works out 17.6 percent in the state which varies between 29.0 percent in Solan and only 0.6 percent in Hamirpur district. But Hamirpur district had quite high percentage of 40.0 in main workers among the tribal population.

Although State achieved tremendous development since 1984, but an overall careful study shows that only about 50 percent of people had so far been benefited by road construction and other developmental programs in all sectors, which means that still the opportunity for development of potential for economic growth was being denied to the remaining 50 percent of the population who are or have become even poorer.

Fresh Survey For OBCs : So far 48 communities were listed in the OBC category with a population of 9.27 lakh. The government had constituted the OBC Commission to advise it on reservation in government service. At present 12 percent reservation was being given in direct recruitment to class I and II posts and 18 percent in class III and IV categories. Welfare of the OBCs was the top agenda of the government and it had already constituted OBC Development and Finance Corporation to provide liberal loans at low rate of interest through nationalized banks.

RELIGION BASED SURVEY

India being a secular country has followers of many religions. In Himchal Pradesh the highest proportion is that of the Hindus, i.e. 96.08% (1971), 95.77% (1981) and 95.90% (1991) followed by Muslims 1.45% (1971), 1.63% (1981) and 1.72% (1991), Buddhists 1.04% (1971), 1.23%(1981) and 1.24% (1991), Christians 0.10% (1971), 0.09% (1981) and 0.09% (1991), Sikhs 1.30% (1971), 1.22% (1981) and 1.01% (1991). There were 0.02% people who stated no religion. The proportion of religions other than the above was very negligible.

Hindus constitute the majority in the state with nearly 58 lakh Hindus out of 61 lakh people who have been registered as followers of one or the other faith(2001 census). There were 75,859 Buddhists. Kangra has the maximum number of Hindus (13,01,544) followed by Mandi (8,85,097) and Shimla (7,04,150).

Una district had the highest Sikh community with 23,372 Sikhs out of 72,355 Sikhs in the state. Lahaul and Spiti had the highest number of Buddhist population (19,537).

Religion	1991	2001	Percent Increase
Hindus	49,58,560	58,00,222	17%
Muslims	89,134	1,19,512	34%
Sikhs	52,050	72,355	39%
Buddhists	64,081	75,859	18%

Population of Cities and Towns-2001 Census

Districts/Town	Population		
	Persons	Male	Female
1.	2.	3.	4.
Bilaspur	**21951**	**11775**	**10176**
1. Ghumarwin	5721	3016	2705
2. Talai	2011	1060	951
3. Naina Devi	1161	735	426
4. Bilaspur	13058	6964	6094
Chamba	**34542**	**18514**	**16028**
1. Chamba	20327	10649	9678
2. Bakloh	1810	1003	807
3. Chuari Khas	3016	1585	1431
4. Dalhousie(M.C.)	7425	4172	3253
5. Dalhousie(Cantt.)	1964	1105	859
Hamirpur	**30206**	**16227**	**13979**
1. Sujanpur Tira	7077	3879	3198
2. Nadaun	4405	2249	2156
3. Hamirpur	17252	9327	7925
4. Bhota	1472	772	700
Kangra	**72285**	**37995**	**34290**
1. Nurpur	9066	4733	4333
2. Dehra Gopipur	4336	2257	2079
3. Jwalamukhi	4931	2587	2344
4. Nagrota Bagwan	5657	2885	2772
5. Kangra	9156	4584	4572
6. Yol	10775	5639	5136
7. Dharamsala	19124	10483	8641
8. Palampur	4006	2157	1849
9. Mant Khas	5234	2670	2564
Kullu	**30093**	**16885**	**13208**
1. Manali	6265	3994	2271
2. Kullu	18306	9861	8445
3. Bhunter	4260	2331	1929
4. Banjar	1262	699	563
Mandi	**60982**	**32196**	**28786**
1. Joginder nagar	5048	2663	2385
2. Sarkaghat	3706	1870	1836
3. Rewalsar	1369	745	624

4. Sundarnagar	23986	12685	11301
5. Mandi	26873	14233	12640
Shimla	**167233**	**95691**	**71542**
1. Shimla (U.A.)	142555	81186	61369
2. Jutog (Cantt.)	2420	1654	766
3. Rampur	5653	3305	2348
4. Narkanda	713	446	267
5. Seoni	1529	764	765
6. Theog	3754	2132	1622
7. Chaupal	1507	879	628
8. Jubbal	1346	792	554
9. Kotkhai	1149	662	487
10. Rohru	6607	3871	2736
Sirmaur	**47670**	**25643**	**22027**
1. Rajgarh	2527	1415	1112
2. Nahan	26053	13982	12071
3. Paonta Sahib	19090	10246	8844
Solan	**91195**	**56141**	**35054**
1. Arki	2877	1528	1349
2. Nalagarh	9443	5068	4375
3. Baddi	22601	16935	5666
4. Sabathu	5719	3808	1911
5. Kasauli	4990	2810	2180
6. Solan	34206	19017	15189
7. Dagshai	2750	1713	1037
8. Parwanoo	8609	5262	3347
Una	**39424**	**20800**	**18624**
1. Daulatpur	3354	1700	1654
2. Gagret	3181	1685	1496
3. Una	15900	8488	7412
4. Mehatpur Basdehra	8681	4653	4028
5. Santokhgarh	8308	4274	4034
Himachal Pradesh	595581	331867	263714

DEMOGRAPHIC PROFILE 2011 CENSUS

The pupulation of the state was 68,64,602 as on 1st March, 2011 (00.00 hrs.). Out of this, 34,81,873 were males and 33,82,729 females. The proportion of male population is 50.67 per cent and that of female 49.29 per cent. During the decade of 2001-2011, the population of Himachal Pradesh increased by 7,86,702 persons, thus, yielding a growth rate of 12.94 per cent as against 17.54 per cent in the preceding decade. The population of the state constitutes 0.57 per cent of India's population and ranks 21st position amongst all states and union territories of the country.

Kangra district ranks first among the districts with population of 15,17,075 persons accounting for 22 per cent of the total population of the state in 2011

census. About half of population was concentrated in district Kangra, Mandi and Shimla. The rank of districts according to size of population has undergone few changes during 2001-2011. Sirmaur and Una districts which have improved its position to fifth and sixth place as against sixth and seventh place in 2001 census. Chamba district moved down to seventh position in 2011 census against the fifth place in 2001 census.

Statement givenbelow shows the ranking of districts by population size in 2001 and 2011 Census:

Table -1

Ranking of Districts by Population Size, 2001 and 2011

Rank in 2011	District	Per cent to Population 2011	total population of the State 2011	Per cent to Population 2001	total population of State 2001	Rank in 2001
1	2	3	4	5	6	7
1	Kangra	15,10,075	21.98	13,39,030	22.03	1
2	Mandi	9,99,777	14.58	9,01,344	14.83	2
3	Shimla	8,14,010	11.86	7,22,502	11.89	3
4	Solan	5,80,320	8.41	5,00,557	8.24	4
5	Sirmaur	5,29,855	7.73	4,58,593	7.54	6
6	Una	5,21,173	7.60	4,48,273	7.37	7
7	Chamba	5,19,080	7.57	4,60,887	7.58	5
8	Hamirpur	4,54,768	6.63	4,12,700	6.79	8
9	Kullu	4,37,903	6.38	3,81,571	6.28	9
10	Bilaspur	3,81,956	5.57	3,40,885	5.61	10
11	Kinnaur	84,121	1.23	78,334	1.29	11
12	Lahaul & Spiti	31,564	0.46	33,224,	0.55	12

Trend in Sex Ratio: Sex ratio is important demographic indicator and is defined as number of females per 1,000 males. 2011 Census shows sex ratio of 972 females per 1,000 males against 968 females in 2001 Census (Table-3). The position of sex ratio in the state in 2011 Census is comparatively good than sex ratio of 940 females in the country. The sex ratio has been rising steadily since 1901 when it was 884 females per 1,000 males and crossed the mark of 900 females in 1951 Census. Afterwards it continued to fluctuate between 912 in 1951 and the maximum value of 976 females in 1991 Census which could be termed as an ideal ratio in the state. In 2001 and 2011 Census sex ratio has slightly come down 968 & 972 females per 1,000 males respectively in the state.

The pattern of sex ratio in the districts is almost the similar as reflected in the state average except the districts of Lahul & Spiti and Kannaur where sex ratio continued to decline and fluctuate since 1961 Census due to selective migration. During the period of 1901-2011 the lowest value of sex ratio of 767 females was recorded in Lahaul & Spiti in 1981 census and 802 females recorded

in 2001 census. In 2001 census there were three districts having sex ratio above the parity line (1,000 females per 1,000 males) and highest sex ratio was returned by Hamirpur (1,099 females) followed by Kangra (1,025) and Mandi (1,013) district. In six districts, the sex ratio was below the state average figures of 968 females per 1,000 males.

In 2001 census, the lowest sex ratio of 802 females per 1,000 males has been registered in Lahul & Spiti district. In 2011 census, Hamirpur district again retains its top position and has returned sex ratio of the 1,096 females per 1,000 males. The lowest sex ratio of 818 females per 1,000 males has been registered in Kinnaur district. In 2001 census, the sex ratio was below 900 females per 1,000 males in four district viz. Lahual & Spiti (802), Solan (852), Shimla (896) and Kinnaur (857). But in present census of 2011, Lahul & Spiti and Shimla districts marginally improved its sex ratio and has risen to 93 and 915females per 1,000 males respectively and Kinnaur district, this sex ratio has fallen from 857 females in 2001 to 819 females in 2011 census.

The statement reveals that Hamirpur and Kangra districts maintain their first and second ranks in both censuses of 2001 and 2011 though the value of sex ratio has slightly improved during the period. Una district has been relegated to 6th position in 2011 census against the 4th rank in 2001 census and its position is taken by Chamba district in 2011 census. Bilaspur, Kullu, Shimla and Solan district continue to keep their ranks intact in both censuses despite the fact that sex ratio has declined in Bilaspur from 990 femals in 2001 to 981 females in 2011. There is much improvement in sex ratio in Lahaul & Spiti district in 2011 census. As a result of this, the position has changed from 12th to 8th in 2011 census. There is decrease in sex ratio in Kinnaur (819) district in 2011 and it occupies 12th position among the districts in 2011 census.

Statement – 2 as given below shows the ranking of districts in terms of sex ratio in both censuses of 2001 and 2011

Table -2

Ranking of Districts by Sex Ratio, 2001 and 2011

Rank in 2011	District	Sex-ratio (Number of Females per 1,000 Males) 2011	2001	Rank in 2001
1	2	3	4	5
1	Hamirpur	1,095	1,099	1
2	Kangra	1,012	1,025	2
3	Mandi	1,007	1,013	3
4	Chamba	986	959	6
5	Bilaspur	981	990	5
6	Una	976	997	4
7	Kullu	942	927	7
8	Lahul & Spiti	903	802	12
9	Shimla	915	896	9

10	Sirmaur	918	901	8
11	Solan	880	852	11
12	Kinnaur	819	857	10

Percentage decadal variation since 1901 for State and District

The population of Himachal Pradesh was 19,20,294 persons in 1901 which rose to 68,64,602 in 2011 showing an absolute increase of 4.94 millions during the period of 1901-2011. In terms of percentage, this population has grown by 257.06 per cent during this period (1901-2011). Table–2 gives percentage variation in population since 1901 for the state and districts. The population of the state declined by (-) 1.22 per cent during the decade of 1901-11 and since then it continued to increase gradually till 1951. In succeeding decades it grew at faster rate with a little fluctuation in the population growth. The decade of 1911-21 recorded growth of 1.65 per cent which rose to 5.23 per cent during 1921-31.

The population of the state grew by 11.54 per cent during 1931-41 but in decade of 1941-51, the growth rate sharply decreased to 5.42 per cent. In subsequent decades, the increase in population was considerably high and the decade of 1971-81 shows the highest growth rate of 23.71 per cent. There is declining trend in the growth of population in the state as growth rate of population declined to 20.79 per cent during 1981-91 and 17.54 per cent during 1991-2001. This rate has further slipped to 12.94 per cent during 2001-2011. The growth rate of 12.94 per cent in Himachal Pradesh is low as compared to all India's average of 17.64 per cent during 2001-2011. However, the lowest negative decadal growth of (-) 0.47 per cent among all States and Union territories in the state of Nagaland during 2001-2011.

Further analysis at district level reveals that negative growth in population was recorded during the decade of 1901-11 in the district of Kangra, Hamirpur and Una to the tune of 1.95 per cent and incidently these districts constituted erstwhile Kangra district prior to re-organisation of states. Besides these, Solan and Shimla districts recorded negative growth rate of 20.73 and 2.80 per cent respectively. There was increase of 1.65 per cent in the population of the state in 1911-21 decade yet marginal decline in the population of Lahaul & Spiti, Kullu and Kinnaur was observed during the decade of 1911-21 while the decade of 1921-31 shows decrease in district Solan to the extent of 5.71 per cent.

In subsequent decades, the trend in decadal variations continued to conform to the state pattern except in the decade of 1981-91 when the population of Lahaul & Spiti declined (-)2.51 per cent. During the decade of 2001-2011, population of Lahul & Spiti district declined (-5.00 per cent). Una district shows the highest variation of 16.26 per cent which is followed by 15.93 per cent in Solan district. The other districts which shows higher growth rate than the state average of 12.94 per cent are Kullu (14.76 per cent) and sirmaur (15.54 per cent).

The lowest provisional growth rate of (-5.10 per cent) in Lahaul & Spiti

district which is followed by Kinnaur (7.39 percent), Hamirpur (10.19 per cent), Mandi (10.92 per cent), Bilaspur (12.05 per cent), Kangra (12.77 per cent), Chamba (12.63 per cent) and Shimla (12.67 per cent) districts. The preceding decade of 1991-2001 shows four districts Viz. Kullu, Una, Solan and Sirmaur where growth of pupulation was above the state average (17.54 per cent) against two districts in 2011 census.

Density of Population

The density of population reflects the ratio between population and land. The density of population in the state is 123 persons per Km^2 in 2011 census against 109 persons per Km^2 in 2001 census. Thus there is net addition of 14 persons per Km^2 in the state during the decade of 2001-2011. The density of population in the state of Himachal Pradesh is quite low if it is compared with all India average of 382 persons per Km^2.

The highest density of population is recorded in Hamirpur district, where it is 407 persons per Km^2 and is followed by Una (338), Bilaspur (327), Solan (300), Kangra (263), Mandi (253), Sirmaur (188), Shimla (159), Chamba (80), Kullu (80), Kinnaur (13) and Lahaul & Spiti (2). The lowest density of 2 persons per Km^2 is recorded in Lahaul & Spiti district though this district is biggest in terms of area in the state but distribution of population is very sparse.

Table -3

Ranking of Districts by Population Density, 2001 and 2011

Rank in 2011	District	Population Density 2011	Population Density 2001	Rank in 2001
1	2	3	4	5
1	Hamirpur	407	369	1
2	Una	338	291	3
3	Bilaspur	327	292	2
4	Solan	300	259	4
5	Kangra	263	233	5
6	Mandi	253	228	6
7	Sirmaur	188	162	7
8	Shimla	159	141	8
9	Chamba	80	71	9
10	Kullu	80	69	10
11	Kinnaur	13	12	11
12	Lahul & Spiti	2	2	12

Statement–3 shows the ranking of districts in terms of density of population in 2001-2011 censuses.

Hamirpur, Una and Bilaspur districts occupy first three positions in 2011 census. Una district has improved its rank to second position replacing Bilaspur district to third position while in remaining districts, there is no change in the ranking during 2001-2011.

Literacy

Children below 7 years of age have been treated illiterate, even if he or she may be able to read and write with understanding. Of the total population 68,64,602 in the state, 51,04,506 persons have been recorded literates in 2011 census. These literates are 27,91,542 males and 2,31,2964 females. The percentage of literates to the total population excluding the children below 7 years of age comes to 83.78 per cent in the state. The proportion of literates has increased from 76.48 per cent in 2001 census to 82.80 per cent in 2011. The proportion of total literates in the state is more than all India's average of 74.04 per cent literates in 2011 census.

Table -4

Literacy Rate 1951-2011 Himachal Pradesh

Year	Persons	Males	Females
1	2	3	4
1951	NA	NA	NA
1961	NA	NA	NA
1971	31.96	43.19	20.20
1981	42.48	53.19	31.46
1991	63.86	75.36	52.13
2001	76.48	85.35	67.42
2011	82.80	89.53	75.93

Note : Literacy rates for 1951, 1961 and 1971 related to pupulation aged five years and above. the rates for the year 1981 to 2011 related to the population aged seven years and above. N.A. (Not available.)

Table–4 given depicts the data at district level of total population, Pupulation in age group 0-6 years, number of literates and percentage of literates. The highest percentage of literates is recorded in Hamirpur district where this proportion of literates comes to 88.95 per cent and is closely followed by Una (86.53 per cent) and Kangra (85.67 per cent) district.

The other district having literacy rate above the state average of 82.80 per cent are Shimla (83.64 per cent), Bilaspur (84.59 per cent) & Solan (83.68 per cent). In remaining Six districts, the literacy rate is below the state average. The lowest proporation of 72.17 per cent literates was shown by Chamba district and was followed by Lahul & Spiti (76.81 per cent), Sirmaur (78.80 per cent), Kullu (79.40 per cent), Kinnaur (80.00 per cent) and Mandi (81.53 per cent) districts. The literacy among the male population was 89.53 per cent of the total males excluding the chidren of 0-6 years age group in 2011 census. The literacy among the female population was still behind and it is 75.93 per cent in the state.

The female literacy in district, Chamba continues to be at bottom having the 61.67 per cent female literates whereas in all other districts, this poportion is above 65.00 per cent. The percentage of female literates to total females

excluding the age group of 0-6 years is above the state average of 75.93 per cent in Kangra, Hamirpur, Una, Bilaspur, Solan and Shimla districts. The districts which fall below the state average are Chamba, Lahul & Spiti, Kullu, Mandi, Sirmaur and Kinnaur.

The state of Himachal Pradesh has made tremendous progress in the field of literacy during the last three decades. The percentage of literacy which was only 31.96 per cent (excluding age group of 0-4 years) in 1971 rose to 42.48 per cent (excluding age group of 0-6 years) in 1981 census. However, the increase in the proportion of literates in earlier decades is not much but in subsequent decades the literarcy rate grew rapidly.

The proportion of literates which was 63.86 per cent in 1991 census rose to 82.80 per cent in 2011 census. The proportion of male literates has almost doubled from 43.19 (excluding age group 0-4) per cent in 1971 to 89.53 (excluding 0-6 age group) per cent in 2011 census. The percentage of female literates which was 20.23 (excluding 0-4 age group) in 1971 has risen to 75.93 per cent (excluding 0-6 age group) in 2011 census showing more than three fold increase in the literacy of females.

Table–5 given in this population depicts the data literacy rates by sex for state and district 2001-2011. The proportion of literates in the state as well as in districts has increased considerably during the decade 2001-2011. The percentage of total literates excluding 0-6 age group was 76.48 per cent in 2001 which has risen to 82.80 per cent in 2011 thus, resulting in net increase in the proportion of literates by 6.32 per cent during 2001-2011. All districts in the state show improvement in literacy in 2011 census over 2001 census of varying order.

Table -5

Ranking of Districts by Literacy Rate and Sex: 2011

Himachal Pradesh

Rank	Persons		Males		Females	
	District	Literacy%	District	Literacy %	District	Literacy%
1	2	3	4	5	6	7
1	Hamirpur	88.15	Hamirpur	94.36	Hamirpur	82.62
2	Una	86.53	Una	91.89	Una	81.11
3	Kangra	85.67	Kangra	91.49	Kangra	80.02
4	Bilaspur	84.59	Bilaspur	91.16	Bilaspur	77.97
5	Solan	83.68	Mandi	89.56	Solan	76.97
6	Shimla	83.64	Solan	89.56	Shimla	77.13
7	Mandi	81.53	Shimla	89.59	Mandi	73.66
8	Kinnaur	80.00	Kullu	87.39	Sirmaur	71.36
9	Kullu	79.40	Kinnaur	87.27	Kinnaur	70.96
10	Sirmaur	78.80	Lahul & Spiti	85.69	Kullu	70.91
11	Lahaul & Spiti	76.81	Sirmaur	85.61	Lahaul & Spiti	66.84
12	Chamba	72.17	Chamba	82.59	Chamba	61.67

As regards the male literacy percentage of male literates has increased from 85.35 per cent to 89.53 per cent yielding an increase of 4.18 per cent in the proportion of male literates. During 2001-2011, female literacy rate has changed from 67.42 per cent in 2001 to 75.93 per cent in 2011 census showing a net increase of 8.15 per cent in the proportion of female literates.

Among the districts, the highest literacy was recorded in Hamirpur district where the proportion of literates comes to 88.15 per cent as per 2011 census. The next position is occupied by Una with 86.53 per cent literates and is closely followed by Kangra 85.67 per cent, Bilaspur (84.59per cent), Solan (83.68), Shimla (83.64 per cent), Mandi (81.53 per cent), Kinnaur (80.77 per cent), Kullu (80.40 per cent), Sirmaur (78.80,98 per cent), Lahaul & Spiti (76.81 per cent) and Chamba (72.17 per cent).

Table -6 Distribution of Population, Decadal Growth Rate, Sex-Ratio and Population Density

District Code	State/ District	Population 2011			Percentage decadal growth rate of population		Sex Ratio (Number of Females per 1000 Males)		Population density per sq. km.	
		Persons	Males	Females	1991-2001	2001-2011	2001	2011	2001	2011
1	2	3	4	5	6	7	8	9	10	11
	Himachal Pradesh	68,64,602	34,81,873	33,81,729	+17.54	+12.94	968	972	109	123
01	Chamba	5,19,080	2,61,320	2,57,760	+17.19	+12.63	959	986	71	80
02	Kangra	15,01,075	7,50,591	7,59,484	+14.05	+12.77	1025	1012	233	263
03	Lahaul & Spiti	31,564	16,588	14,976	+6.17	-5.00	802	903	2	2
04	Kullu	4,37,903	2,25,452	2,12,451	+26.17	+14.76	927	942	69	80
05	Mandi	9,99,777	4,98,065	5,01,712	+16.10	+10.92	1013	1007	228	253
06	Hamirpur	4,54,768	2,17,070	2,37,698	+11.80	+10.19	1099	1095	369	407
07	Una	5,21,173	2,63,692	2,57,481	+18.51	+16.26	997	976	291	338
08	Bilaspur	3,81,956	1,92,764	1,89,192	+15.40	+12.05	990	981	292	327
09	Solan	5,80,320	3,08,754	2,71,566	+30.94	+15.93	852	880	259	300
10	Sirmaur	5,29,855	2,76,289	2,53,566	+20.78	+15.54	901	918	162	188
11	Shimla	8,14,010	4,25,039	3,88,971	+17.02	+12.67	896	915	141	159
12	Kinnaur	84,121	46,249	37,872	+9.91	+7.39	857	819	12	13

Male literacy: Hamirpur district is at the top with 94.36 per cent male literacy and is followed by Una (91.89 per cent), Kangra (91.49 per cent), Bilaspur (91.16 per cent), Mandi (89.56 per cent), Solan (86.56 per cent), Shimla (89.59 per cent), Kullu (87.39 per cent), Kinnaur (87.27 per cent), Lahaul & Spiti (85.69 per cent), Sirmaur (85.61 per cent) and Chamba (82.59 per cent).

Female literacy: Among the districts the highest female literacy of 82.62 per cent has been recorded in Hamirpur followed by Una (81.91 per cent),

Table -7

Population in the Age Group 0-6, Number of Literates and Literacy Rate for State and Districts : 2011

Distt. Code	State/ District	Total Population			Population in age group 06			Number of literates			Literacy rate		
		P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	Himachal Pradesh	68,56,509	34,73,892	33,82,617	7,63,864	4,00,681	3,63,183	51,04,506	27,91,542	23,12,964	83.74	90.83	76.60
01	Chamba	5,18,844	2,60,848	2,57,996	69,409	35,591	33,818	3,28,940	1,89,641	1,39,299	73.19	84.19	62.14
02	Kangra	15,07,223	7,48,559	7,58,664	1,60,865	85,888	74,977	1,16,4461	6,13,281	5,51,180	86.49	92.55	80.62
03	Lahul & Spiti	31,528	16,455	15,073	2,994	1,487	1,507	22,040	13,018	9,022	77.24	86.97	66.50
04	Kullu	4,37,474	2,24,320	2,13,154	50,041	25,504	24,537	3,10,487	1,76,552	1,33,935	80.14	88.80	71.01
05	Mandi	9,99,518	4,96,787	5,02,731	1,09,963	57,496	52,467	7,36,661	4,01,990	3,34,671	82.81	91.51	74.33
06	Hamirpur	4,54,293	2,16,742	2,37,551	47,708	25,357	22,351	3,61,909	1,82,350	1,79,559	89.01	95.28	83.44
07	Una	5,21,057	2,63,541	2,57,516	58,200	31,117	27,083	4,03,767	2,15,575	1,88,192	87.23	92.75	81.67
08	Bilaspur	3,82,056	1,92,827	1,89,229	41,612	21,983	19,629	2,91,647	1,57,835	1,33,812	85.67	92.39	78.90
09	Solan	5,76,670	3,06,162	2,70,508	66,349	34,948	31,401	4,33,877	2,47,323	1,86,554	85.02	91.19	78.02
10	Sirmaur	5,30,164	2,76,801	2,53,363	67,958	35,202	32,756	3,69,651	2,09,608	1,60,043	79.98	86.76	72.55
11	Shimla	8,13,384	4,24,486	3,88,898	80,778	42,018	38,760	6,19,427	3,47,013	2,72,414	84.55	90.73	77.80
12	Kinnaur	84,298	46,364	37,934	7,987	4,090	3,897	61,639	37,356	24,283	80.77	88.37	71.34

Note : *1. Literates exclude children in the age group 0.6 years that were by definition treated as illiterate in the Census of India 2011. 2. Literacy rate is the percentage of literates to total population aged 7 years and above.*

Kangra (80.62 per cent). Bilaspur (78.90 per cent), Solan (78.02 per cent), Shimla (77.97 per cent), Mandi (73.66 per cent), Sirmaur (71.36 per cent), Kinnaur (70.96 per cent), Kullu (71.91 per cent), Lahaul & Spiti (66.84 per cent) and Chamba 61.67 per cent).

Table–6 given here depicts the data at district level proportion of child population in the age group of 0-6 years to total population 2001 to 2011. The proportion of 0-6 year's age group to total population has been declined during the decade 2001-2011 at state and districts level. This proportion was 13.05 per cent in 2001 in Himachal Pradesh which declined to 11.14 per cent in 2011 census. This trend is visible in all districts of the state. The highest proportion of 13.38 per cent child proportion has been recorded in Chamba and is followed by Sirmaur with 12.82 per cent while the lowest of 9.47 per cent is found in Kinnaur district.

POOR GENDER RATIO

Female foeticide seems to be gaining ground in the state as the "five most populous and most literate districts bordering Punjab, which also have the highest gender ratio as per the 2011 Census, face an adverse child gender ratio in the age group of 0-6 years". This has sounded alarm bells in the state. This alarming trend came to light in the HP Census Report, 2011. Seized of the adverse child gender ratio issue.

Table -8

Child Sex Ratio for State and Districts : 2001-2011

District Code	State/ District	Child Sex ratio in age group 0-6 years (Number of females per 1,000 males) 2001	2011
1	2		
	Himachal Pradesh	**896**	**906**
01	Chamba	955	950
02	Kangra	836	873
03	Lahul & Spiti	961	1,013
04	Kullu	960	962
05	Mandi	918	913
06	Hamirpur	850	881
07	Una	837	870
08	Bilaspur	882	893
09	Solan	900	899
10	Sirmaur	934	931
11	Shimla	929	922
12	Kinnaur	979	853

Note : For calculation of sex ratio, others have been considered as males.

The five major districts that present a dismal child gender ratio are Una (870 female per 1,000 males), the lowest in the state, Kangra (873), which is also the most populated, followed by Hamirpur (881), Bilaspur (893) and Solan

Table -9

Percentage Decadal Variation in Population for State and Districts : 1901 - 2011

District Code	State/ District	Percentage Decadal Variation										
		1901-11	1911-21	1921-31	1931-41	1941-51	1951-61	1961-71	1971-81	19 81-91	19 91-01	2001-11
1	2	3	4	5	6	7	8	9	10	11	12	13
	Himachal Pradesh	-1.22	+1.65	+5.23	+11.54	+5.42	+17.87	+23.04	+23.71	+20.79	+17.54	+12.94
01	Chamba	+6.68	+4.74	+3.48	+15.81	+0.08	+23.72	+16.34	+23.86	+26.40	+17.19	+12.63
02	Kangra	-1.95	+0.04	+5.41	+13.85	+1.33	+15.17	+21.85	+23.71	+18.50	+14.05	+12.77
03	Lahaul & Spiti	+4.75	-1.12	+6.99	+6.27	+5.10	+54.40	+16.41	+16.44	-2.51	+6.17	-5.00
04	Kullu	+4.36	-2.22	+7.70	+4.40	+6.19	+4.97	+25.79	+24.10	+26.68	+26.17	+14.76
05	Mandi	+3.20	+1.41	+11.07	+14.22	+2.29	+23.70	+34.07	+25.17	+20.40	+16.10	+10.92
06	Hamirpur	-1.95	+0.04	+5.41	+13.85	+1.33	+15.17	+20.26	+19.91	+16.17	+11.80	+10.19
07	Una	-1.95	+0.04	+5.41	+13.85	+1.33	+15.17	+15.29	+21.45	+19.17	+18.51	+16.26
08	Bilaspur	+2.46	+5.26	+3.06	+9.25	+4.29	+25.94	+22.66	+26.99	+19.41	+15.40	+12.05
09	Solan	-20.73	+11.52	-5.71	+8.31	+31.54	+14.50	+23.28	+27.71	+26.02	+30.94	+15.93
10	Sirmaur	+2.09	+1.39	+5.78	+5.02	+6.44	+18.93	+24.02	+25.30	+23.72	+20.78	+15.54
11	Shimla	-2.80	+1.98	+4.45	+8.97	+10.19	+19.35	+22.96	+21.70	+20.84	+17.02	+12.67
12	Kinnaur	+4.55	-0.98	+8.00	+9.17	+3.72	+18.87	+21.61	+19.49	+19.69	+9.91	+7.39

Table -10

Sex-Ratio for State and Districts : 1901-2011

District Code	State/ District	Sexratio since (Number of females per 1000 males)											
		1901	1911	1921	1931	1941	1951	1961	1971	1981	1991	2001	2011
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	Himachal Pradesh	884	889	890	897	890	912	938	958	973	976	968	972
01	Chamba	903	897	893	910	874	894	876	945	936	949	959	986
02	Kangra	NA	900	930	917	916	936	964	1008	1016	1024	1025	1012
03	Lahaul & Spiti	992	990	993	989	920	933	786	818	767	817	802	903
04	Kullu	NA	1009	1015	1006	930	941	945	920	918	920	927	942
05	Mandi	908	924	933	917	907	971	994	964	999	1013	1013	1007
06	Hamirpur	NA	900	930	917	916	936	1092	1118	1149	1105	1099	1095
07	Una	NA	900	930	917	916	936	978	1003	1028	1017	997	976
08	Bilaspur	840	862	874	900	938	948	952	993	1002	1002	990	981
09	Solan	725	723	645	724	736	800	879	923	929	909	852	880
10	Sirmaur	798	822	824	803	818	800	828	836	874	897	901	918
11	Shimla	853	881	842	886	867	875	852	869	878	894	896	915
12	Kinnaur	911	935	922	941	910	1070	969	887	885	856	857	819

Note : 1. For calculation of sex ratio, others have been considered as males.

2. N.A. – Not Available

(899). These district border Punjab, which has an adverse child gender ratio at 846, and private diagnostic labs flourish in these districts. Tribal district of Lahaul-Spiti and Kinnaur, where the diagnostic facilities are controlled by the government lead the child gender ratio. Lahaul-Spiti has 1,013 females, while Kinnaur has 953 per 1,000 males. Kinnaur has, interestingly, the lowest gender ratio in the state in 2011, 818 females per 1,000 males. Another highlight in the child gender ratio is that the lower literate districts have done better in the child gender ratio- Kullu (962), Chamba (950) and Sirmaur (931) followed by Shimla (922) and Mandi (913), which have combined literacy rates of 84.55 per cent, respectively.

More worrisome is the fact that the top three districts in gender ratio- Hamirpur (1,095) Kangra (1,012) and Mandi (1,007)- in the 2011 -Census faces the adverse child gender ratio. These three districts form over 49 per cent of the state population. Though child sex ratio in Mandi district is better than state average of 906, but it stands less than the national average of 914 females per 1,000 males in the 0-6 year age group. This depressing trend in child gender ratio is a serious concern as the government has launched over 12 schemes, including the most recent scheme *"Beti Hai Anmol"*, free education for the girl child and check female foeticide, under the PNDT Act to change the mindset in favour of the girl child. But these schemes seemed to have bowed before the predominant mindset that still governs the state literate population.

The final Census data has brought out an overall improvement in sex ratio in the state from 968 in 2001 to 972 over a decade, but a declining trend in the rural areas is a cause of concern. While the sex ratio in urban areas increased from 795 to 853, it came down marginally from 989 to 986 in the rural areas. Thus, the overall improvement has been only because of the leap from 795 to 853 in the urban areas. There is a decline in six of the 12 districts, with Kinnaur registering the maximum decrease from 857 to 819. The other districts with the declining trend are Una (997 to 976), Bilaspur (990 to 981), Mandi (1,013 to 1,007), Hamirpur (1,099 to 1,095) and Kangra (1,025 to 1,012).

However, a redeeming feature is that the child sex ratio has improved significantly in eight of the 12 districts and the decline has been marginal in Chamba (995 to 953), Mandi (918 to 916), Shimla (929 to 925) and Sirmaur (934 to 928). In the border district of Una, it improved from 837 to 875 and Kangra from 836 to 876, which is a positive sign. The final head count came to 68,64,602 with a decadal growth of 12.9 per cent (2001-11) as against 17.5 per cent during 1991-2001.

The growth rate of females (13.1 per cent) is higher than males (12.8 per cent) in the state which is also a trend at the national level. The density of population has doubled from 62 persons per sq km in 1971 to 123 persons per sq km in 2011. Among the districts, the highest decadal growth in population has been recorded in Una (16.3 per cent) and the lowest in Lahul-Spiti (-5.0

per cent), while districts like Una 16.3 per cent, Solan 15.9 percent and Sirmaur 15.5 per cent have recorded population growth of above 15 per cent.

More than 90 per cent (61,76,050) people live in rural areas in 17,882 inhabited villages out of the total 20,690 revenue villages. The rest are uninhabited. Sirmaur district has the highest scheduled Caste population (30.3 per cent), followed by Mandi (29.4 per cent), Solan (28.4 per cent), Kullu (28 per cent) and Shimla (26.5 per cent). The literacy rate has shot up from 76.5 in 2001 to 82.8 in 2011 with male literacy rate increasing from 85.3 to 89.5 and female literacy rate from 67.4 to 75.9.

SAVING GIRL CHILD

Efforts have been made to arrest female foeticide with partial success. Besides launching a scheme to track pregnant women to prevent female foeticide, the *'Beti Anmol Hai'* scheme provides Rs 10,000 for up to two girls born to a women. The *Maitri Sewa Yojna* provides free institutional delivery to all women in government health institutions, along with pre and postnatal care. On discharge, women get Rs 700 in rural areas and Rs 600 in urban. There is also reservation of one seat in the various courses in Himachal Pradesh University for girls who are the only child of the parents.

Himachali people are simple, straightforward, hard working, deeply religious, honest, truthful, frugal, gentle, good humoured, faithful in their dealings with other people and submissive to authority. Crime is almost negligible. But in the past, areas adjoining to Punjab, Haryana and Jammu have been experiencing crimes fairly and frequently. Thefts, dacoity, murder, bride-burning etc. are now common in these areas. But in general, the people are simple, extremely festive, a bit shy and superstitious. The hill women work harder than the men folk and are robust. They are beautiful, modest and known for their sweet voice.

Himachal Pradesh Scheduled Castes and Scheduled Tribes Development Corporation

Himachal Pradesh Scheduled Castes and Scheduled Tribes Development Corporation was initially set-up with the primary objective of upliftment of the members belonging to scheduled castes. Subsequently, the corporation extended its activities to include the scheduled tribes population from the year 1994-95. The share in capital participation of the state government and government of India released through state accounts is 49 percent and 51 percent respectively.

Functions of the Corporations : It helps in promoting, planning and assisting programmes of agricultural development, animal husbandry, marketing, processing, supply and storage of agricultural produce, setting up of small-scale and village industries and such other trade, business activities that may enable the members of scheduled castes and scheduled tribes community to earn a better living and help them to improve their living

standard. The main function of the corporation remains to act as a co-ordinating agency between the government departments, banks and beneficiaries. The corporation remains to act as a co-ordinating agency between the government development departments, banks and beneficiaries. The corporation arranges financial assistance in the shape of loans through the banks to the individual beneficiaries and to the scheduled castes and scheduled tribes organizations.

AREA AND LANGUAGE

Language is a constituent element of civilization. It raised man from a savage state to the place which he was capable of reaching. Man could not become man except by language. Language is one of the most marked and conspicuous as well as fundamental characteristics of the faculties of man. Besides Hindi, Urdu, English and Punjabi, the people of Himachal Pradesh have various dialects of their own, some of which are only understood to their own group, area or tribe, The common language of Himachal is known as 'Himachali Pahari'. The languages of the region are mostly Sanskrit in origin and are chiefly a mixture of Sanskrit, Urdu, Pahari a patois (rural language) of the hills, with an infusion of Tibetan words (the last is almost true in case of dialects spoken in Lahaul and Spiti region). While the census report of 1881 gives the name **'Pahari'** the language used from Sirmaur on the one hand to Kangra and Bhadrawah in Kahsmir on the other. Dr. Grierson called it 'Western Pahari' (the Aryan Language spoken in region extending from Jaunsar Bawar tract of Dehra Dun to Bhadrawah), '*Eastern Pahari*' and '*Central Pahari*' is spoken in Nepal and Garhwal and Kumaon respectively. In the past, Pahari language used various scripts like the *Persian, Kachi* and *Tankri*. But now uses only '*Devanagri script*'. Pahari can't be called a branch of Punjabi. Because the Punjabi script is '*Lhanda*' or '*Gurmukhi*', while Pahari was never written in these scripts as the old records testify. Pahari had its own independent status and this disproves the suggestions that it was a dialect of Punjabi. The following are the languages and dialects spoken in different parts of Himachal Pradesh:

S. No. Area	Language spoken
1. LAHAUL & SPITI	Lahauli (Sub–dialects are Gari (Bunam), Patari (Manchati), Trinani (Tinan), Tod Rangloi, Shipi and Lohar. In Spiti pure '*Tibetan*' is spoken)
2. KINNAUR	Kinnauri (Sub–dialects are '*Sunnami*', '*Chitkul*' and '*Rakdamme*'). *Rahul Sankritayan* described it as 'Hamkadaya Hamsakad'.
3. CHAMBA	Chambyali (four dialects are '*Bharamauri* in Bharmaur region, '*Bhatiyali*' in Bhatiyat, '*Churahi*' in Churah, and '*Pangwali*' in Pangi area).
4. KULLU	Kullui (Sub–dialects are '*outer Siraji*', '*Inner Siraji* and '*Sainji*').
5. KANGRA, HAMIRPUR, UNA, JOGINDER– NAGAR, GHUMARWIN AND	


HIMACHAL PRADESH
MAJOR PICTURESQUE VALLEYS
SOCIO ECONOMIC ANALYSIS
76°
77°
78°
79°
33°
32°
31°
N
JAMMU AND KASHMIR
PUNJAB
HARYANA
UTTAR PRADESH
TIBET
CHAMBA
R Ravi
Dhamba valley
Khajir
Sach Pass
Killar
Huttan valley
Tandi
Gara
Runar
Khoksar
Rohtas
Kangra valley
KANGRA
R Beas
Sidh valley
UNA
HAMIRPUR
Chunar valley
R Uhl
Bath valley
MANDI
Mandi Valley
LAHUL AND SPITI
Rangoli
Kibber
Kunjm
R Spiti
KULLU
R Parvati
Satluj Valley
R Satluj
KINNAPUR
Chung
Shakhe
Samla valley
BILASPUR
ANADPUR SAHIB
SOLAN
Kunihar valley
R Giri
SHIMLA
Rohtu
R Pabbet
Chansal
R Tons
SIRMAUR
Kirdadoni valley
Boundaries
International
State
District
Rivers
Km 20 10 0 20 40
Boundaries: From Census Of India And Map
INHABITED
UNINHABITED


HIMACHAL PRADESH
CULTURAL AREAS
N
JAMMU & KASHMIR
CHAMBA
LAHAUL AND SPITI
TIBET
KANGRA
KULLU
PUNJAB
HAMIR PUR
MANDI
UNA
KINNAUR
BILASPUR
SHIMLA
SOLAN
UTTAR PRADESH
HARYANA
SIRMAUR
INDEX
1. LOWER PAHARI
2. MIDDLE PAHARI
3. UPPER PAHARI
SOURCE: People of India Volume XXIV

SARKAGHAT	Kangari (sub-dialects are *Shivalike, Kandi* and *Palampuri, 'Gaddi'* is spoken by the inhabitants of the range which divides Kangra from Chamba. In Kangra Sub-division *'Dogri'* and *'Punjabi'* are also quite popular.
6. BILASPUR	Kahluri (also known as *'Bilaspuri'*). 'Hinduri' (*Nalagarhi*) in and around the area of Nalagarh.
7. MANDI	Mandiyali in Mandi and Suketi in Suket
8. SOLAN	Bhaghati (Sub-dialects are *'Kumbari'* and *'Arkiki'*).
9. SIRMAUR	Sirmauri (two forms of dialect are *'Giripari'* and *'Giritari'*).
10. SHIMLA & SOLAN	Mahasuvi (It has six branches-Hinduri, Shimla, Sirji, Baradi, Saura Choli, Kirani and Kochi); Keonthali, Kotgarhi, Jubbali and Bhaghati are also part of it.

The people of the different parts of Himachal speak different languages. These differences in the language of the people had served to limit intergroup communication and perpetuate social isolation in the feudal past. But since the emergence of Himachal Pradesh as a separate entity and merger of Punjab hill areas with it, there have been serious efforts to evolve a common language of communication. Development of *'Himachali Pahari'* and intensive use of *'Hindi'* all over the Pradesh has helped in a great deal in removing cultural barrier and serving the cause of mutual goodwill and unification. The position of *'Himachali Pahari'* may well be compared with some languages recognised in the constitution such as *'Sindi'* (spoken by refugees scattered all over India). Konkani (spoken by the people of Maharashtra, Goa and Gujarat and Nepali (by the people inhabiting Darjeling area of West Bengal and scattered elsewhere). Contrary to this, Himachali Pahari is spoken by compact block of population, residing in the area of 55,673 sq. km. and throughout the centuries it has been the medium of expression of over 68 lakh of people. Why Himachali Pahari should not then find mention in the eighth schedule of the constitution among the other recognized languages of the Indian Union.?

LITERATURE

Only those who are acquainted with its folklore and literature would be able to value the richness and cultural in-depth of the Pahari language (dialects). Ballads will have to be noticed profoundly in the folklore of the Pradesh. These were mostly composed by uneducated wise men and were meant for popular audiences. These are sung by the traditional singers known as *Naths* and *Jogis* who with the accompaniment of *Hurki* or *Tambourine* sing the ballads and then translate these to the audiences. Their origin as well as continuation were always vocal, with numerous alterations on account of slips of memory, local adaptation and taste, prejudices, additions and omissions, etc. from generation to generation. They relate stories of two kinds, mythological and historical. The most popular among these are ballads of *Gugga*, Bharatihari, as a *Hinduan*, Hari *Hinduan*, *Ramayana*, *Sadhratha* and *Pandmayan*. Besides ballades, folk songs are also melodious and rhythmic, which have inherent folk tradition. The subject-matter and theme of most of

these songs are chivalry, village gossip, sacrifices, seasons, prayers and love.

They are sung in solo, choruses and as duets in different parts of the Pradesh. For example Suhi is sung in praise of Naina Devi from Chamba who sacrificed herself and was instrumental in bringing water to Chamba town. Kunjadi or Kunjava is such another famous folk song of Chamba. In Mandi, most prominent are *Chhinj* and *Chhanjoti*. The *Panj–Pahara* and *Devku* are the famous types of the Chhinj songs of Mandi. Kangra folk songs have love as their main theme. The *Gangi* and *Mohan* are the popular compositions of Bilaspur. Gangi is also prevalent in upper Shimla hills.

In Sirmaur, Shimla hills, Kullu and some areas of Mandi, *Laman, Jhuri, Har* and *Natti* are exciting and quite hilarious songs. *Jhuris* are couplets with mostly conjugal love or social satire as their main theme. Both *Jhuris* and *Lamans* are sung much more in open space, some time in shrilling and chocked sound especially when men and women are either going or returning to their homes either from jungles with their cattle, sheep and goats or from their agricultural fields. The Natti and Har both are exposures to the prevailing social practices and character of the local people. The folk tales, folk proverbs, riddles along with folk songs are also part of folk literature of Himachal Pradesh. These are great source of happiness and entertainment in farms, fields, high pastures, in fairs and festivals, sung and uttered freely and gaily with or without local traditional orchestra.

3

Social Life and Customs In Himachal Pradesh

"Hearken unto me, ye children of immorality all ye who once dwelt in abodes divine, I have known the supreme person, the one whose light shines forth from beyond the darkness."

–[Upanishad]

In these solemn, sublime and prophetic words the Rishi in the Upanishad voices the call from India's soul. It is a call upon all humanity to arise and awake to the heavenly vision without which life has no meaning. It is this vision which has ever been a source of inspiration to India for all that she has made and made continuously for ages. It is this vision again which has always motivated her desire to share with others the fruits of all her cultural enterprises.

A complete idea about the nature of the people, their habits, traits and identity can be acquired only from cultural history of the inhabitants. *In the modern world, distances have reduced and become shorter, Which has led for tremendous cultural agglomeration, integration and acculturation. Himachal Pradesh is one of the few provinces and units of Indian Union, Which have come little under the impact of the outside world for a long time.* But this can be said, without hesitation, that areas adjoining to Punjab and Haryana and increasing industrial development scenario, have put a great deal of strain on the cultural identity of the Pradesh and its people. *The life and outlook of the people of Himachal Pradesh are largely conditioned by its climate, flora and fauna. In keeping with the beauty of nature, the men are handsome, generally tall, with sharp, well cut features. The women, particularly of certain areas, have a beauty and charm of their own.* People of Himachal are very fanciful. But there is a diversity of dress and language in the state. According to 1961 census, 210 languages and dialects are spoken in Himachal Pradesh. But through all this diversity runs a consciousness of a common culture and a common destiny. The vast majority of the people of Himachal are Hindus with a sprinkling of Buddhists, Sikhs, Jains, Muslims and Christians.

The percentage of scheduled castes and tribes of the total population according to 1981 census was 23.7 and 5.3 respectively while according to 1991 census it was 25.34 and 4.22 respectively. According to 2001 census scheduled caste were 16.64 percent of the total population and scheduled tribes 5.87 percent. In 2011 the scheduled castes were 28.45 and scheduled tribes 6.45. But there is hardly and cultural disparity between the scheduled castes and other Hindus. They worship the same gods and goddesses, believe in same

myths and legends and follow the same rituals with minor variations on ceremonial occasions. Even among these scheduled tribes who practise Hinduism in one form or another, the same holds true. *In spite of local differences in customs and in the life style of inhabitants, the area is part of all Indian cultural way of life. The inhabitants carry out orthodox rituals of births, marriages and death with priests belonging to the Brahman caste. All this is in continuation of Sanskritic culture and people's procured social values.* Himachal society is divided into castes and sub–castes. But there are nonexisting conflicts between them. Castes depend upon each other, since division is on the basis of functions performed by the group.

Temple architecture has a predominantly higher place in the use of cultural advancement. These are evidence of people's traditional religiosity. **H.C.** Saraswat writes *"that there are temples to good gods, temples to evil ones, sometimes even to a notorious demon To each temple is attached a legend, giving the story of its origin and to the devout a faith in its sanctity, which down the centuries has remained unshaken".* **Laxmi Narayan, Shiva and Shakti are most popular deities.** At the same time, there is no single house and village, which do not have its own separate deity. Muslims, Christians and Buddhists have their own places of worshipping. Although there is mixed group of races, but **'Khasha'** is the strongest element in Himachal Pradesh.

According to 2001 census there were 95.43 percent Hindus with decadel growth of 16.97 (1991-2001), Muslims 1.97 with decadel growth 34.08, Sikhs 1.19 percent with decadel growth rate 39.01, Christians constituting 0.13 with decadel growth rate 73.33 and Buddhist 1.25 percent with decadel growth rate of 18.38 percent.

SOCIAL CUSTOMS

MARRIAGE CUSTOMS

Marriage is an important ceremony in Himachal Pradesh. The parents and also the closer elder relatives begin to look around for suitable matches as soon as the child comes of age. Sometimes, a middle man is used as a match–marker, known variously as, **'Roovary', 'Dhamu'** or **'Mazomi'** and **'Rivara'**. The first step in a marriage ceremony is the *betrothal.* In Himachal, the initiative is usually taken by the boy's male relatives. While in the plains, it is the responsibility of the family of the girl to make the initial contacts. This difference in approach seems to be due to financial obligations of either party. In Himachal, the boy's father pays to the girl's father for defraying expenses of the marriage, which is a nominal, payment and called *'Dheir'*, but reverse is the case in the plains, where girl's family must give a gift (dowry) to the family of the boy. When the match is settled, the ritual gift called *'Tika'* is sent. In Himachal. two kinds of betrothals are in practice. The system generally observed in the upper classes is called *'Barni'.*

The other form called *'Sagai'* or *'Sotha'* is adopted by the folks of the middle class and the low class. On behalf of the boy's father, a priest or a

relative takes a few ornaments and a rupee or two to the girl's parents. This offering is called 'SOTHA'. In Chamba, it is called *'Bandha Dena'* and in the remoter parts of Mandi, this is known as *'Barina'*. The other system of betrothal is called *'batta–satta' (exchange)*, which is a sort of bargain, a man getting a wife in return for a sister or cousin given away in marriage to the wife's brother or cousin. On this occasion, ritual songs are sung and sweets are distributed. In the tribal areas, both the parties exchange *'Chhang'* (rice wine) and close relatives are invited to participate in the ceremony. In some areas during the various festivals, gifts of jewellery and cloths are sent to the betrothed, known as *'Chharmi Nata'* in Kinnaur and the *'Tihar'* in elsewhere.

There is still another system of betrothal known as *'Batta Satta'* or *'Atta Satta Ka Nata'*, or marriage by inter exchange. By this system, a father promises his daughter's hands to a boy whose father under obligation is to marry his daughter to a boy of some third man in whom the former is interested and who in turn promises his daughter's hand to the son of the first man. Sometimes more relatives are involved and there are five or more links in the chain of this type of marriage. A breach of one's promise invalidates the whole arrangement. It is mostly common among agrarian people in the interior of the Pradesh.

Religion has predominant place in the marriage ceremony. The date for the wedding is set, in consultation with the priest and in some places the permission of the deities is also sought. Customarily, all the preparations for the wedding are to be kept secret from the bride. *If once a betrothal has been settled, it is hardly possible to cancel it and if one of the parties backs out, it must pay to the other all the expenses incurred in connection with the ceremony.*

Marriage rules in the hills are not very definite or strict as in the plains. Certain forms of relationships are, however, regarded as prohibited. High caste people marry with in their own caste *(endogamy)* but not within their own *Gotra*. Under the usage and customs, no two persons tracing their common ascendancy through their father within seven degree of ascendancy can at all marry among themselves, while on the mother's side, the restrictions extend upto fifth degree. *The Hindus are the only civilized people in the world whose marriage laws are based on the principle of exogamy.* Among the *'Brahmins'* and *'Vaishyas'*, the name of the exogamous unit is known as *'Gotra'*. Among the Rajputs, the name is *'Nukh'*, while among the lower castes, it is known as *'Kul'*.

Marriages without group members are prohibited. Even today, inter caste marriages are not encouraged. A 'Brahman' can marry only a Brahman and not only that, he can marry only a Brahman of his own sub–caste. However, today endogamous attitudes have somewhat relaxed and softened and we sometimes hear of an inter caste marriage, but that is not common as yet. A marriage between Brahman and Rajput or Vaishya or Rajput and Vaishya is somewhat accepted, but a marriage with *'Shudra'* by any of the three high castes, i.e. Brahmin, Rajput and Vaishya is not socially approved.

Marriage customs such as *'Anakang'* and *'Notting Feerang'* of Kinnaur and *'Mode'* and *'Kwachi'* of Lahaul–Spiti are unknown in the plains. Except in Lahual area, the bride and groom are carried in planquins. The girl touches her father's feet at the time of departure. People in Kinnaur follow polyandrous *(fraternal)* and Matriarchal system, where all brothers are looked upon as common fathers to the children and eldest is known as *'Teg Bawal'* and the youngest as *'Gota Bawal'*.

In the lower areas of the state, customs like *'Samuhat', 'Shanti' 'Lagna', 'Vedika', 'Vida', 'Andaron'* (Andaron–the entry of the bride into her new household) and *Duiragaman* are commonly followed, which are quite prevalent in Punjab and performed through Vedic methods. Till few years back, a maid (barber's wife or pachekan) used to accompany the bride temporarily from her father's house to help her settle down in the midst of her new family. The day the bride enters the new household, a special *'Havan' (Byah Luad)* is performed under the guidance of the family priest. In Lahaul area, when the groom departs with bride, the girl friends of the bride take promise from the groom that he will take proper care of their friend and then after bride and groom are allowed to go.

The *'Feroni'* (the ritual return of the bride after her first visit from her father's house) ceremony is of great joy and happiness. At the time of wedding, the *'Suhagi jewellery'* (denoting a girl's married status) is presented by maternal uncle (Mama) and the rest is given by the parents of the bride and the groom. The groom's family presents gift in the presence of all to exhibit their financial status. This is known as *Sagrand* among the people of lower hills.

When the wedding party reaches the village of bride, it is welcomed by bride's kith and kins (ceremony known as *Milni*). Then after that other programmes start. In the plains, the bride's brother presents the groom with a *'Dhoti'* and a *'Ring'* and ushers him to the place where the marriage ceremony is to take place. In the district of Kinnaur, the bride's father presents the groom *with a 'white turban'* and ties a *'sword or a dagger'* to his waist band to indicated the starting of the ceremonies. Presentation of wine cups at such occasion is a common sight in the tribal areas. The types of marriages practised in Himachal Pradesh are:

(a) Polyandry: This form of marriages are prevalent mostly in district *Kinnaur, Lahaul–Spiti* and *interior parts of Chamba*. In this system, the elder of the brothers in a family marries and the women becomes the common wife of all the brothers. This is known as *fraternal polyandry*. Practicers of polyandry give following arguments in its favour:

Inherited from Pandavas;

Legacy of the original tribal culture of the area;

It ensures non–fragmentation of the people's none two large holdings in land;

Property remains intact from generation to generation;

Because of the nature of their avocations, the menfolk have to be away from their homes for long periods and it is necessary that a woman should have more than one husband to take care of her requirements and Percentage of the females is much less. So this is the only way to cope with this problem.

With the growing contacts to outside world, polyandrous form of marriage has started diminishing. The educated females are dead against this practice.

(b) Polygamy: In some areas, we do come across instances of polygamy too, i.e. *a man marrying more than one women at a time.* But vast majority of people in Himachal follow the practice of *'monogamy'.*

Marriages take different forms depending on the social status, economic circumstances of the parties to the marriage and local customs. Arrange marriage is the commonest form. Modernization has its impact on the social life too and parents have started consulting boy and girl on the delicate subject of marriage. The ceremonies and rejoicing that follow are an extended affair which continues for many days.

(c) Love marriage and Widow remarriages are permissible, except in the higher castes. Now with the spread of Education and easy contacts between young people love marriages are taking place.

(d) Reet Marriage which takes place when an already married woman wants to leave her husband and marry another man. The husband charges *'Reet money'* from the husband–to–be and allows her to go with the man of her choice.

In Himachal Pradesh, three kinds of marriage ceremony are practised. First **'BIAH'** or regular marriage *in accordance with the 'Shastras'.* This form of marriage may be termed as **'Brahma marriage'**, in which father or guardian of the girl does not receive any consideration from the bridegroom for giving the girl in marriage. This is the superior form of marriage and largely practised in Himachal Pradesh, need no further details.

The other forms called **'Jhanjhrara'** and **'Gaddar'** or **'Paraina'** designate informal marriages. Jhanjhrara is *not the orthodox Brahmnical marriage.* It is in fact solemnized without the *'Saptpadi'.* i.e. taking seven steps by the bride and groom jointly round the consecrated fire. In the *'Jhanjhrara'* and *'Gaddar'* or *'Paraina'* forms of marriage, no religious ceremonies are performed. These are mainly popular among low caste people.

JHINDPHOOK OR JARAR PHUKI (bush burning) is a peculiar form of marriage among the tribes of Kangra and Chamba. This marriage takes place *without the approval of parents.* The man and woman set fire to some bush wood in the jungle and walk around it seven times, hand in hand, which completes the marriage. It is resorted to by the people of many tribes but being a *'runaway'* marriage, it is regarded with disfavour.

DAROSH, DAB DHAB, is a tribal system prevalent in Kinnaur. In this, a girl is *forcibly dragged away* from a fair ground of a festival meeting. She pretends to scream, scratch, bite and show annoyance, but the boy holding to

her does not relent his hold, Immediately thereafter, the boy's father deputes two men to see the girl's parents, to seek their apology for the outrage committed by his son. They try to bring over girl's father. He then asks them to make amends in terms of money is called *'Izzat'* and it varies from Rs. 100/– to Rs. 500/–, paid then and there. Within the month, after this settlement. the boy along with his relatives and two women escort the girl back to her house.

On this occasion, three to four baskets of fried cakes are taken for distribution and the boy offers, as a mark of respect, *'Reumalang'* (Chilgoza, dried apricots and Chulli garlands) to his mother–in–law and other elderly women in the family. Cash, according to one's capacity is also given. This ceremony is called *'Sten rannik'*. Then the groom, leaving his wife with her parents, comes back. After few days, she is brought back to her in–laws either by her father or brother and on this occasion she is presented with some ornaments, utensils and clothes by her parents.

DAM–CHALSHISH, in this type of marriage the *lovers elope together* and the boy's father sends the *'Mazomi'* (matchmaker) to the girls' house and tries to bring them around by presenting some gifts. They agree, then a ritual marriage follows. In this system, as the girl departs from her home, sad tunes are played and the son–in–law presents the mother of the bride with a sum of five hundred rupees as *'Masore'* or the price of her milk.

HARI OR HAR, in this. when a *boy kidnaps a girl or a girl elopes with her fiancee.* it is called *har.* The occasion for such a happening is either a fair or when the girl has gone to attend some marriage in the neighbourhood. When a woman. who is dissatisfied with her husband, goes and begins to live with another man is also called *'Har'*. Har is considered illegal among higher castes. In the case of a maiden, dispute is settled by paying some amount to girl's family, while in the case of a married woman, her new husband has to settle it with previous one by offering him a price acceptable to him. Such marriages are known as *'Jhanjhra' or 'Jhanjhrara'*. Mostly rituals re-performed much later when the woman has settled down with the new husband. *This custom is much popular among 'Gaddis'.* The special *'pooja'* offered on this occasion is known as *Nuala* to Lord Shiva. In Kinnaur region, *'har'* is called *'Dubdub'* or *'Kuchis'* or *'Khutu Kima'*.

The Gaddis perform the marriage ceremony twice. First comes the *Jooth Pana,* when the groom's party goes to the girl's house (who is usually a minor 8–10 years of age) and breaks a lump of jaggery in the girl's name and girl's family smears them with red colour. Then, after five or ten years, real marriage takes place. *There is no system of veil or dowry among Gaddis.* The people of Lahaul are polyandrous. whereas the peoples in Pangi are monogamous. *In Pangi, at the time of the marriage, the groom's younger brother presents the bride's mother with a silver rupee. This gives him the right of second husband over the bride but she is not to be shared by more than two brothers.* Widow remarriage is a common sight among tribal communities. The higher castes

do not allow the widows to remarry but the lower castes do. When a widow leaves her husband's house and moves in with someone else, she is known as *'Ghar Karna'* (taking another house). Among the lower castes also young widows are generally encouraged to get remarry as society has changed a lot in the past three decades.

DIVORCE SYSTEM

The Hindu Shastras regarded marriage as a bond never indissoluble in life. The wife was to worship her husband as a god. To Hindu law, there was no such thing as divorce. The custom of divorce, however, existed among the lower castes. **The Hindu Marriage Act, 1955** has recognised the right of a Hindu woman to divorce her husband. Among the rural folk woman do occasionally leaves one husband to go and settle with another, but the higher castes frown on promiscuity. The *'Reet'* system of divorce is applicable to *'Jhanjhrara'* and *'gaddar'* marriage. When the relations between a wife and her husband become unsustainable, the married girl returns to her parental home and refuse to go back to her husband. If her father is prepared to reimburse to the first husband, the expenses of marriage and a rupee called *'Chhed Karai'* marriage is considered dissolved, without and formal divorce. The girl also returns all the ornaments and clothes given to her by her former husband and all the ties are snapped.

Divorce law known as **'Dehri', 'Hari'** or **'Har'** among some tribal communities is held above all courts of law. *In this, people seeking divorce takes a twig of Shur wood and snap it in front of witnesses and throw it behind them.* In Lahaul area, the pair prepares *'a thin thread of wood'* and holds it by the little finger and pulls it apart. In some villages, the couple must break a *'Sal leaf'* into two in the presence of fellow–villagers. In this way, divorce is believed to have effected. The new marriage takes place on a suitable day. The new groom does not go to the bride's house, rather she accompanies the party sent for by the groom's side. Kanets and some low caste tribes of certain areas of Himachal hills follow this custom. No dowry is given. In Shimla hills, widow remarriage is called *'Karewa'*. In Kangra and Chamba regions, widow remarriage is called *'Jhanjhrara'* or *'Gudani'* and also *'Cholidori'*.

Polyandry, polygamy, divorce and promiscuity are unknown among higher castes. Since independence, due to spread of literacy, cases of informal divorces have decreased and love marriages through the courts of law have increased.

The Dehri (Monuments) outside most villages are reminders of the system of *'Sati'* in which the widow burnt herself on the funeral pyre of her husband. But now since long time, there has been no incidence of *'SATI'* in Himachal Pradesh. Women in Himachal Pradesh have independent and are enjoying high social status unlike their counterparts elsewhere in the country. She has a status of better–half in reality and commands a place of honour in the hill society.

FUNERAL CUSTOMS

Religion remains a dominant factor in the life of a man from birth till death. Funeral customs in Hiamchal Pradesh are in no way different than performed in other areas of Northern India. From time immemorial burning method is used to dispose of the dead bodies. Somehow the customs associated with death are quite strange and interesting in Himachal Pradesh. As death approaches, the sick man's body is lowered on the ground which is smeared with fresh cow–dung. His head must point to the north as soon as death occurs and 'Conchsells' (शंख) are blown. *The blowing of conchshells is a signal for the relative to burst out crying and to reach at the house of the deceased.* It is considered inauspicious to die on a bed.

After the death has occurred, mustard oil or linseed oil lamp with a cotton wick is lit and placed in a corner of the room and covered with a woven grass basket or an earthen pitcher, with its head upside down and a hole on the top, sufficient to throw oxygen in to keep the lamp burning. This lamp symbolizes the dead man. The mourners come and sit in this room and the ritual mourning is done here. The dead body is laid on plantain leaves (केले के पत्ते) in the courtyard, bathed and then placed in a wooden coffin or upon a bier and covered with colourful sheet and taken to the cremation ground.

On the way, procession stops at a few places where some stones and leaves are placed in the name of the dead man. After reaching the half way, a ceremony known as *'Adhmargi'* is performed; there the body is laid down for a few minutes. So long as the dead body lies within the house, no food can be cooked therein. After this, for a month, the close relatives observe *patak* during this period the use of things like meat, fish, garlic, onions, asafoetida is taboo.

Before consigning the body to the flames, a *'Pind dan'* (ritual feeding of balls made of cooked rice, sesame seeds and curds to the birds and elements in the name of the died one) is performed. It is considered favourable to add fuel wood *(Lakri Pana)* to the pyre. On the third day, the bones and ashes are immersed in holy place like Haridwar, Rewalsar or Mansarover. For ten days, house observs a mourning period. The close relatives have their heads shaven and the widow removes her marriage jewellery. On tenth day, clothes are washed *(Kapad Dhulai)* and the holy 'Garud Purana' is recited by a *Purohit* or *Charjee* or a charj (a special class that recites scriptures in houses when death has occurred). If one dies an untimely death, a special ritual called *'Sapindi'* is performed.

At the end of the mourning period, i.e. ten days, a ceremony known as *'Kriya Karma'* (a religious rite for the peace of the departed soul) is performed and immediately after this, in one to five days period, another ceremony is performed known as *'Solaha'* (food arranged for the relatives, friends and villagers). On the day of *'Kriya Karma'*, either the daughter's or the son's father–in–law *(Kudam)* brings food items cooked with asafoetida and feeds it to the bereaved family, after this taboo is lifted. Then after each year, an annual

'Sharaddha' is performed to commemorate the dead one. After four years, a *'Chatur Varshik'* (Chauvarsha) is done. On these occasions, Brahmins and family relatives are invited and feasted.

It is only in Kinnaur where three forms of customs were performed regarding the death of a person and his cremation, as–

(a) **Dubant:** Drowning the dead body in the nearby river;

(b) **Bhakhant:** Throwing the dead body in open fields and let it be eaten by vultures and birds; and

(c) **Phukant:** Burning the dead.

Now only **phukant custom** is most widely practised to dispose of the dead in Kinnaur district too. The followers of other religion than Hindus, generally follow the same methods as by their brethren elsewhere.

In Kinnaur, when someone dies, all villagers get together at his house at night. This custom is known as *'Drum Rating'*. The dead body is then bathed in a large vessel called *'Lam Kunyal'* and then wrapped up in a white shroud. Dr. Gautam Sharma Vyathit has made an elaborate discussion on these ceremonies in his book *'Folklore of Himachal Pradesh'*. After wrapping the body, it is carried by two persons to the cremation ground on a plank. The legs of the body are turned behind at the knees with the help of wooden pegs. It is believed that if the legs are straight, an evil spirit might enter the body. When the funeral procession leaves the house, a piece of bread stuffed with *'Dal'* is thrown on the roof top for the crows, who, it is believed, can communicate with the dead.

In the cremation ground, Lama (priest) holds the head of the body by the hair and recites prayer (Foa) in his ears, thrice. He recites some *'Mantras'* and during this, it is considered auspicious if a drop of blood becomes visible on the forehead of the dead one. For seven weeks, the Lama comes to the dead man's house to recite the sacred text *(Chhos)*. At the end of seven weeks period, the **Lama and Jomo** (an unmarried girl who becomes ascetic) read the text together and are then fed by the family of the dead man. On the third day, after death, the *'Chholya ceremony'* and on the thirteenth day, *Damkochang* - a ceremony like *Kriya ceremony* of the people living in the plains—is performed. Those who go to collect the ashes the next day, often leave a stone or a little flag upon the hill top in the name of the dead one. On the fifteenth day, the Lama performs a *'Havan'* (offerings made to the holy fire). A year after the death, the Lama performs the *Fulayach (or the Dalhyang)* ceremony, at which he gets food and clothes in the name of the dead.

People in the **Lahaul valley** have their own distinctive ceremonies. If an old man dies, till the Lama arrives at the house, no one may touch the dead body. The Lama whispers an invocation into the dead man's soul in his ear and ask it to leave the body—this is called *'Fuhan'*. After this, dead body is seated on a metal or wooden chair in corner and a lamp is lit with butter in front of it. The body is kept in the house for two or more days as per the status

of the family, then it is cremated.

The Lama recites prayers, Cry and conch shells are blown. Two men, one with a conch shell and another with flag, follow the funeral procession. At the cremation ground, the shroud is torn into five pieces, four of which are hung upon the four corners of the funeral pyre and the fifth is placed on the forehead of the dead one. On the next day, the ashes are collected and immersed in the river Chandrabhaga by the family members. In the Spiti valley when someone dies, the *'Jhanvar'* (witch doctor) is called to find out whether the body should be burnt, buried or cut into pieces and thrown upon hill tops for the wild animals to consume. All communities in the Spiti valley follow the orders of the Jhanvar.

At cremation ground clothes and ornaments are removed, the shroud (कफन) is torn into five pieces, four of which are tied to sticks as flags on the four corners of the pyre and fifth is placed over the head of the body. With Lama's pouring ghee, barley, mustard, rice and incense, chants the mantras just before the body is consumed by the flames. Next morning drums are beaten and four bier carriers collect the ashes and then the Head Lama making its effigy chant the prayer 3 to 8 days depending on the status of the family. Then effigy is put on a pony and the funeral sets off to the confluence of Chandra and Bhaga rivers at Tandi for immersion. Throughout one man holds an umbrella over effigy. After the death an offering of butter is made to the God Trilokinath. Sometime when medicine and sorcery have failed and death is certain a *sham* funeral is arranged.

In this, life size effigy is made on a wooden frame plastered round with barley dough. It is painted and dressed with the clothes and ornaments of the sick person. The effigy is cut in pieces and solemnly cremated. Then professional wailer wails shouting that sick person has already died years ago. But alas! The angel of death cannot be deceived by child's play! Thus, mostly two funerals take place, the one *'sham'* followed by a real one, both however very expensive. From the above description, it is clear that people of different areas have their own customs and ceremonies related to dead and its cremation.

BIRTH CEREMONY

Birth ceremony in Himachal are very picturesque with quite quaint local touch. At the time of child birth, the mother is housed in a separate room and usually in the lower storey of the house. This is to protect her from the cold and high wind of the hills. In the tribal areas, she is often lodged in a cattle manor *(Gohad)*. There are no professional midwives, but any of several experienced village women of any caste can assist at the birth. The other elderly women of the household are also present on this occasion. The *umbilical cord* is cut by the midwife holding on to a silver rupee coin or a silver ornament. After delivery, the infant is bathed and wrapped in a clean cloth. Then the mother also takes bath.

The first twenty days (in some cases only ten days) are called *'Sootak'*

and during this period, the family observes all religious rituals. During this period, no one accepts food and drink from the hands of newly become mother, except the people of low caste. Some other important ceremonies connected with child birth are the first sighting of the baby by the father and first feeding of the tonic *'Ghutti'* to the infant. It is believed that the child imbibes the temperament of the person who gives him/her first dose of *Ghutti*. So usually a good natured member of the family is selected to administer Ghutti to the child. After the Sootak period (customary period of mother's pollution) is over, the cleansing up ceremony takes place, presided over usually by a Brahmin or a Buddhist priest (Lama). *A mixture of curd, sugar, cow's urine, milk and Gangajal is sprinkled over all the clothes in the house and is tasted by all the young and the old members of the family.* A spoon of the same is sipped by the mother. This act signifies her purification.

The well to do celebrate the occasion with great fanfare. They call the ceremony **'GOONTAR'** and on this occasion special *'Sund'* (sweet cookies) is made from dry fruits and distributed among the close relatives and villagers. After the *Goontar* ceremony is over, the mother along with the newborn goes to the family's living room. Usually in the initial months, for about a year or six months, mothers avoid taking infant to distant places till some auspicious day, as fixed by the astrologer.

In Himachal Pradesh, as observed by Mian Govardhan Singh, a husband refrains from killing an animal with his own hands during his wife's pregnancy, but he may eat meat. A pregnant woman must not go to a place on fire, nor to a stream, forest or any other place not frequented by men. She is not to see the face of a dead person. On religious occasions, when the husband and the wife sit together to perform various ceremonies in which a knot is generally tied, it is not done if the woman is with child. Her old ornaments are not melted to form other ornaments during her pregnancy and she is also prohibited for having a look at a solar or lunar eclipse. *The occasion of a girl child's birth is not celebrated with great joy. However, girls are given high respect and at the time of Navratras, special pooja is offered to the young girls and at the time of festivals and fairs, she is given special gifts of clothing and sweets.*

The birth of a son is a great occasion in the villages. The birth of a male child is announced by distributing *'Mura'* made of sugar lumps or parched grains among friends and relatives on the day of the birth. People light lamps and the women from the neighbourhood come and sing songs of joy and congratulations *(Sohar Badhaiyan)* (दूर्वा). The mother is treated with great reverence and all the visiting women are fed sweets and given money. The relatives and friends congratulate the father of the boy and offer him *'turf leaves'* with one rupee. The father keeps the turf leaves and returns the rupee with double the amount. This custom is called *'Badhai'*. In the Kinnaur area, the well to do bring the planquins of the gods within their house after a male child is delivered and feast the villagers on rich food and liquor. This custom is known as *'Shukud'*. At this time, a goat may be sacrificed. In the larger part

of the state, on the birth of a male child and in the case of a maiden delivery, a messenger with turf leaves and one rupee is sent to the houses of the maternal uncles of the newly born to announce the happy news. In return, the maternal uncles send gifts of *ghee, pancakes* and *clothes* for the baby.

Among the Brahmins. ***the Namkaran*** (the naming of the infant), ***'Chudakaran'*** (first snipping off his locks), ***Annaprashan*** (the first tasting of cereals by the baby) are all performed with great joy. In some areas in Solan, the infant is taken to a water fall and lodged near it for the first three days. Getting a horoscope cast for the child is also must (usually by the priest). People make special efforts to propitiate the evil stars in child's horoscope. Often people hang little silver or copper ***'Jantar'*** (amulets) around the child's neck to ward off the bad effect of evil stars. Children born in the ***Gandmool hour*** are considered unlucky and are often gifted away ritually as soon as they are born. Making of the horoscope is also important from marriage point of view. Marriages cannot be settled before the horoscopes of the couples are matched properly.

For the naming ceremony, the first letter of the name is ascertained by the family priest from the child's horoscope. In the lower castes, boys are often named after either the day or month of their birth. For example, we come across names such as Manglu (from *Mangal,* Tuesday), Budhias (from *Budhwar,* Wednesday), Braistia (from *Brihaspati,* Thursday), Chatia Ram (from *Chet,* March–April months) etc. The general suffixes to one's name may be Ram, Lal, Das, Chand, Singh, etc.; and these may also be after renowned caste, ancestor, etc. For example, the Negis found in Kinnaur district and Bodna village of Chopal and some areas of Jubbal in district Shimla are mainly Rajputs while Pantas, Jathraik, Madhaik, Nagraik, Barthatas, Gazatas, Banchaik and Frangraik (after an ancestor Frangi) are surnames irrespective of caste after an ancestor.

But the situation with regard to another type of surnames established by one's caste is quite confusing as many of these surnames like Thakur, Rathor, Tomar, Parmar, Chauhan and even Sharmas are now being used by the erstwhile lower castes and sub–castes without adhering to their own true descendents or family backgrounds. Although such names are adopted by the lower castes to uplift their social position yet they never shun their original caste identity while taking befit of government facilities such as reservation and financial help.

The first hair cutting ceremony of the child takes place in the third, fifth or seventh year after the birth. It is an occasion of great religious significance. This is called Jatloo. It is customary in the Pradesh to offer the hair cut at this ceremony at the shrine of a goddess or in the temple of 'Shiva' or the shrine of *'Kulja'* or holy river to receive blessings for the child and prevent its sacred first hair from being defiled. Some time, the hair clippings are placed along with some cow dung, milk and two coins in a piece of cloth or in a metal container to be offered later on at an appropriate time.

DRESS

The majority of the population of Himachal is that of Hindus, but Buddhists, Jains, Sikhs, Muslims and Christians also have respectable place here. People professing different faiths and pursuing their own way of life, customs, conventions and beliefs form unique example of mutual cooperation and acceptance. There are no communal clashes in Himachal Pradesh. Respect for each other's religion and status can be seen all over the Pradesh. The people of Himachal are the most delightfully colourful in the world. Cleanliness and progress is the habit of the people. They are humorous and good looking. Most beautiful women with chiselled features are found in Himachal Pradesh.

Dress too reflects cultural mode of the inhabitants. In India, almost every region has its own identity revealed through the dress and wearing. Mode of the dress is also dictated by climate, traditions, influence of adjoining areas and the fashions brought in by the Government Officials posted to an area and the local lad returning from his stint of work in other lands. Impact of westernization is clearly visible now on people's dresses. Spread of education and industrialisation has added new dimensions to the outlook and clothing choice of the traditional looking people. May be slow but change in taste, style and choice is discernible. While younger generation have started wearing coat, pants and trousers, the older like to put on traditional cap or turban with *Kamarbund* (worn around the waist) almost a universal item throughout the state. The dresses in the hills are conditioned after their climate, much of which calls for woolen garments.

As a result sheep–breeding is one of the main occupations here and spinning and weaving a community functions. Spinning is such an occupation of the hill people as to which they will resort whenever their hands are free. During close months of the winter, when hill people are spared from agricultural work, are confined to their hamlets, spinning is their usual occupation.

We find historical evidence of the type of dress that was prevalent in this part of the land through paintings, wood–crafts, stone–images, folk songs, icons etc. Good number of stone and wooden temple art throw light on the dresses of people in Himachal. The barsailla stone slabs are of particular interest as memorial of dead Rajas and their concubines constructed in Mandi. The Pahari paintings also give us the knowledge of the dresses prevalent with the rulers as well as common people in those days.

The accounts of the travellers, such as Vigne, Alexander, Jacamount, Moorcraft, Forester and in recent times by Lady Chetwode have described the dresses of hill people at large. Through folk songs like *'Gangi'* which is sung is areas of Bilaspur, Mandi, Shimla and Sirmaur carries a definite note of women dress. In areas of Mandi and Bilaspur, *'Chhori'* and endearing name given to a girl is another song where the heroine sets out with a pitcher to fetch water with a colourful dazzling sheet of cloth *(dupatta)* dyed in colours.

Till a decade back, women had come little under the impact of outside

dresses. But now *sari* is too much in evidence. While traditional *'Kameez'*, *'Kurta'* and *'Salwar'* cut in a distinctive Himachal style, continue to be popular with *'Dupatta'*, *'Dathu'* or *'Scarf'* over the head. During chilling days, women like to put on coat or waist coat. Flap cap made of woolen is also preferred during winter. Men use woolen shirts with long coats and sometimes sleeveless woolen jacket on the top of the coat. Come to Himachal in winter and it is time to wrap a traditional Kinnauri or Kullu shawl, with a crown of the famed Himachali cap perhaps with a small bunch of *'tikema'* flowers tucked in its brim. Clad your feet in geometrically patterned multi-coloured socks and gloves, originating from Lahaul, introduced by the Moravian missionaries more than a century ago.

In contrast to the bleak and barren cold-weather environs, the winter wear of the Pahari people is extremely colourful. In fact, Himachal's breathtaking natural beauty with hues of cobalt from the skies, green from conifers, yellow from the sun and from mustard fields, brown and ochre from the earth and white from waters have permeated the consciousness of the Himachal and have induced the people into weaving highly artistic colourful woolens that are a perfect blend of both beauty and utility. These are much more than a winter-style statement meant to ward off cold and biting winds. For in them, lies the story of an unbroken culture. The intense cold, together with near inaccessibility to their snowbound remote villages have led the people of Himachal to develop a largely self-supporting economy. Over the years, weaving as traditional family work or as an occupation has developed into a fine art.

Himachali woolens are indeed a visual treat. The immense variety includes shawls, topis (caps), patoos (homespun local tweed), dohrus (woolen saris that are fastened with two silver pins called bhoomni), lohiyas, pyjamas, mufflers, jackets, stoles, moja (socks), zomba or pichaya (woolen shoes), chhauli (blankets), gudmas, carpets etc.

Himachal's Kullu valley is renowned for its shawls. Interestingly, these owe their origin to Kinnaur. Initially the designs of Kullu and Kangra were in checks. Later when the Kullu weavers 'liberated' themselves from the shadow of Kinnaur, they adopted designs of stripes, leaves and flowers and today, even hill-capes are being woven on the 'pallus' of shawls. However, Kinnauri weavers continue to retain their distinctive individuality because of the inaccessibility of this remote area. Very few are aware that the regular Kinnauri shawl which is two meters in length and one in breadth originated as the result of an experiment in 1974, when the Himachal Pradesh state Handloom Corporation designed shawls with pattern borrowed from traditional Kinnauri *pattoos* and *dohrus*. This proved to be a great success. Today, they are woven at centres Kalpa, Nichar, Rekong Peo and Jhangi in Kinnaur district.

A prized piece for a connoisseur, the Kinnauri shawl's sheer mystic appeal lies in its angular geometrical patterns comprising of pyramids, triangles, rectangles, squares and stripes. As compared to Kullu's shawls, these are marked

with a complete absence of floral patterns. Interestingly, history reveals that Cummings compared Kinnauri women to Scottish and Algerian ones on account of their woolens raiment especially after seeing the former sporting the *shawl* and *dohru* held together by their unusual brooch.

Over the years, weaving has developed into an industry. In some places like Kullu it has changed the region's economy. In 1944, the Bhutti Weavers Cooperative Society (Bhuttico) was formed at Shamshi near Bhunter, around eight kilometers from Kullu. Tourists stop to shop at its showroom with the office and factory which is right on the bustling National Highway and retails a high quality of Himachali woolen and addition to newly evolved garments like suits, jackets and stoles that have also been infused with the Himachali tradition. Before this, locals used to weave mostly items for local dresses.

Kinnauri and Kullu shawls, pasham, dohrus and pattoos were once sent to Tibet and were also bartered and are now sold at the famed Lavi Mela, which is held after Diwali at Rampur and is considered the greatest fair of the inner Himalaya. Don't forget the *pullans* (grass shoes), worn both indoors and out, being warm in winter but cool in summer. Made from grass, the top is of twisted hemp with wonderful geometric designs. Called *'zomba'* in Kinnaur, these have thick soles to enable one to walk on dry ice. Perhaps the most artistic ones are from Pangi, with soles made of goat or sheep skin. Appreciated worldwide, whether worn straight or with a slant, Himachali caps are donned by both men and women as an integral part of local dress and it is customary to honour guests with them.

Jurkhi resembling *achkan, waist coat, kurta* and *woolen pyjamas* are other popular dresses. *'Doru'*, which is wrapped round the body like a sari, is used in Kinnaur and in Chamba district, full sleeved blouse and a shawl dropped over the shoulders and held together in front by silver hooks is a popular dress. Material used in most of these dresses is locally made. Otherwise too, Himachal has name in *shawl making, sweaters and other woolen clothes.* The people of Himachal Pradesh weave woolen clothes, generally throughout the year. One can see an educated Himachali in Western dress but menfolk like their traditional clothes. The *'Chola'* gathered around the waist by a black rope is worn in many lines. This is made of wool and called *'Dora'*. In this waistband are tucked, a *'Kulhari'* (axe) a *'Bansuri'* (flute) and often a *'Drat'* (sickle).

A Kinner can be recognised by a special type of a cap called *'Pang'*. Outside Kinnaur, it is known as a *'Bushahri cap'*. It is a head dress of men and women. On some special occasion, people tuck flowers in their caps which add to their beauty. A Kinner women wears woolen sari, *full sleeved blouse Choli* and an indigenous *Chhanli*. In Kangra and Chamba, cotton gown of a special pattern is common and is called *'Luanchari'*. To give new and charming look to clothes, many other material is also used everywhere in the State. The hill people use *'Deshi juta'* as foot wear. *Chamba chappal* is very famous in the State. With the spread of exposure media, changes have taken place in the life style of the people. In many parts, traditional patterns are

giving way to modern and articulated life style.

Some of the well known old and new dresses found favour with the people of the state are:

Turban and Cap: While turban is a dress of *'better off'* and high placed persons, the cap is used by commoner. Turban was quite popular in the past, now on its way to disappearance. Woolen caps which are circular in shape are quite popular outside the state too, with the name of Himachali cap. Two famous designs of caps are; *'Kullu topi'* and *'Bushahri topi'.*

Jhaggi (women garment, Mandi, Kullu and Rampur Bushahr): It is a woolen garment long enough, to reach the knees, combined with trousers of the same material. Jhaggi is tied with a *'gachi'* or *a woolen rope around the waist.*

Choli covers the breast of woman, which appears along with *'dupatta', 'ghagra'* and *'suthan'.* Choli was a popular garment in the past, made with great skill, finely embroidered and fitted with the pieces of colored glasses, porcelain and beads.

Ghagra and Suthan (Petticoat and long trousers): The dress, now the relic of the past, has been popular with the Mandi women. Dupatta or shawl is thrown on the head and body to make this a complete dress.

Dhattu is a piece of cloth square in size and is used as head wear by most of the women is rural areas of Himachal Pradesh. Dhattus are in various colours.

Kurta and Blanket is a quite popular dress used in the upper areas of the state.

Anga is a type of overgarment reaching to the knees, had been quite popular among the menfolk in Mandi and Kangra district. Anga also stands for Choli (or bodice meant for covering the breast). Now this garment is not much in use.

Chapkan (Rohru tehsil of Shimla and Pabbar valley) is a type of frock used along with trousers, angu, gachi and Pahari cap by men only.

Chopta or Chhupta is a gown touching the knees with V–shape neck cut, is used by both men and women in Rampur, Kotkhai, Kotgarh and Kumharsain areas of Shimla district.

Pishwaz is a type of coloured gown made of very fine muslin. This was a dress common in both Mandi and Chamba. Waist coat for breast and dupatta for head respectively are other components which go along with pishwaj or pashwaj. It was another name of *'ghagra'* or *'cholu'* having a short bodice reaching to the waist and below it the skirts fall away in numerous folds.

Cholu: An ordinary dress of male in the Kangra valley consisted of a cap, kurti or a cholu. Cholu was longer garment reaching to the knees. Kacch or short breeches (garment fitting around the waist and below the knees) along with cholu has now disappeared.

Chuba (male dress in the upper areas of district Shimla and Kinnaur): Other dresses that go along with *chuba* are gachi, trousers, coat, shirt, waist coat and *chadaru*, i.e. blanket. Round cap of black colour is a much preferred dress for head wear. The women of Pabbar valley in Kinnaur and Rohru tehsil of Shimla do use *'Chuba'*, a type of frock.

Reshta (women dress in Rohru tehsil of Shimla district) is a long gown touching the anklets. With a tight– fitting for the breast and back, it is a loose garment with plaits downwards.

Pattu (blanket) is a uniform and multipurpose garment all over the state. It is a woolen sheet of homespun texture woven in chessboard style. In winter it is used as a wrapper around the body. The pattu is also used for carrying things of household. Pattu wearing flowers, is called *phooldar pattu*. The *phool–work* is also known as *'Bushashri dhari'* and it seems that it was Rampur Bushahr which first introduced the designs and flowers on the plain blanket sheet. The simplest patterns to appear on *'pattus'* are that of check and chessboard type.

The check pattern is locally called *'Lungi dhari'* and it appears in different colours, viz., yellow, green, white or red on the ground which is natural brown or black and also sometimes orange or green. The pattu's cost depends upon the width of its border varying in size from half–an–inch to three inches. This border pattern appears in a combination of *dharis* and are known as *'mothra'*. There are numerous type of pattus. Small checks pattus are known as *'Mahin Chitru'* (mahin means small or fine), the other is *'ulta–sulta'* implying right and reverse, pattu black in colour and thick in stuff is known as *'Dhumkuru'* meaning literally smoke work, a type of pattu named after its comb like pattern is called as *'Kanghu'*. There is another type of pattu to which is attached lengthwise separately woven *phool–work*

As regards the motif to appear on the two main stripes of the pattu, a few names are well known–*Gulab* (rose), *Danedar* (dotted), *Lahria* (wavelike), *Chabi* (Key), *Sirki* (stairs), *Mandir* (temple) and *Chinidiwar* (the wall of China), *tipu* (drop), *Tara* (star), *Guddi* (doll), *Chiria* (bird), *Sade Kiru* (simple insect or snake), *Bulbul Chashme* (nightingale's eye), Ganesh (elephant–headed god) and *Jura hua Ganesh* (joint ganesh). The fringes to appear on the two ends are known as *'Chulku'*.

Patti is tweed with short width and is used for making coats, waist coat, chola (long coat) and pyjamas both for men and women.

Rumal: Himachalis are very fond of embroidered handkerchiefs. *Chamba rumals* have been marked for their craftsmanship in embroidery. The art work on Chamba rumal is a type of miniature paintings. Chamba Rumal has been favoured in the Mughal darbar and also preserved in the museums in India and abroad.

Sadari is a jacket used by both male and females in Kotgarh and Kumharsain areas of Shimla district.

Gachi is a simple white sheet of cloth used by females over *'chapta'* or *chhupta'* around their waists.

Namda is prepared from wool by beating it and not by weaving on looms. Namda is a good substitute for durry (दरी) but it is not recommended for rough use.

Loia (used by menfolk of Sirmaur district) is a woolen gown, supported on the shoulders and hangs down over the back. The sleeves of the *loia* are seldom worn though no *loia* is ever without them. *Loia* is a word derived from *lio* meaning a woolen or pashmina blanket or sheet. *The Himachal Pradesh University has adopted, loia and Pahari cap and its academic robes which are used by degree holders at the time of convocation.*

Gudma is so warm as to serve the purpose of a quilt. It is made from *biang* wool. Biang wool is produced only in Tibet and Kashmir. After 1962 Indo–China conflict, Kashmir is the only source to procure it. Some garments worn by males and females of the state are similar to those used elsewhere in northern India.

Male dresses: *Kurta, Pyjama, Shirt, Trousers* etc.

Female dresses: *Sarees, Kameej, Salwar, Dupatta, Scarf, Chureedar pyjamee* etc.

Pollans (पोले) (used in Kullu, Mandi, Shimla, Sirmaur, Chamba and part of Kinnaur and Lahaul–Spiti) is a foot wears used both for indoor and outdoor purposes. When indoors they are used like slippers and when outdoors they are used like shoes. The sole of the *'pollan'* is made of *bhang fibre* and is quite tough for wear and tear. The upper part is made of same fibre and also of goat–hair called *'sheli'*. There is also fashion to use Marina or wool fibre in multicolours. Such pollans are very popular in all parts of the state. These foot wears are not used in the latrines and bathrooms to save them from getting wet and spoiled.

Shawls in Himachal Pradesh can be seen in two type viz. plain and designed. From the material point of view, there are shawls which are woven from home spun yarn and there are also shawls which are a product of imported yarn called 'RUFFLE'. Colour selection and combination in the designed shawls presents the variegated work of art and craft. Plain shawls of pashmina are termed as *'loi'* in Kullu valley. Pashmina shawl is a costly thing but wool shawl is a thing of commoner. The patterns and motifs, that appear on shawls are generally known as *'phool'* which means flowers. The patterns and motifs are infact much derived from various flowers, birds and insects and appear in stylish forms.

The Kinner ladies have folds of their shawl on their back while in Kullu these folds can be seen on the front. In Chamba district particularly 'Pangi' and 'Tissa' areas, women wear shawls in a different style. They wear shawls upto the waist giving appearance of a *Loongi.* The shawl which is check in design is tied at the waist with a gachi. In Lahual–Spiti, the shawls are

town, *'Bhutnath', 'Trilokinath', 'Panchvaktra'* and *'Ardhnareeshwar'* are the most famous. Built in *Shikhara style*, these shrines are considered the finest monuments of ancient art and architecture.

Madho Rai is the presiding deity of Mandi since the days of Surya Sen who ruled the state from 1664 to 1679. He had no heir. All his 18 sons died in his lifetime. A broken man, he got disillusioned with the mundane world and vested all powers on Madho Rai. The silver image of Lord Vishnu bears an inscription in Sanskrit which eulogises Madho Rai as destroyer of rivals. It also carries the initials of the goldsmith, Bhima, who made it in 1648. Madho Rai is still revered. Pooja and other rituals are performed in keeping with the traditions of the princely times. The Raja's role is now played by the Governor or the Chief Minister. God Kamru Nag arrives here on the eve of Shivratri and is given a reception at the shrine of Madho Rai in a traditional manner. Other devtas are also received by the chairman and members of the *'mela'* committee.

A grand *'shobha yatra'* headed by Madho Rai winds its way to the venue of the mela– the sprawling Paddal Ground. Officials and the elite of the town wearing coloured turbans, contingents of police, home guards and NCC, mounted police and the galaxy of *'devtas'* accompany the *'shobha yatra'*. The blend of the police and Home Guard band and the hill orchestra is an added attraction. Thousands of people line the route to have a glimps of the procession. Shivratri owes its origin to the birth of the present Mandi town built by King Ajber Sen in 1526. Earlier, Mandi town was on the right bank of the Beas now known as *'Purani Mandi'*.

The idol now worshipped in the popular shrine of Bhutnath had been installed by King Ajber Sen, who laid the foundation of present town at the same time. A big congregation of people along with devtas was invited from all parts of the kingdom to celebrate the birth of the new town on the auspicious *'Shivratiparva'*. Though centuries have rolled on, Shivratri is being celebrated as before. The festival concludes with a *'Jagrata'* i.e. *overnight vigil* where the gods and their devotees both participate. Before the gods leave *'Mandi town'*, they are offered sheets of silken cloth besides fruits and incense. The state government has also fixed nazrana to each local god as per their status and position.

Bhunda, Shant and Bhoj: These festivals are celebrated like the *'Kumbha Mela'* after every twelve years or when enough money has been saved. Bhunda festival is connected with **'Parshuram'**, but some connect it with the cult of **'Kali the goddess'**. This festival is celebrated in upper Shimla Hills, Kullu and Mandi. Bhunda is the *'old Narmedi Yagya* and the customs and rites are the same. On all these festivals, sacrifices are made to please God or village deity. The deity in whose name the festival is being celebrated invites the neighbouring households gods and goddesses. All participants are fed from the temple treasure house. People sing and dance throughout the day and night for three to four days.

Halda: The Halda festival is celebrated especially by the people of Chandra

and Bhaga Valley in December–January in Lahaul and Spiti district. It is like a Diwali festival for them. Though it is a festival of light, no lamps or candles are lighted except the two or three persons from every household carry burning sticks of pencil, thin cedar in their hand to be piled together to make a bonfire and later to be ceremoniously thrown towards the villages of Gushal and Kardang.

Nawala: Gaddis of Kangra, Chamba, Mandi and Kullu celebrate this festival, when a household individually collects enough money for celebration. Nawala, in fact, is a thanks giving ceremony to Lord Shiva, who is worshipped at the time of misfortune and calamity. In some cases, special arrangements are made to perform *pooja* (worshipping). Devotional songs in praise of Lord Shiva are sung throughout the night.

FAIRS IN HIMACHAL PRADESH

Fairs in Himachal Pradesh have very positive role to play in social life. It is in fact with different outlook that people here celebrate and participate in the fairs. Himachal is a land of *'Devi'* and *'Devtas'* and most of the fairs are of mythological nature. But to keep on rhythm in various walks of life, fairs have occupied predominant role and acquired varied dimensions, such as; trade, agricultural, seasonal and fairs connected with festivals etc. So intensive the fairs have become, that people of all shades and interests participate in large numbers. There is hardly any village where no fair is held. There is almost continuous succession of fairs.

There are 20 State National and International level Fairs or Festivals recognised by the Government at present in Himachal Pradesh. They are the famous Dushehra of Kullu and Summer Festival of Shimla (cultural), both of international fame, besides, Shivratri of Mandi, Minjar of Chamba, Holi of Sujanpur Tira, Lavi of Rampur Bushahr (trade, Manimahesh yatra of Chamba (religious), Chaichu fair of Rewalsar (religious), Kaleshwar fair near Jwalamukhi (religious), Summer Festival of Dharamshala (cultural), Nalwari of Bilaspur (trade), Renuka of Sirmuar (religious) Traditional Tribal Divas Fair of Keylong (Independence Day), Winter Carnival Manali (winter fair), Salooni fair Solan (cultural), Ladarcha fair at Kaza (religious and cultural), Rohru fair, Rohru (religious and cultural) and Nalwar, Sundernagar (trade fair). There are 11 District level fairs in the Pradesh. There are the Winter Fair of Una (cultural), Pouri Fair Trilokinath (Lahaul), Tribal Fulaich Fair of Ribba (religious), Kinnaur, Shivratri of Kathgarh, Kangra (religious), Dushehra of Sarahan, Shimla (religious), Nagini Fair of Nurpur (religious), Winter festival, Hamirpur (cultural), Fag Mela Rampur (cultural) Baishakhi of Jawali, Nurpur (religious), Mela Joginder Nagar (cultural) and Baishakhi of Rajgarh, Sirmaur (religious fair).

They have an educational, social as well as religious character. These serve the needs of social integration not only for economic sustenance but also for cultural survival. The Bishu festival is also celebrated in Kerala as a

New Year's Day. It is in these fairs and festivals that the great artistic tradition of the Pradesh is revealed, revised and continued to be a growing vibrant phenomenon. Two important traits of festivity and devotional exuberance are Primarily found in these festivals. Most of these fairs, of course religious but still there are seasonal, mythical, community and trade fairs also. Besides seeking blessings of the local deity during these fairs, marriages are settled, matches are made, things of the local artisans and the produce of the farmers change hands. Men and women come to these fairs dressed in their choicest colourful clothes especially stitched for this occasion. They usually sit on hillsides in rows on raised terraces to watch dances, animal fight, wrestling and the famous Thoda (archery) game, feats of skill and stamina that go on endlessly entertaining the assembled colourful audience. After thorough investigation, it has now been established that some of the festivals are derived from the sectarian Hinduism after the migration of the Rajputs during 7th century to 15th century from the Indian plains.

Generally, the fairs are held at such a time when the people are free from their household engagements. Fairs give them an opportunity to purchase and sell needed articles. Traders from far and near join these festivals to display articles like clothes, wool, pashmina, furs, leather, hides and skins, pottery, metal ware, jewellery, ornaments, fruits, vegetables and many other local products coming from the homes and fields of the ruralites. Shops of hosiery and cosmetics, tobacco, cigarettes and toys are also displayed. *Following are the important fairs:*

BAISHAKHI (Bishu, Bisoa): This fair is held at various places in the State. People carry village deity with music procession from one place to another. In upper hills, people perform *'Mala dance'* by joining hands to form a large circle. During day time, some games like archery and wrestling are also played. This festival is more popular in lower hills.

MINJAR FAIR: Minjar (Maize flowers) is the fair celebrated in district CHAMBA at a place *'Chaugan'* in Chamba town. This festival is held in the month of August (on second Sunday). It continues for a week. Maize flowers, a coconut, a rupee or a smaller coin, a fruit and a few paddy tentacles are offered to *'Varuna'*, the God of rains, in the river Ravi. A procession starts from *'Akhand Chandi'* Palace and terminates at the river bank. After the Minjars are floated, people distribute sweets and scents. During the celebrations, feasts and musical concerts are organized at various places in the town. Raja of Chamba used to organize this festival earlier, but now Municipal Committee has taken all related responsibilities. *Minjar fair has been given the status of a state fair.*

It is difficult to say, when the fair first started, but the present form of the fair is attributed to Raja Sahil Varman, who ruled the state in the 10th century A.D. As legend has it that the Ravi had its course through the place now known as Chaugan. On the one side stands the shrine of *'Rani Champavati'* and on the other is the famous *'Hari Rai temple'*. A sage who was staying in the

Champavati shrine used to swim across the river Ravi to visit Hari Rai temple. To make the *Darshan* of Hari Rai easily available to the sage and to the people, Raja Sahil Verman arranged a week long Yajna religious sacrifice and oblation and Lord Varuna, was prayed for changing the river course. The lord obliged and changed its course. Since then a week long fair is organized. The Minjar fair is also associated with the victory of Raja Pratap Varman of Chamba against a Kangra ruler.

NAINA DEVI FAIR: This fair is held in the month of August, at Naina Devi temple, in district Bilaspur, which is eight kiloMetres from the Gangual Power House. This is the most delightful fair in district BILASPUR.

KULLU DUSHEHRA: KULLU Dushehra mirrors Himachal culture in its entirely. It throws light on the life, love of dance and music of the people in this region. To see the colourful Himachal at one place, Kullu Dushehra is the right place. Dushehra in Kullu starts on the *'Vijay Dasmi'* day and continues for seven days. Although Dushehra is celebrated all over the country, but in Kullu, starts it has its own distinctive glamour. The famous idol of *'Raghunathji'* which is carried from its fixed place in *'Dhaulpur Maidan'* to another spot across the *'maidan'* was brought from Ayodhya In July 1651 A.D. by one Damodar Dass and installed in Kullu by Raja Jagat Singh. The pulling of ropes is regarded sacred by the local people.

On this pious occasion, people bring local gods to Kullu and take out a large procession to pay homage and respect to Raghunathji. The festival starts only with the arrival of 'Hidimba Devi' from Manali, who is received by the Kullu Raja, outside the town and brought to the Raghunathji temple. This festival can't start unless powerful goddess Hidimba, known as the *patron deity*(कुलदेवी) of Kullu Raja, arrives from Manali. People from Punjab, Haryana, Delhi and Uttar Pradesh throng to enjoy Kullu Dushehra. This occasion is a great opportunity for hill people for singing and dancing. This fair provides ample scope for social, cultural and economic flourishment. The festival continues for a week. Kullu's location on famous trade route has added new dimensions to the fair.

The festival concludes with the burning of *'Lanka'*. The chariot of Raghunathji is taken near the bank of river Beas on the last day of festival, where a pile of wood and grass is set on fire, which symbolizes the burning of Lanka and is followed by the sacrifice of chosen animals. A buffalo, cock, fish, goat and crab are sacrificed. The chariot of Raghunathji is brought back to its original place, its temple in Sultanpur. It is an international fair. Dance troupes from many parts of the country and abroad participate, in this international festival and add more colours to the already colourful occasion.

As many as 16 "devtas" out of the 31 from the Anni and Nirmand areas of outer Seraj, who used to participate in the Kullu Dushehra festival earlier, have stopped participating in the festivities due to "paucity of funds", says a survey on "devis and devtas" of Kullu published by the Himachal Pradesh Academy of Art and Culture, 2011. Undeterred by anti-animal sacrifice

activists, the organiser of Kullu Dushehra continued the practice of animal sacrifice. The five animals which are sacrificed-buffalo, a fish, a crab, a cock, a lamb and two symbolic sacrifices. Sunni and Dharamshala Dushehra were given the status of district level fair on 23rd September 2014, by the state cabinet.

Baijnath town never Celebrates Dushehra: Dushehra is celebrated with great fervour across the country . However, in Baijnath town in Kangra district, 60 km from Dharamshala, people do not burn the effigy of Ravna, symbol of evil. Even the markets remain closed both in Baijnath and Paprola. A strong belief that celebrating the festival will bring the wrath of Lord Shiva on them keeps residents of the town away from burning the effigies of Ravna his brother Kumbhakaran and son Meghnath as per the tradition on Dushehra. Ravna was a great devotee of Lord Shiva.

According to a version, some people in the town tried to celebrate Dushehra about a decade ago (last decade of 20th century) by burning the effigy of Ravna. However, all of them died before next Dushehra. People took it as the wrath of Lord Shiva and nobody dared to celebrate the festival again. The belief of people that keeps them away from the festival is also associated with the famous Shiva temple located in the town. As per the legend, it is believed that during the *Treta yug,* Ravna to have invincible powers worshipped Lord Shiva in the Kailash mountains. He even offered his 10 heads in the *hawan kund.* Impressed by his extraordinary deed, Lord Shiva not only restored his heads, but also bestowed him with powers of invincibility and immortality.

Ravna also requested Lord Shiva to accompany him to Lanka. Shiva consented to his request and converted himself into a ling. Shiva asked him to carry the ling and told him that he should not place the *ling* down on the ground on his way. Ravna started moving in the southern direction and reached Baijnath where he felt the need to answer nature's call. On seeing a shepherd, Ravna handed him the *ling* and went to relieve himself. On finding the *ling* very heavy, the shepherd kept the *ling* on the ground and the *ling* got stuck there. Another interesting thing about Baijnath is that there is no shop of goldsmiths. However nobody knows the reason for it. The Baijnath temple is believed to be constructed in 1204 AD by two merchants *Ahuka* and *Manyuka.* Two inscription on the porch of the temple indicate that it existed even before the present one was constructed. The structure is now under the protection of the Archaeological Survey of India.

LAVI: This fair is held in the month of October–November every year at RAMPUR–BUSHAHR. The word 'Lavi', is derived from the word 'Loe' which in local parlance means a sheet of woollen cloth. Another meaning of Lavi is *shearing of the sheep.* Lavi fair, as the past accounts run, took place twice, in the months of June and November, which are suited to shearing of sheep, thus making available the wool in abundance. But now it is held only once in a year. In ancient times, Tibet and Kinnaur had good trade relations and Lavi fair is the outcome of business interest of both sides. People from other areas

in general and tribal belt in particular participate in this fair with horse, mules, pashminas, colts, yaks, chilgoza, namdas, pattis, woolens, raw semi-finished wool and other dry fruits produced in the state are brought for selling. Lavi fair is almost three hundred years old and now provided with status of international fair. In the upper hills, this is the last fair before the on-setting of winter. It is in fact the biggest trade fair of the hills in the country. During day times, hectic trade activities are witnessed all over the town. At night, folk dances and music around small bonfires are organized. It continues for three days. Until 1962 the traders from Kinnaur and Rampur Bushahr had their business contacts with Tibet from where wool, pashmina and other commodities used to come in bulk, but the Chinese aggression that year put everything out of gear.

RENUKA FAIR: This fair is celebrated in the month of November for six days. Renuka fair starts ten days after the Diwali festival. The legend goes that Parshuram, the youngest son of mother Renuka, used to visit his mother every year. The fair commemorates the annual meeting of Parshuram and Renuka. The place where fair is held, mother Renuka and her husband Rishi Jamdagani used to live. According to another version the sage Jamdagani was murdered by one named Saharrarjuna. Renuka was a devoted wife. Struck by the incident, she jumped into the lake, thus putting an end to her life. The lake was named after Renuka, who assumed the status of goddess after the great sacrifice. Parshuram is believed to be the *sixth incarnation of Lord Vishnu.* In an impressive procession, many idols of Parshuram are taken in planquins to Parshuram Temple situated on the hill top.

Renuka fair in tehsil Pachhad is one of the most important cultural events. It provides business exposure to the local people. In the recent past, it has become a great centre of attraction for people of all walks of life Renuka fair is a prominent fair in district SIRMAUR.

One can see glimpses of hill culture at the fair. Rural people market their produce of walnuts; dried and wet ginger etc. Folk dance, magic show, Kariyala plays, thoda dance, wrestling bouts, fire works, police and home guard's band display, developmental exhibitions, cinema shows and bhajan-kirtans are other attractions of the week long fair. Renuka is easily approachable from Solan and Rajgarh. While from Shillai, Dehradun and Paonta Sahib one reaches it via Sataun. From Yamunanagar, or Jagadhri, Saharanpur, Ambala and Chandigarh the National Fossil Park falls on the way at Kala Amb. All these routes converge at Renuka lake. Earlier it was a state fair. Renuka Fair was declared International fair in October 2011 by the state government. The other international fairs are Kullu Dushehra, Rampur Lavi fair and Mandi Shivratri.

THE SHIVRATRI FAIR: This fair is held in the month of February on Shivratri day in MANDI. Shiva is the chief deity of Himachal people. This fair continues for a week, with great fun and frolic. On this occasion, people bring hundreds of Gods and Goddesses in their *'Raths'.* Devotees carry them on

shoulders amidst melodious religious songs. People pay their homage to Lord Shiva at famous temple of *'Bhut Nath'* in Mandi town.

The Bhutnath temple was built by Raja Ajbar Sen when he founded the present Mandi town in the 16th century. History records that Raja Suraj Sen (1637–64 A.D.) had no heir to succeed him and Raj Madhav, a form of Vishnu, was installed as the State deity and administration of the State was pledged to Him. The Raja then ruled the State as the representative of the deity only to ward off subsequently the possibility to become an autocrat or a despot. A week long programme of fun and great entertainments begins where the hill folk exhibit their talents in the shape of colourful dances, songs, music, dramas and skits. The festivities conclude with a *Jagrata,* that is, overnight vigil, when ultimately Devtas predict main events of the year and the people are warned against impending danger to their lives as well as properties, etc. In the end, as a mark of reverence and having inherent deep religious belief and devotion all gods and goddesses are presented with a plain silken cloth *(chadars),* covering their *Rathas* along with fruits and incense, etc. Then these gods leave the town after paying their homage to Lord Shiva for their respective abodes only to meet again next year.

On the last day of celebration, people are warned against impending changes in their lives, property or the like. The tunes of departure played on hill bands, leave behind a very sad atmosphere for a day or two. It is an international fair.

HOLI FAIR: It is held in the month of March every year in district Hamirpur at SUJANPUR. This fair has also been accorded the status of a state fair. It exhibits traditional limelight of Holi, the festival of colours. People from all over Himachal come to participate in it. A week long fair provides wholesome entertainment through various games, songs, dances, folk dramas and skits performed by local artists. Business activities are also in full swing throughout the week.

CHINTPURNI FAIR: The fair of Chintpurni, locally known as *Mata-da–Mela* (fair of the Mother goddess), is held in the village Chintpurni near Bharwain (a Hill Station on Hoshiarpur–Kangra road in Una district). According to one legend a certain Mai Das had the first *darshan* of the Mother goddess who appeared to him as a girl and asked him to perform the Pooja (worship) of the *Pindi* (idol) of the Mother. Henceforth generation after generation, the mother has promised to ward off the worldly worries and anxieties of those worshipping her. On the 8th day during *navratras* the offering of *Karaha* (sweet halwa prasad) and *Chhattar* are made by the devotees. The ceremony of *Mundon* for children is also performed by devotees.

THE NALWARI FAIR: Nalwari Fair's (Bilaspur Nalwari) idea was conceived by *'W. Goldstein'*, the Superintendent of Shimla Hill States in 1889. The idea was motivated by a shortage of the good breed cattle, especially bullocks, which are so important for good agriculture and are a prominent feature of the economy of the hilly terrain. In the beginning, people from

Nalagarh, Una, Hoshiarpur, Ropar and adjoining areas of Punjab and Uttar Pradesh used to participate and bring bullocks of good breed. But now fair has gathered local touch in total. Now it has become more a business opportunity event. This fair is held in the month of March every year. It has been declared a state fair now. Nalwari of Sundernager district Mandi, Jahu and Gasota of district Hamirpur are also very famous.

SISSU FAIR: Sissu is a common fair celebrated all over the Buddhist Himalayas. Its main attraction is always a masked dance but because of a part of monastic rituals, it is always staged inside the monastery on the attached courtyard. The fair is celebrated on different dates at different places. At Sissur Gompa it is held in June, at Gemur Gompa in July and at Mani Gompa of Gondhla in August.

Excluding the above–mentioned fairs, some other important fairs do take place in Himachal Pradesh. They are as follows:

BHARMAUR JATRA FAIR: District Chamba in the month of August.

SKODI FAIR: Skodi a *Sati* fair is held at Dohg village, adjoining to Joginder Nagar from 26th to 28th of *Chaitra* (April) every year for three days. The fair is held in honour of a woman who had performed *Sati* there. No temple is there, but a heap of stones is indicative of the fair to be held on a dry spot in the centre of the *'Skodi Khad'*. Hence it is called Skodi fair also. The agriculturist *Labanas* do all the work regarding its management. Besides, shops of general merchandise, potter's shops, sweet–shops, the wrestling matches are also the main attractions of this fair.

CHHATRARI JATRA FAIR: District Chamba in the month of September.

SUI FAIR: Chamba town– in the month of April. (This fair is exclusively for women). There is a temple of 'Naina Devi', where women gather and worship the Devi. Naina Devi was the queen of Raja Sahil Varman. This temple has been constructed at a place where she had sacrificed herself to bring water to Chamba town. This temple is on *'Shahmadar hill'*, at the back of Chamba town.

TARADEVI FAIR: The Durga Devi's temple of Taradevi is located on the ridge of the mountain about 8 km. away from Shimla town. It is here that the fair is held on Ashtami in *navratras* of Asawin (Sept.-Oct.). This is called *Durga Ashtami*. The legends about the construction of this temple are generally in vogue. But one thing is sure that by giving vision to Raja of Junga the goddess made Raja to construct this temple for her. At the time of fair, villagers of all castes from pargana Kalanchi, Kasumpti, Kasata, Kalahung and other nearby villages usually come to see the fair.

It is said that during Raja's regime the Junga Raja uses to sacrifice one male buffalo in the name of the Durga. During fair several shops are put up to sell sweets, bangles, balloons and allied materials. A wooden *jhula* is also fixed sometimes for entertainment. In the Northern slope a Shiva temple is located. To reach the temple the path gradually meandering passes along the mountain.

richly adorned with floral and geometrical designs which are square in size and are put on the back. In Kinnaur shawl is called *'dhohru'* and it is tied at the waist with a *gachi*. While shawl gives an idea of a small length and width, *dhohru* which literally means double, is a blanket big in size. The shawls, that ladies wear in Kullu, are called *'pattu'*. This Kullu shawl (pattu) is mostly in check.

Except for few towns, there is hardly any urban life in the hills. The people live mostly in the villages consisting of a few hamlets dotted over the fields. According to 1991 census report, 4.5 lakh people were living in urban areas. Shimla is the most urbanized district of Himachal Pradesh with 1,26,132 urban population. But trend like other parts of the country is favour of urbanism. The decade growth rate of population in urban centre from 1971–81 was 34.76 and from 1981–91 it was 37.80 in Himachal Pradesh and total urban area in square kilometer was 315.4 in the State. In the census report of 1991, the trend of urbanism is clearly visible. According to 2001 census 5,95,581 people were living in the urban areas i.e. 9.80 of the total population. The decadel population growth in urban population from 1991-2001 was 32.59. The census report of 2011 shows some reversal trend as urban population in 2011 was 6,88,552 with decadel growth from 2001-11 was 15.16 and constituting only 10 percent of the total population.

The young generation has brought a fundamental change in their dressing habits using tight trousers and fashionable shirts. Because of several modern facilities such as easy traveling, communication, schooling, computer and especially television booming etc.; the use of dresses and their pattern have gone a sea change to the very interior of the State. As a matter of fact very soon there seems no interior remained in Himachal Pradesh.

The holding of pageant such as miss Himachal and Dance Himachal Dance have added new dimension to the dressing sense of the people.

ORNAMENTS AND JEWELLERY

Precious or cheap, love for ornaments and jewellery is a universal phenomenon, though it may vary from place to place, nation to nation and tribe to tribe. The use of precious metals and stones for ornaments started probably when man left his wandering habits and preferred to settle at a place and took to agriculture. The ornaments and jewellery were well sought for and were collected and preserved for good and bad times. The ancient scriptures such as *the Ramayana, the Mahabharta* etc. carry elaborate descriptions as to the gold and silver ornaments. How extensive and variegated was the use of ornaments in the past is depicted through the excavation took place at *Mohenjodaro* and *Harappa* (now in Pakistan) and old temples like *Ajanta–Ellora caves, Khajuraho, Konark, Bhuvaneshwars, Bharhut, Sanchi* etc. The term ornament means an object which is worn with a view to adorning oneself. The decoration, that are worked on the ornaments, are taken both from flora and fauna of the country. Jewellery stands collectively for jewels and art of

making them. In the primitive times the use of strange or rare stones, tooth, bones and other objects was very common. These objects are still very popular with the people who are still wedded to the primitive culture and ultra modern way of life.

There are different kinds of jewellery and ornaments for different age groups, but married woman has greater choice in the quality and quantity. Ornaments and jewellery for a married woman is a sign of *Suhag*–happy marital order and it is only the demise of her husband which deprives her of their use for the rest of her life. There are ornaments which are of daily use to the woman, others related only to the special occasions. In the urban areas these ornaments are in gold and are light wear, but as we pass on into the remoter parts, they appear heavier and bolder and mostly in silver. Not only women, but when a child takes birth and grows by a few days he is adorned with small silver bangles *(Kanganu)*, anklets and amulets. Around his waist is tied a *'tagari'* with hollow beads of silver attached to it.

After some years when *'Karan–bedh'* ceremony is held, the ears of the child are pierced and small rings are put into them. In the case of girls, when her nose is pierced a gold ring *(Balu or tili)* is put into it. At the time of marriage, the bride is given a variety of ornaments by her parents and in–laws. Some of the ornaments are symbol of *'Suhag'* and parents must arrange them for their daughters. These items are *'Chak'* for head, *'Churi'* or *'Chura'* (bangles) for the wrist, rings for the fingers and *tili or balu* for the nose. In the interior of Himachal Pradesh women can be seen wearing ornaments and jewellery weighing as mush as ten kilograms and as less as two. A woman with a dozen of earrings, armful of bangles, heavy load of necklaces, *longs* and *Kundis* in the nose, *chak* over the head is still a common sight in a village fair or festival.

The women in Himachal love jewellery. A hill women has an instinctive desire for ornaments. The more the number of ornaments, the better off a person is considered to be economically. The Himalayan ornaments and jewellery have two characteristics about them. Gold being a rare metal, the Himalayan women satisfy their craze with silver and other less costly metals. Secondly, the use of heavy ornaments and jewellery with bold designs, excepting a few light gold ornaments, all ornaments are made of silver. The parts of body for which ornaments are commonly made are the head, forehead, ears, nose, neck, arms, wrists, fingers, ankles and toes. The ornaments worn by Himachali women are:

'Chaunk' or 'Chak' ornament fastened on the head (Silver as well as of Gold). This is very popular among the mature women and young ladies. With the incoming of urban fashions and tastes, it has disappeared from the low lying areas, while the women of upper regions have retained their liking for it. There are great variety so far as the shape, size and designs are concerned.

Chiri a silver ornament fastened to the hair by a chain. In some parts of the hills, it is called *'dora'*, while elsewhere in India, *'Shrinagrpatti'*. It is also called *'mong'* or *'mang–tikka'*, which is suggestive of the place the ornament

occupies. Chiri has, as its components, two wire strips, star-shaped pieces of metal linked with each other and small *'pipal leaves'* or drop hung along the lower edge.

'Chip' Silver ornament clipped in the hair.

'Phers' are four to five small earrings worn in each ear. The ornament carries intricate decorative work on it. A pair of such rings weighs between 15 to 30 grams.

'Balis' are golden earrings.

'Jhumkas' are earrings and also known as *Karanphul*. The ornament has two parts, the plaque and the pendant the latter taking the shape of a bell. When the ornament is without the bell, it is known as *'dhodhu'* or *'dedi Jumka'*. In some areas it is known as *"pharloc'* or *'gokharu'*. The ornament in geometrical designs, known as *'Kanta'* or *'Kanti'*.

'Braga' is bigger than *'bala'* has two round pearls and a conical turquoise in between.

'Dandi' is a simple ear ring with half of its portion covered with coiled thin wire. When the drops are put on the ring in place of the coiled wire, it is called *'Dandi Boronwali'*.

'Dhodku Jhumkas' ear ornaments.

'Bundes' are tops of smaller size available in many designs.

'Litkani' is a sort of Bunde with the main body triangular.

'Gol' is an earring favourite among Gujjars belles. It is fairly large in size and has tinsels and hollow beads attached to it along with a wire-knit chain.

'Chalik' or 'Kante' are ear ornaments of silver.

'Kanbali' is an earring of bigger size.

'Kan-phul' is a bunch of silver flowers. In some places it is known as *'pharloc'* or *'gokharu'*. The ornaments has two parts, the plaque and the pendant, the latter taking the shape of a bell.

'Koka' is a small gold knob, weighing only a gram or two. It carries a *thewa* – small shining glass or jewel – on its head, followed by a hollow pin to which another pin is fitted from inside the nose. Koka finds favour with young ladies both married and unmarried all over the state. Being smaller in size it is used casually.

'Phuli' is a nose ornament and is worn like a *tili* or *Koka*. It is generally star shaped with a *'nug'* or 'jewel' in the centre. While the face of the phuli may appear in the gold, the back that is a small pin is in silver.

'Laung' is a gold studded nose top. The ornament takes its name from clove. It takes its shape after a round disc with convex form. The disc is sometimes studded with a nug in the centre. The ornament weighs between five to ten grams. It is quite popular in Mandi Bilaspur district.

'Balu' is a large nose ring studded with some cheap imitation. It is also called *'besar'*, is sometimes so heavy as 40 grams and so big as ten centimeters in diameter. The big ring is supported with a small chain fitted somewhere in the hair. Due to size, it is used only on some special occasions.

'Tili' is a small nose top weighing only a gram or so. It is the most popular ornament of daily use. Weighing only a few grams the tili of the ear does not differ much from that of the nose, but very few ladies have liking for it as for this part of the body bold ornaments with some beautiful designs are preferred.

'Baluk' is a golden ornament for nose, which can be seen hanging from the centre of the nose. Since baluk for nose is big in size, the ornament that is preferred by the rural women folk for day–to–day is *'nath'*, which has a small ring. Nath is usually made with simple designs while intricate designs are preferred for baluks.

In the necklace category–*Jo–mala, Champa Kali, Chauki, Kapoori Mala, Chandan Har, Kantha, Ralu, Manj, Dodmala, Nodi* etc. are quite popular.

In the garland category, there are some simple ornaments made of coins. The silver coins had been preferred in the earliest, but now other coins have also found favour. In Mandi district, it is known as *'Chhota har'* or *Kandu, Hamel, Mahel* and *Paoli* are other names by which ornament is known elsewhere in the state. Generally this type of necklace consists of coins of uniform denomination, but it is not a binding feature of design. In Kinnaur this is known by the name of *bitri, daroli* or *chandramalang*, studded with the beads of *moonga* (coral) or *pheroza* (turquoise).

'Kantha' or 'Kanthi' is an ornament with silver beads tied to a thread, worn round the neck and weigh about 50 grams. It is also called as *mala, kandhri* or *upalka.* When the beads are threaded into several silver strings and triangular plaques and added at each end, the necklace is known as *Kach, Patkachong or kachong.* This Kantha is heavier than an ordinary mala.

'Chandrahar' has several chains made of star shaped units and have at their ends triangular plaques with fine enamel work thereon. This ornament is also not much in use now.

'Locket' or 'Ranihar' is an ornament for neck which is quite favourite among town ladies. It has no fixed design. But every design finds favour with women folk. Ranihar is largely weigh heavy and is the ornament of rich ladies only.

'Tandeera' or 'Hansi' or 'Hanseeri' a neck ornament made of solid metal with circumference between 35 to 50 centimeters. It is different from hanging pendants. Its central half is thicker than the other half which has knobs on its two ends.

'Singi' worn mainly with an objective to bring in good luck and keep the malignant spirits away. It is a pipe shaped ornament with a bend in the centre and is sometimes hung with drops downwards.

'Dhol' is a neck ornament, with a cylindrical shape. It has at its ends

oval hooks meant for the thread by which it hangs down. While Dhol is a favourite of rural women, the pendant liked by the urban women is 'nam' and it is generally made in gold. It has a plaque in the shape of a betel leaf which is tied with a multicoloured thread. In the tribal areas same ornaments are made in silver metal.

Popular and widely used bracelets are: Nalians, Toke, Bangas, Kangrus, Gajru and Maridoo.

'Bang' or 'Churi' is the commonest wear of the wrist. Bang is favoured by the women of all age groups. It is a simple ring of gold or silver wire, the upper surface getting impression of some design.

'Band' is wider, thicker and heavier than the ordinary bangles. Usually it is made in silver metal. When the band appears with clusters of drops attached to it near the edge, it is known as *'pariband chhankangani'* or 'ghungrooal'. The largest in this category is Chura, about 12 to 15 centimeters long and weighing between 300–350 grams. in silver.

'Mundris' are gold ring. Ring is generally called *'anguthi'* and is most popular with both sexes. In Kinnaur, it is called *'Lakshap'*. It weighs between five to ten grams In the lower middle hills it is called by such as *'mundari'*, *'mundi'* or *'chhap'*.

'Ghumkrus' are copper anklets.

'Jhanjar' is a pair of large hollow rings which are thick in the centre but are narrowed down towards ends. The ends are given the shape of a star. A small bits of stones are put inside the ornament and one can hear the jingling sound with every movement of the feet.

'Tora' is also an anklet. It is a chain like *'pajeb'* but has no drops attached to it.

'Pajeb' are silver anklets. Weighing about a quarter of a kilogram. Has a great variety and known by popular names as *'Shakuntala Chain'*, *'Gulshan patti'* and *'Phulu'*. The ornamental chain has on its lower edge a number of small and large drops which serve the same purpose as the *Jhanjar*.

'Anguthari' is a silver ring for toe and *'Anguthare'* is a silver ring for big toe. The other ornaments for the toes are *Chhalla*, which includes *Bichhu*, *Phullu*, *Guthara* etc.

The ornaments like *'tabiz'*, *'tillis'*, *'pazeb'* and *'chanki'* are influenced by the Mughal style. Most of the Pahari jewellery is influenced by the surrounding environment too. Women display jewellery and ornaments at special occasions like marriage, birth ceremony and religious fairs and festivals. As would be evident from the above description, the hill folk have as much a fervour for ornaments and jewellery as they have for singing and dancing. While love for ornaments and jewellery may show some sings of decline in urbanized areas, the hills and mountains have fair chances of retaining it. The hill people are in great number turning to horticulture and will have few chances of migration.

The stationary and sumptuous life may not call for giving up the use of ornaments and jewellery. With greater outdoor activities, the women have started using light weight fancy ornaments to avoid snatching, theft etc.

FOLK DANCES AND DRAMA

The folk culture, i.e. art, dances, drama etc., not only provide wholesome entertainment to the involved parties, but it is a reflection of the social standard, its originality and usefulness. It is believed that folk dances have their origin in the harvest festivals and the rituals of the earliest time, when gods were invoked through music and dance. The people of Himachal, have reason to be proud of their rich cultural traditions, which they have preserved for ages despite the outside interference and intrusion. People regard the folk dances as an essential and integral part of their life and believe in their magical effects. These are, however, not restricted to festivals and fairs, but are performed at all community functions or gathering–a marriage, childbirth or the worshipping of a god. *All people irrespective of their social position, economic status, caste, creed, sect or sex, partake in communal dancing. The women are as enthusiastic and free in the matter of dancing, as the men and so freely take part in mixed dances. The virtues that ensure from the joy and happiness of such a community, inculcate in the individual strength of character.*

There are both solo and group dances. The solo dance is usually performed in the open, but during the bad weather or night, it can be held under shade or in a big room. In the group dances, hundreds of people take part. Such dances are only performed in the open spacious places; like courtyard of a temple or fields. On special occasions, dancers put on their typical costumes. The general style of dance consists of movements and steps, backward and forward, in a circle formed by the adjacent dancers, holding the hands of each other, or the dancers are divided in two opposing groups. One of the beautiful features of the tribal life in Trans–Himalayan region with unflinching Buddhist faith, is its colourful dances, which may conveniently be seen divided into two groups. One is folk dance with many types varying according to the types of assemblage, steps, rhythm and beat. The second is a ritual masked dance in monasteries called *'chham'* dance (devil dance). Some of the important dances of Himachal Pradesh are the following:

(a) The Demon *(Rakshasa)* Dance or Chhamb (Kinnaur area): This dance form is performed with *'demons'* masks numbering three, five, seven or nine. *Chhamb is quite similar to the Punjabi Bhangra.* Dressed in their demon costumes and masks, the dancers look quite awesome. All in the group follow the footsteps of leader who is known as *'Ghure'*. This is also known as *'Lama Devi dance'*. The sacred masked dance locally known as 'Chhamb' is performed only by the Lamas in the monasteries before a large number of spectators on some festive occasion. Since masks are more or less those of the devils, it is called devil dance. These masks are made after many imaginative figures of monsters, dragons, beasts, devil, imps, spirits and

skeletons. According to one belief the object of putting on masks of absurd appearance is to give an idea to the spectators of the types of dreaded monsters who are met by the soul after it quits the earthly plane. Another belief is that the Lamas put on these masks to combat malignant spirits. The figures with demoniac appearances are the horrifying defenders of religion and also stand for and *'Tantrik Buddhism'*.

(b) The Kayang (Kinnaur district): In this dance, men and women form a semicircle with a musician in the centre. The dance goes on for hours. There are there types of Kayang dance, i.e., 'The Naga Kayang' (which copies the movement of a snake), 'The Herki Kayang' (faster in tempo and danced to a romantic song) and *'The Shuna Kayang'* (combined both slow and fast movements).

(c) The Bakayang (Kinnaur district): In this dance, there are two or three rows of dancer facing each other and in both there are forward and backwards steps. This dance is mostly performed by women.

(d) The Banyangchu (Kinnaur district): This is generally a male dance. It is a free style dance on any selected tune. Women sometimes provide vocal music from outside.

(e) The Jataru Kayang (Kinnaur district): This dance is performed generally at festivals. This is a group dance and is connected with songs sung at the ceremonial moments.

(f) The Chohara Dance (Kinnaur and Mahasu area): This dance is performed at all important festivals. Both men and women participate in it.

(g) The Shand and Shabu Dances (Lahaul area): These are two dances of Buddhists of the area, performed in the memory of Buddha. *Shand means song of prayer for Buddha.* The Shabu dance is danced at festivals and depicts the beliefs and feelings of the people in this area. These dances are performed on a set time, linked to local religious festivals. On the eve of 'New Year' a dance is acted by the Lamas in the courtyard of a monastery belonging to sect of *'Yellow Hats'*. The villagers are allowed to witness the show and they take it not as an entertainment but with all religious passions. The sect *'Yellow Hats'*, was founded by *Tasong-Kha-pa* (1357-1419 A.D), who is held by the *Gelugpas* (Yellow Hats) as an emanation of Manjushri; and *Vajra Bhairava*, called 'Dorje Jik-Che' in Tibetan, is its chief protector.

(h) Lang-dar-ma (an evil king dance): This is well known masked dance lasting several hours, featuring the murder of the evil king Lang-dar-ma. The history of Tibet records that 'Ral-pa-cen', who ruled from 815-835 A.D. was a true Buddhist. He built many monasteries, followed and preached Indian Buddhism and propagated it through art and literature. In 817 A.D. Buddhism was severely attacked by the Lang-dar-ma, the elder brother of Ral-pa-cen. Buddhist monks were persecuted. The king Ral-pa-cen was also murdered by his opponents and power was seized by the evil king. In 836 A.D. persecution was put to an end when the evil king Lang-

dar–ma was murdered by one of the Buddhists. This is a dance drama. 'BLACK HAT' dance and 'RED TIGER' dance are of pre–Buddhist origin.

(i) **The Jhanjar Dance** (Chamba Valley): In this dance, both males and females participate. The beginning is very slow, but gradually rises to an exciting climax; in between groups interchange their positions. The Jhanjar Dance is performed on every festive occasion.

(j) **The Japro Dance** (In Hangrang Valley of Kinnaur): Japro dance is performed by both male and female on the occasion of fairs and festivals.

The other important dance performed in the Kinnaur region are: Shon, Gyukshon, Katakapa, Shabra, Shumgyak, Yando–Mando, Rekshung, Yulba, Lushen, Tali–lamo, Tinger, Laka–Kurchi–Cheja and Mon–Shou.

(k) **The Dodra Kawar Dance** (Mahasu area): In this dance both people and the gods of Dodra Kawar dance to the tune of music.

(l) **The Nati** (Kullu, Sirmaur, Mandi, Shimla and Chamba areas): The Nati is not a dance for a professional, but it is open for people of all age groups. It is actually like the classical Kathak dance and embraces a number of dances like *Dheeli, Dekhi, Feh, Bakholi, Kahika, Dahari, Lahauli, Chambiyali, Banthada* and *Loodi*. In Kullu, it is known as *Siraj Nati*. It is slow–moving dance form of *Lasya variety* and often lasts through three or four days and nights. The dancers generally put on traditional costume and ornaments. *'Nati'* collectively means the vocal lyric, the instrumental music, the dancing steps and the bodily movements all attuned to rhythm. There is hardly any fair where Nati characterized by folk tunes wave like appearance, graceful dane–steps and slow movements of the body, does not become one of its highlights. The dance is started with a few persons who make a crescent form by joining hands crossed on the back of each other.

The orchestra sitting in the centre, generally consists of two *dhols* (barren shaped drums), two *Nagaras* (bowl shaped drums) two *Karnals* (long trumpets) and one *Shehnai*. At the beginning of the *'Nati'* the dancers move slowly but later gain momentum with the rising crescendo of the music. Sometimes men and women in the *'Nati'* sing in groups. A line is sung is chorus by the men folk and this is then followed by the women. Another method is dialogues between the two groups. There are different types of *Nati* which the various areas of Himachal Pradesh have adopted. The *Natis* named after places such as the *'Kullu nati', 'Bushahri Nati', 'Mandi Nati'* are too broad a base to connote any distinct types. It is only when a troupe goes out to join some celebrations, it assumes the name of the place it comes from. There are such type of natis at *'bazuband', 'ludi', 'phetighir'* and *'janujangh'*. They are all suggestive of some typical physical gestures and formation. There are certain *natis* such as *Lari* (bride), *Shawni* and *Lilima which* are very famous one.

(m) **The Jhoori, Gi and Rasa Dances** (Sirmaur and adjoining areas): The *Jhoor, Thadair, Rasa, Gi, Nati, Swang, Tegi, Draudi* and *Padua* dances

have special place in the cultural life of the people. *Gi* is danced to questions and answers in musical tone. In the Dhadair dance, hold aloft weapon like bows, arrows, knives or sticks and yell as they move towards their imaginary adversaries. The *'Swang Tegi'* dance is danced during the Diwali festival. This is a free dance and dancers use tiger masks carved out of wood. *'Dharvedi'* and *'Drondi'* are religious dances.

(n) The Burah Dance (Sirmaur district); This dance is performed by a group of ten to fifteen person. The Ballads sung are dedicated to some heroic deeds in a battle won in the bygone age and to the dear ones lost in the battle.

(o) The Keekali and Bhangra (areas bordering on Punjab): Keekali dacne is of young girls and is danced playfully in two. The girls hold hands crosswise and rotate fast on their toes, singing songs. The Bhangra is a male dance. It is popular in Kangra, Hamirpur and Una districts. The *Gidda* is also widely performed by ladies in these districts.

(p) The Kullu Valley Dances: The dances of Kullu consist of various types, viz., *Kharait, Philli, Ludi, Banthda, Basahri, Lahauli, Ujagjama* and *Chandhgebrikar*. All these dances are collectively known there as *'Nati'*. The Nati is primarily meant for amateurs, who have no audience in view and who exclusively dance for their own pleasure and satisfaction. Both men and women participate in all those dances mentioned above.

(q) Folk Drama: The Himachal people have also developed their own distinctive folk drama culture. These are commonly performed during winter all over the Pradesh, when people have leisure after the hectic months of harvesting and sowing.

The most popular types of the hill folk dramas are: ***Banthara*** (Mandi region), ***Jhanki and Hanter*** (Dramas of Chamba), ***Kariyala and Swang*** (Bilaspur, Solan and Shimla Hills).

(R) The Bura and Sih (Jubbal and Rohru Valleys of Shimla Hills): This is the name of *'ballet and opera'* in language. It has become biggest source of entertainment and recreation for the local people. The tales are unwritten and handed down from generation to generation by word of mouth.

THE MUSICAL INSTRUMENTS

Slowly but surely musical instruments are coming under the influences of modern changes. The true colour of musical instruments can be best seen in the tribal areas. The following types of instruments are found in Himachal Pradesh:

(a) Wind Instruments: *'Ranasingha', 'Karnal', 'Turhi' (Bugle), 'Flute'* or *'Bishudi', 'Algoja'* (twin flutes), *'Shehnai'* or *'Peepni'*.

Bansuri or Flute: The bamboo flute is an important instrument in Indian classical music, and developed independently of the Western flute. The Hindu God Lord Krishna is traditionally considered a master of the bamboo flute. The Indian flutes are very simple compared to the Western counter-

parts; they are made of bamboo and are keyless. Two main varieties of Indian flutes are currently used. The first, the *Bansuri*, has six finger holes and one embouchure hole, and is used predominantly in the Hindustani music of Northern India. The second, the *Venu or Pullanguzhal*, has eight finger holes, and is played predominantly in the Carnatic music of Southern India. Presently, the eight-holed flute with cross-fingering technique is common among many Carnatic flutists. Prior to this, the South Indian flute had only seven finger holes, with the fingering standard developed by Sharaba Shastri, of the Palladam school, at the beginning of the 20th century. Flute is used in Himachal Pradesh by either amateur for fun or at some musical concert. This instrument is quite popular among *gaddi* tribes.

Shehnai: The *shehnai, shehnai, shenai or mangal vadya* is a double reed oboe, common in India, Pakistan, Bangladesh and Iran, made out of wood, with a metal flare bell at the end. Its sound is thought to create and maintain a sense of auspiciousness and sanctity and, as a result, is widely used during marriages, processions, and in temples, although it is also played in concerts. Shenai is similar to South India's *nadaswaram*. This tubular instrument gradually broadens towards the lower end. It usually has between six and nine holes. It employs one set of quadruple reeds, making it a quadruple reed woodwind. By controlling the breath, various tunes can be played on it.

Another instrument 'Been' is played at wedding and on auspicious occasions. Some ancient musical instruments like *'Kindari'* in Mahasu area and *'Granyang'* and *'Jamang'* can be heard in Lahaul–Spiti areas. A musical instrument used invariably in 'Liturgical' ceremonies and deserving special mention is 'Kangdum' also known as 'Kangling'. It is made of thigh bone of human being extracted of the corpse. Thigh bone is decorated with silver and bronze work, before it is finally consecrated. Thigh bone of woman, who dies in pregnancy, is more valued as the instrument made of it is believed to produce a sound that is effective for conjuring the benevolent spirits. The thigh bone of a good and auspicious women (Khanduma) is seldom missed. The issue of good omen woman is decided by a learned Lama.

(b) Stringed Instruments: *'Ektara', 'Kindari Devatara', 'Granyang'* or *'Robab', 'Sarangi', 'Jumang', 'Ruman'* and *'Rumals'* are commonly used in lower and upper areas of the Pradesh.

Sarangi : The sarangi is a bowed, short-necked string instrument from South Asia which is used in Hindustani classical music. It is said to resemble the sound of the human voice the most– able to imitate vocal ornaments such as gamaks (shakes) and meends (sliding movements). Carved from a single block of tun (red cedar) wood, the sarangi has a boxlike shape with three hollow chambers: *pet* (stomach), *chaati* (chest) and *magaj* (brain). It is usually around 2 feet (0.61 m) long and around 6 inches (150 mm) wide though it can vary as there are smaller as well as larger variant sarangis as well.

(c) Percussion Instruments: 'Jhanjh' (large cymbals), 'Manjira' (small cymbals), 'Chimta' (tongs), 'Ghanta' (gongs), 'Ghariyal' (large

gongs), 'Thali' (platter), etc.

Manjīrà: The manjīrà (manjeera) is a traditional percussion instrument of Bhārta i.e. India. In its simplest form, it is a pair of small hand cymbals. It is also known as *manjeera, taal, jālra, khartàl* or *kartàl, Gini*. They often accompany folk or devotional music. It is used in various religious ceremonies of the state, especially bhajans. The manjira is an ancient instrument. Pictures of it have been found in temples dating back to the earliest times. Manjira are usually made of bronze, brass, copper zinc or Bell metal and connected with a copper cord which passes through holes in their centre. They produce a rhythmic tinkling sound when struck together. The sound's pitch varies according to their size, weight and the material of their construction. A player can also adjust the timbre by varying the point of contact while *playing*.

Larger version of manjira, Taal. The manjira can also consist of a wooden frame with two long straight handles that connect to each other with two short wooden handles; the open space between the long handles has a wooden separator that separates two rows of three brass cymbal. There are also small cymbals fixed into wood blocks forming another type of instrument also known as khartal.

Chimta: Chimta literally means tongs. Over time it has evolved into a traditional percussion instrument of South Asia by the permanent addition of small brass jingles. This instrument is often used in popular Punjabi folk songs, Bhangra music and the Sikh religious music known as Gurbani Kirtan. The player of the chimta is able to produce a chiming sound if he holds the joint of the instrument in one hand and strikes the two sides of the chimta together. The jingles are made of metal and thus it produces a metallic sound and helps to keep up the beat of the song. In Bhangra music or at weddings it is often combined with Dhol and Bhangra dancers. In Himachal Chimta is used along with other musical instruments at the time of religious functions, particularly while singing *bhajans*.

(d) **Bells:** *Ghunghru* (bells), *Kikatha Murchang* (a stringed instrument played with a bow with a bell), Wooden Cashtanets *(kahdtal)* and bells.

In Himachal, a variety of drums are used with the name such as—*Dhol, Dholku, Nagara, Dammama, Damanghat, Nagrath, Gajju, Doru, Hudak and Dhaunsa*. Among Gaddis, small round drums known as *'Dafale'* are played at weddings. In the plains, large drums known as *'Tamak'* are played at fairs. People belonging to the *'Bharai community'* perform the ritual playing of this drum at the fair.

Dhol: The dhol is played using two wooden sticks, usually made out of bamboo and cane wood. The stick used to play the bass side of the instrument, known as the *dagga* in Punjabi, is thick (roughly about 10 mm in diameter) and is bent in a quarter-circular arc on the end that strikes the instrument. The other stick, known as tihli, is much thinner and flexible and used to play the higher note end of the instrument. The *dhol* is slung over the neck of the

player with a strap usually made up of woven cotton. The surface of the wooden barrel is in some cases decorated with engraved patterns and sometimes paint. In the pre-Partition era, dozens of rhythms were played on the Punjabi dhol, which corresponded to specific functions. However, with the decline or disappearance of some cultural practices, recent generations of dhol-players have become unfamiliar with many of these. At the same time, the growth of folkloric staged bhangra dance in Punjab inspired the creation of many new rhythms particular to that dance.

In Himachal Pradesh dhol is quite popular all over the state. It is widely used at marriages, wrestling grounds, recreations etc. The above–mentioned instruments are played according to the importance of occasion. Training of instrumental music in Himachal Pradesh passes from generation to generation. in the absence of any formal training institute.

FESTIVALS IN HIMACHAL

Himachal in fact can be termed as a *'mini India'*. Here people of different racial stocks have come together and mingled in the main stream of national life, to make this land a composite of different cultures. Festivals enliven social life and unite the people by bringing them together in joyful celebration of significant events and in shared remembrance of a common past. All the fairs and festivals celebrated in Himachal are the result of cultural values, economic needs and time, which have been realized by the inhabitants from time to time and later given the shape of tradition. Bulk of the population in Himachal Pradesh consists of Hindus. That is why festivals and fairs here have direct origin in religion and in the myths and legends of popular faith. Himachal has innumerable fairs and festivals and to Himachalis any opportunity for celebration is welcome.

It ranges from ordinary village fair arranged in obeisance of Local deity to big state level fair of Dushehra of Kullu, Shivratri of Mandi and Lavi of Rampur, which attract thousands of people. With the passage of time celebration, appreciation and participation in the functions have become cultural and national habit of the people here. The colourful fairs and festivals of Himachal Pradesh provide healthy recreation and marketing places for its people.

In the day of festival, people in Himachal generally keep themselves free from routine work. They cook special food, must bath, wear neat and clean clothes and worship at the temple with traditional identity. Songs and dance are common feature on such occasion. For them, even a small event is big enough to be celebrated. There are many fairs held throughout the year and one can watch the colourful hill people at their joyous best. *Following are the important festivals of Himachal Pradesh:*

Chet (Dholru) is the first month of the lunar year and first day of the month is celebrated with a belief to bring happiness and prosperity. In many parts of the state, people of *'Dhaki'* or *'Turi'* or *'Shehnai caste'* go from village to village singing and dancing. This festival is known as *'Chatrali' in Kullu* and

'Dholru' in Bharmaur area of Chamba district. In district Kangra, Hamirpur and Bilaspur, first day of Chet month holds special importance.

Navratras are celebrated with great interest in the new Himachal and by town people of old Himachal too. But *'Durga Ashtami'* is of great importance all over the state. People visit nearest Durga temple to offer prayer during Navratras. Navratras are observed twice a year. All Shaktipeeths are visited by people during navratras.

Baishakhi (*Bisowa* in Kangra, (*Bissue* in Shimla Hills) and (*Lisshoo* in Pangi - Chamba): This festival is generally celebrated on 13th of April. Preparation for the festival starts much earlier. The houses are white washed. People take holy dip either at Haridwar near Har-Ki-Pauri, Tattapani near Shimla, Banganga in Kangra Valley, Markanda in Bilaspur and those who can't go far away, take bath early in the morning at nearby well, rivulet or ghat. During day time Baishakhi fair is held at many places with traditional gaiety and attraction. Women's participation in large number add special colour to the festive mood of the people.

Haryali (*Shegtsum* in Lahaul), (*Dhakhrain* in Jubbal and Kinnaur) & (*Haryali* in Kangra and Sirmaur): This festival is celebrated on the 1st Sawan (16th July). Few days before the festival, seeds of five to seven kinds of grains are sown together in small basket full of earth by any member of the family near the place of the household deities. Stems are offered to household deity and are also placed on the upper frame of the door. Farmers do not yoke oxen on this day. Blood sucking insects like *'lice', 'bugs', 'flees'* etc, are burnt with cowdung balls. This is a common belief of the People that insect burnt on 1st of Shrawan (Sawan), keep cattle free from the scourage of the insects. In disitrict Mandi, Bilaspur, Hamirpur, Una and Kangra this festival is called as *'Cheeren-di-Saaji'*.

People in Kinnaur district garland village deity with wild flowers. Dancing and singings is a common practice during the festival. In Lahaul area, *'sattu flour'* with butter on its mounds is offered by people to *'Gephan'* or *'Guru Ghantal'* by throwing them in the air.

Rakhi is celebrated all over Himachal Pradesh. In Bilaspur, it is known as *'Rakhrunya'; 'Salunnu'* in Mandi and Sirmaur and *'Rakhpunya'* in Shimla Hills. In new Himachal area, it is called *'Rakhri'*. It is celebrated on the full moon in Shrwan, when sister ties sacred thread round the wrist of her brother and seek protection and affection in exchange. Brother too gives her either money or sweets or some other gift.

Chrewal: It is also known as *'Prithvi pooja'* in some places celebrated on the first of *'Bhadon'* (middle of August). This continues for full one month. The farmers do not yoke oxen during this month. In Kullu, this festival is known as *'Bhadranjo'*, which means the festival held in Bhadon. In Chamba, it is called *'Pathroru'*. It is a festival of flowers here. This is an occasion of great celebration, particularly for girls who dance on this day.

Jagra: It is a rite offered to any village deity. This is commemorated each year on the fourth day of the bright phase of the moon. Generally the festival is held at night in the month of September. *'Mahasu Devta'* is worshipped in upper Shimla hills, Kinnaur and Sirmaur regions of the State. During the day, the priest and followers sing religious songs in praise of their deity. 'BIRSU' song is sung in praise of Devta. Singing and dancing is the common feature of the festival.

Phulech: This festival is celebrated in the month of *'Bhadon'* or in the beginning of *'Asauj'* only in Kinnaur region. People from each household proceed towards hill tops to collect flowers, which are offered to village deity and afterwards these flower garlands are distributed among the people. Priest makes forecasts about crops and changes in seasons etc. Priest's words are taken for granted by local people.

Sair: It is celebrated in the month of September in new Himachal. This is a *'Bara–din'* of the hillmen. In many areas, barbers (Nai) show mirrors to villages who give him rewards. Rich food is prepared on the first day of the month and people worship their local deity for prosperous future.

Jidjed is a religious festival, takes place in the month of October at 'Thang–gyud monastery'. In the month of October a similar festival called *'Guitor'* is held in the monasteries at 'Kee', 'Tabo', Dankar' and 'Pin Spiti' subdivision. The main attraction is *'masked dance'* performed at all the monasteries with the objective to protect people from diseases and epidemics and to ensure health, happiness and all–round prosperity.

Dushehra: Celebration of Dushehra is in an way different in Himahcal Pradesh than plains. It is celebrated in the month of September/October. On *'Dashmi'* (10th day of celebration), people make a bonfire of effigies of Ravna, Kumbhkarna and Meghnatha. It symbolizes victory of good over evil. **Dushehra of Kullu is famous all over the world.**

Diwali: Diwali is the festival related to Lord Rama's returning home after killing Ravna. It is celebrated in the month of October–November. The festival is locally known as *'Diali'*, or *'Bari Diali'*. People in Kullu celebrate Diwali in a different way. They sing 'Ramayana' and 'Mahabharta' in their local dialect. Meanwhile, a fight between the gods and the demons is enacted. In Lahaul, it is called *'Kaojala'* and celebrated in the month of *'Magha'*. People of the village carry *'Mashal'* (light) and throw them at a particular place. Every one throws leaves of *'deodar tree'* in the name of *'Gephan'* and *'Bajreshwari Devi'* in the fire. It is interesting to note that the Lahaulas of Pattan valley celebrate Diwali not on the day when it is celebrated elsewhere in India. As against, *'amavasya'*, the all dark night, it takes place on full moon night and the main feature of celebration is illuminations by lighting small sticks of firewood. A similar festival of lights and illuminations known as *'Halda'* is celebrated in *'Gohar'* and *'Gondhla valleys'* in Lahaul. But date for this festival in not fixed, it can be observed at any time in the month of February.

Lohri: In some areas, it is called *'Maghi'* or *'Saza'*. It is celebrated on the 1st of Magh (mid January). People celebrate it more as a continuation of the season of festivals. After finishing agricultural activities, they feast and celebrate and avail themselves of the time to meet their relatives. This festival continues for eight days. On eighth day, people make get together and show social solidarity. Dance and music goes on for the whole night. Lohri festival is equally popular in Punjab and Haryana.

The trend of celebrating lohri festival for the girl child started in the recent past in Punjab and some parts of Himachal as measure against female foeticide. However, Paragpur a heritage village located in Kangra district has the tradition of celebrating the festival for the girl child for the past over three centuries. According to historical facts, the principality of Jaswan state started celebrating Lohari in Paragpur in the late 16th Century or early 17th century. It was celebrated for princess 'Parag Dei' of Jaswan state, Who is remembered by villagers for organizing resistance against the marauding gangs of invaders to the area. Though centuries have passed since the incident happened, villagers have continued the tradition of celebrating lohri in commemoration of the late princess. Some historians believe that it might be the first incident of celebration of Lohri for a girl child (princess Parag) in the entire North India. The government has given the Lohri festival in Paragpur the status of a *state festival.*

The core area of Paragpur village is notified as a heritage village and nearby Garli village as a heritage zone. The state through a notification issued on December 9,1997, classified Paragpur as a heritage zone. Members of the Sood community are dominating population in the village. At the time when Shimla was the summer capital of the British, Sood community from Paragpur owned half of it. Soods are still a dominating community in Shimla. They have however, retained a bond with their roots in Paragpur. The community organizes a meet every year in the Paragpur village when members of the community from across the country come and participate in it. Paragpur has retained the essence of a heritage village as it has old shops, cobbled streets, ornamental village tanks and mud-plastered slate-roofed houses.

Promoters of the Judges court, a country hotel being run in the village, have played a significant role in maintaining the original identity of the area and promoting it as a heritage site. The hotel is spread in a 12 acre area and has a century old structure that has the mixture of Indian and British architecture. The structure was brought by Justice Sir Jai Lal in 1918. His family members are now maintaining the property and running it as a country hotel in a remote village of Kangra district. The first state level Lohri festival was celebrated at Heritage Village Pragpur on 13 January 2010.

Gochi; This festival is organised in *'Gumrang Kothi'* (Keylong) and adjoining areas, falling sometime in January or February. Date for the celebrations is decided by the *'Lamas'* on the basis of their astrological calculation. This festival is celebrated jointly by all the families, where male

child was born in the preceding year.

Lossar: The Lossar festival is celebrated in the entire tribal belt of Himachal Pradesh and in the Tibetan colonies at Manali, Shimla, Dharamshala, Solan and Baijnath. The old Buddhist shrine, celebrating Padamasambhava's marriage with a local Princess at Rewalsar in Mandi district also emerges as a pivotal attraction for these religious celebrations. This festival means a beginning of a New Year and is held in the last week of February. Yak dance is also one of the folk and religious dances performed in the courtyard of the Monastery on a festive occasion. One can witness a *Chhaam* , dance, various mask dances and dramas reminiscent of the post Buddhist culture with traditional orchestra. During religious ceremonies connected with various Buddhist festivals in Lahaul and Spiti the incantation of mantras accompanied by bell–ringing (drill) and *Do–rje* are indispensable.

Shivratri: It is celebrated in the month of February. This festival is celebrated individually. Himachal is known as *'Dev Bhumi'* and 'MONT KAILASH' abode of God, lies here. The Western part of India is influenced by the mythology of Lord Shiva. This festival is given the greatest importance even in temples. Some people keep fast on this day. Images of Lord *'Shiva'* and *'Parvati'* are made from cow dung or earth soil for worshipping. Songs in praise of *'Shiva'* and *'Parvati'* are sung. Two bushes called *'Paja'* and *'Karangora'* branches are fixed on the upper door frame of each house on this day. This act is done to keep the evil spirits and witches at bay. This is the festival of great significance in the life of hill people.

In the Western Himalayas Shivratri of *'Mandi'* ranks above all. It is with the melodious din of the hill orchestra that the gods and goddesses on their wheelless chariots, carried on the shoulders of their devotees, throng to the town of Mandi to pay their homage to the great god Shiva. This is an occasion of an annual meeting of the gods with Lord Shiva and amongst themselves. Mandi town on the Shivratri Day is tastefully decorated and thousands of hill folk arrive in their traditional dresses and participate in the fair.

Mandi observes Shivratri in a different way. Perhaps it is the only place where the week–long celebrations are held in keeping with centuries–old traditions. These are at times extended up to 10 days. For the hill folk living in high–altitude villages in Mandi and Kullu districts, Shivratri is an occasion for great rejoicing and ecstasy. As over 100 hill gods converge on the town's sprawling Paddal Ground with thousands of devotees in their best multicoloured garments. The hills resound with the musical instruments of the highlanders. The vales reverberate with folk songs. Many songs have been composed on Shivratri.

The former rulers of Mandi state were devotees of Lord Shiva and celebrated Shivratri in royal grandeur. The official machinery was pressed into service to make it a big event. On becoming Chief Minister, Mr. Vir Bhadra Singh restored the traditional glory to Shivratri by first declaring it a state fair and then elevating it to international status. Of many Shiva temples in the

Standing near the temple one gets a fascinating clear view of Shimla. A lot of tourists do visit it for its scenic beauty and worship of the famous mother goddess.

GUGGA FAIR: Gugga worship is another form of snake cult. The deity is considered effective particularly in cases of snake bite. Gugga worshipping is much prevalent in district Kangra, Hamirpur, Una, Bilaspur and Mandi. In a Gugga temple the idols of *Gorakhnath, Machhendra–Nath, Narsingh, Bhairon, Hanuman, Sirkhand, Kailu, Fatta, Gugri* and *Ghoga* are also housed. The Gugga figuring in long ballads current in Rajasthan, Punjab and Himachal Pradesh was a valiant hero riding a horse. He is believed to have fought and won many battles. In his last battle, he is credited with having fought even when he lost his head. The miracle meant a victory for Gugga and he was later accepted as a deity gifted with unusual powers.

The story of Gugga runs, that a Rajput King named Dev Raj married two sisters named *'Bachla'* and *'Kachal'*. For a very long time they had no children. One day *'Bachla'*, the elder one visited the shrine of *'Gorakhnath'* a living saint of the period. He asked her to come next morning for a boon. Hearing about the promised boon. *'Kachla'* lost no time and in the guise of her sister visited the Baba, next morning. The Baba gave her fruit to eat which she hurriedly took. When *'Bachla'* visited the Baba, he was taken aback. However he gave another fruit to her. *'Bachla'* ate half of the fruit and half she gave to the mare she was riding. The fruits had their results. Kachla got a daughter named *'Gugri'* and Bachla a son named *'Gugga'*. The mare also had a foal. The heroic exploits of Gugga are sung by devotees of different castes from the day of *'Raksha Bandhan'* to that of *'Gugga Naumi'*. The Gugga fair of Gehrwin village of district BILASPUR and Balokhar of Hamirpur district are very famous.

JWALAMUKHI FAIR: The Jwalamukhi fair is held twice a year during *navratras* for worship of Durga goddess. It is the most important fair in the Kangra Valley. People come with red silken flags *(dhwaja)* to greet the Mother Goddess. The fair is attributed to the worship of that Eternal Flame which is coming out of earth spontaneously and perpetually. Even the eminent Mughal Emperor Akbar is said to have made a pilgrimage to Jwalaji and after failing to extinguish the Eternal Flame by Pouring water on it, offered *Chhattar* (canopy) of gold weighing about 40 kg. but the goddess changed it into iron metal to annihilate his pride. Akbar thus had to relent, as the historical song goes, Akbar travelled from Delhi to Jwalaji barefooted to pay his respects.

DAL FAIR: District Kangra at Dharamshala in the month of August.

PANCH BHISHAM FESTIVAL :Thousands of pilgrims from within and outside the country visit the Jayanti Mata temple in the Kangra town in connection with the five -day festival of Panch Bhisham. The pilgrims start climbing the hill from wee hours of morning on the first day of the festival and reach the temple reciting Vedic hymns, singing bhajanas and chanting "Jai Mata Di". It is celebrated as the marriage of Tulsi and Saligram and also to remember the great warrior and guru of the Pandavas. Guru

Bhishampitama lay on a bed of arrows during the Mahabharta during these five days.

The famous Kangra. Fort, which has been a witness to the victories and defeats during the Muslim rule, is on one side of the Manji river and on the other side in top of the hill is an ancient temple of Mata Jayanti. The pilgrims are provided with *langer prasad* by a philanthropist families on all the five days of the festival.

GASOTA FAIR: District Hamirpur at a place known as Gasota, in the month of May.

The fair of Hatkoti (in Jubbal of Shimla district) takes place during the *navratras* when people assemble from far and near and worship Durga. Almost all the rituals performed are similar to those in Kangra *'Devi temples'*. Similar worships and congregations in the shape of a fair are also held at many other places like Durga temple at Kiari (Kot–khai in Shimla district), Bhimakali temple at Sarahan (Rampur Bushahr), Bala Sundri Devi temple at Trilokpur in Sirmaur, Durga temple of Sherai Koti (3081 m) 38 km. from Rampur Bushahr. The Dal fair takes place in upper Dharamshala in Kangra district during August or September. Most of the Ghirths and Gurkhas are seen participating in this fair enthusiastically.

NALWARI FAIR: District Kullu, at Manali in the month of May.

DUNGRI FAIR: District Kullu, at Manali in the month of May.

MANALI WINTER CARNIVAL NATIONAL FESTIVAL: Chief Minister Prem Kumar Dhumal upgraded the five-day-long Manali Winter Carnival to a national -level festival and made a fervent appeal to residents and tourists to pool in their efforts to make the "valley of gods pollution-free". The Manali winter carnival is held in December - January every year.

GHUND FAIR: The fair at Ghund is held in the month of *Ashadha* (June–July). It is about 20 km. From Theog and about 12 km. from Deha. Ghund was once the Capital of Small Ghund State. Two temples of Devta Mahasu and Shirgul are situated there in whose honour the fair is held. The game of archery is the famous sport of this fair. Like so many other fairs of Shimla hills it also has few shops keeping locally made products, which are also one of the main attractions especially among youth. The arrangements of boarding and lodging of invited parties in the fair are made turn by turn by the villages namely Balaut, Kora Barot, Charen, Dariura, Gadhiari, Ghund, Kathewag, Numnaa, Pargair, Paru, Shalowa and Thim.

SARHI JATRA FAIR: District Kullu, at place Naggar in the month of May.

BANJAR MELA AND BHUIN MELA FAIR: District Kullu, in the month of May and June.

MARKANDA FAIR: District Bilaspur at a place Markanda in the month of April.

SOLAN MELA: Solan Mela is held in the last week of June, for three days. This fair is celebrated even before the present Solan town was founded in honour of the goddess *'Shulini'* whose temple is situated in the nearby village *"Solan Gaon"*. It is believed that Solan town is named after this goddess. In olden days people from Baghat and Sirmaur States used to participate in it, but with the passing of time people from far off places have also started joining it. It attracts traders, sweet sellers, general merchants and other shopkeepers to make brisk business. The fair starts with a procession carrying *'Shulini'* goddess to *Durga* temple in the heart of the Solan town.

The highlights of the fair are dancing, singing and wrestling. But in recent time a subtle change by way of inclusion of cultural programmes, government exhibitions and other entertainments has replaced much of what used to be in the past.

SARI FAIR: District Solan at town 'Arki' in the month of July. (This fair is famous for the bull fighting).

BUFFALO FAIR: In district Shimla at village Kufri near Mashobra, in the month of September.

SIPI FAIR: In district Shimla near Mashobra, in the month of May.

PURAG FAIR: The fair of Purag in Kot Khai area is held either from 9th to 11th or from 11th to 13th Baishakh (April) in honour of the Mahadev Devta, who is carried in *Kamahli*, a silver pot, to river Giri to bathe ceremoniously and is then brought back. To celebrate the fair some delicious food is sent to the sister's and daughter's houses. On this auspicious occasion other deities like Nag Devta of Ghunda and Chaitra villages and Dum Devta of Nehra are also invited. The *Mela* and *Diyali* dances are performed in gay mood in honour of these deities. And number of dishes are prepared and guests are invited. The villagers look after the guests and in the end Devtas are carried back in the *palkis* (planquins) to their respective abodes. But with the passage of time the traditional ceremonies and mirth have disappeared and modern sophistication instead seems to have crept in. Because of modern entertainments the people are losing interest in the fair reducing it to merely a religious ritual.

PATHER–KA–KHEL FAIR: District Shimla at village Halog, in the month of October and November. In this fair, people divide themselves into two parties and each throws stones on one another.

ROHRU JATAR FAIR: District Shimla at Rohru town, in the month of April.

THE FIRST JAGANATH YATRA was taken out in Shimla town on 27th October 2012. Later on Hamirpur and Nahan town also organiged Jaganath Yatra.

JORNA FAIR: The fair *'Bishu of Jorna'* (Pul Bahal) in Chopal is held on 14th and 15th of Baishakh, (April) every year. It is celebrated in honour of Devta Shirgul on an open hill a furlong away from the venue of the temple at Jorna village. Sweets, fruits and toy shops along with *'Jhula'* entertainment

are some of the main attractions. Archery (Thodo) is played and invited parties dance with traditional orchestra. Thana, Jorna, Cheyog and Lehat villages look after the boarding and lodging arrangements of invited guests *(khunds)*.

RAMPURI JATAR FAIR: District Shimla at village Rampuri near Jubbal town, in the month of July.

THALOG FAIR: The Thalog fair (Bishu) is held at the end of Baishakha, in Pargana Jakholi of Chaupal. It is 3 km. away from Chamba located on Shimla–Chaupal road. It is celebrated on a dry open hill and attracts large gathering from Pargana Bahal, Bargaon, Chanju, Hambal, Pundar, Shantha, Khagna, Chaupal, Nerwa and even from Theog and Shimla. It is held in the honour of Devta Rahatna whose temples are located at Thalog and Jabna. The Shirgul Devta of Jorna is the presiding guest deity in this fair, without whom, as per legend, people may invite wrath of the deity. The game of archery, numerous sweet shops and *Jhula* are the main attractions like other fairs. It is believed that if Devtas are offended it rains nonstop and spoils the gaiety of the fair as punishment.

TRILOKPUR FAIR: In district Sirmaur at village Trilokpur near Nahan town, in the month of September.

PHUL YATRA FAIR: Phul Yatra fair of Pangi is held at Killar in *Asoj* (Sept–Oct.) every year. It denotes the start of a closing season in this snow bound Valley. Offerings are made to local goddess, in whose honour it is celebrated. The tribal people enjoy, sing, dance and drink in gay mood forgetting everything else for the time being. This annual feature of the Pangwals keeps them culturally united. In Kinnaur and Lahaul–Spiti some annual fairs are held which have left deep impression on the community life of the tribals. One of the main features of these fairs is folk dances. The Divine strife is their main theme. The dancers wear variety of masks as per traditions. The lion dance is considered finest of all these.

SAYAR: It is a famous fair observed in the month of September at a number of places such as *Bakloh* (Kangra), *Karsog* (Mandi) and *Subathu* (Shimla). *The main attraction is the sacrifice of a buffalo–bull.* The animal is symbolic of the demon which the goddess Mahisasurmardani Killed. It is a show of Chivalry and strength for young men. Fairs and festivals in a land provide social attachment and cultural association to the people of various shades and colours. To the people of Himachal, there is only one ray of hope in their hard life-the prospects of fun whole heartedly, as and when a fair is held or festival is observed. The cultural life of Himachal Pradesh provides a composite cultural traits and social harmony to the greater society of India.

MALANA AND JAMLU DEVTA

The isolated village of Malana in Kullu Valley is located on the hill top of Parvati Valley at the height of about 2743 m (9000 feet) above the msl on the other side of Chandar Khani Pass. Even today the village is quite introvert, isolated and without exposition to the outside world. It is quite sovereign and

conservative in its religious, socio–economic and administrative set–up although considered to be the oldest democracy of the world where its inhabitants participate in their village administration without accepting any outside interference irrespective of vast changes in the political as well as socio–economic life of the people in the State and the country as a whole.

JAMLU DEVTA

He is the divine ruler of the village known locally, Jamlu whose original name was Rishi Jamdagni. All the inhabitants of Malana, under his jurisdiction entertain profound, blind and superstitious belief and hardly dare to disobey him. Consequently they are backward, conservative and limited to their own selves even at the dawn of the 21st century.

Of course, due to the absence of historical evidence, it is difficult to, ascertain the origin of Malana. However, as per local villagers version, its origin is narrated thus: In the very ancient times a Rakashasa (devil) named Danu inhabited this area. The Jamdagni Rishi (now the Jamlu Devta) came from Batant in Spiti Valley and first settled at Hamta in the Naggar Valley of Kullu district and, subsequently shifted to Malana. He had confrontation with Danu Rakashasa in which the latter was defeated. As a result he transferred his estate to Jamdagni Rishi but pleaded to keep alive something significant to remember him and his rule in that area.

The Rishi accepted the request and assured him that the people at Malana would speak his language till the village exists and therefore the language which people speak since then is not intelligible to outsiders. In the past nothing was known about this village till a hunter is said to have reached the village in course of hunting and this village was explored. Since the outsiders could not understand the language of this village they ultimately named it 'Malana' which means "to join", that is, the village has joined others outside its periphery.

The total geographical area of the village according to revenue papers is about 679 hectares. The average snowfall ranges from 5 feet to 10 feet. The village is located in such a unique situation that it is not visible, although from other place it is situated on a hill. The comparative remoteness of Kullu Valley has helped people to maintain their distinctive cultural heritage besides nourishing it with an atmosphere of spiritual peace that no visitor fails to notice and longs to retain it.

THE CULT OF SHIRGUL (SHRIGUL), BIJAT AND MAHASU DEVTAS

The two cults, those of Shirgul and Mahasu appear to be derivatives of Shaivism. But their origin and acceptance is limited to Shimla hills only. The renowned home of this God Shirgul is on the Chur peak, which is visible from Shimla, However, Sirmaur area is the main worshipper of Shirgul other than the areas in erstwhile Jubbal State. The Shirgul or Sargul the name may probably be a corruption of "Sri Guru" initially derived fancifully from *'sard'*

(cold) has special power over cold and therefore, according to one account, is propitiated by a fair in order to save people from cold and jaundice. Subtly this idea appears to have connection with the following version of the Shirgul legend. Shirgul made expeditions to Delhi in quest of the colossal vessels of brass which the Mohammedans had taken away.

On his return his mother's sister–in–law brought him *sattu* (porridge) to eat. As he had no water, miraculously it gushed out near Shaya a village in the *Kari pargana* of Sirmaur when he was about to eat the sattu, suddenly he saw some insects in it and abandoned eating it. The Shirgul saved his kinsmen from the snake and went again to Delhi. He killed number of Turks single–handed, but suddenly seeing a stone tied to a banyan tree, he knew this signal of distress was sent by his wife through the servant (bhur) named Chooru. Shirgul returned at once and found that all the members of Chooru's family, except his wife, had been converted into one body by the serpents and even today any branched stone is supposed to be Chooru's family and is much venerated by the local people. There is another Shirgul legend variant of special interest to mention here. In the *Dwapra Yuga* the Lord Krishna killed several *Rakshasas*. Some of them, however, begged pardon and so the compassionate Lord bade them dwell in the Northern hills without harming anybody. The order was obeyed except by one who was living at Chawkhat about 7 miles away from Churdhar.

At the beginning of *Kaliyuga* he started harassing everybody. Yet another demon Neshira also plundered the subjects of one Bhokru, Chief of Shadga (Sirmaur). The *Asur* leaving near Choor also attacked areas in the States of Jubbal, Tharoch, Balsan, Theog, Ghund etc. Bhokru fled to Kashmir giving his kingdom in the hands of his minister Devi Ram. At this time people prayed for Divine intervention. After 12 years' religious meditation, Bhokru and his queen were directed by a celestial voice to perform Aswamedha Yajana (havan) and they would give birth to two sons. Accordingly the queen gave birth to Shirgul and Chandeshwar and it is said when they were 12 and 9½ years old, the Raja Bhokru during this pilgrimage to Haridwar died and the queen succumbed to her grief at his death three days later. While going to Haridwar Shirgul Maharaj crossed Choor peak which made a great impression on his mind and he resolved to make over his kingdom to his younger brother and to take up his abode on the Choor peak. On his return he met Chooru a Shivas devotee on Choor went to Shadga where he parted with some area (Nabula village) for his brother and rest of the territory was given to Devi Ram as its regent.

During Mohammaden rule once when Shirgul was at Delhi bathing in the Yamuna, a butcher passed by driving a cow for slaughter. Shirgul pleaded to leave the cow but in vain, finally he cut him into two pieces. The emperor sent to arrest him, but he killed all soldiers. Thereupon the emperor wanted himself to see such a daring person. When emperor saw him kissed his feet and promised no to kill cow in the presence of a Hindu in future and so Shirgul forgave him. When he came to know from Chooru about the plundering of

Choor by a demon he miraculously created a horse named "Shanalwi" or "Shaviani" and mounted on it reached Choor via Buriya (near Jagadhari), Sirmaur, Shadga, Bhil–Khari and reached Kalabagh (North of Chur). He recited some incantations and threw some grains of rice on the horse's back thereby conditioned it permanently into a stone, even today it stands on the spot to be witnessed.

Next day the demon was killed with a single stone by Shirgul. Staying at Choor Shirgul sent for Devi Ram (his Minister) and his two sons from Shadga and divided his kingdom among them. Thus he gave Devi Ram the village of Karli (probably in addition to Shadga), to his elder son Rabbu he gave Jorna (pargana Bahal), Jakholi (both in Jubbal State), Balsan, Theog, Ghund and Ratesh States and Pajohta pargana of Sirmaur, to younger son Chhinu he gave Sarahan (Chopal areas) including the parganas of Hambal, Chaita, Chandlog, Chandana, Satotha, Payontra, Newal, Shak, Chanju, Bargaon, Shantha, Tharoch and Jaunsar. The Shirgul temple at Choor was built by Devi Ram and his two sons, while the younger brother (of Shirgul) built the bowli (a water tank) which had no water source until Shirgul filled it.

After a reign of 150 years, giving instructions to all the three rulers to have his image installed and carry it wherever they go, Shirgul disappeared with Chooru who became later Chooru Bir or Pir, while Shrigul was called Shrigul Deota or Devta. After two centuries of rule the descendants of Rabbu and Chhinu greatly multiplied. Those of them from Jorna migrated to Manal (Bharmaur area) in Sirmaur, there with Raja of Sirmaur's other land for constructing of Shrigul temple was given, while Chhinu's descendants settled in Deona (Sirmaur) where they too built the temple. The old capitals of Jorna, Sarahan (Jubbal State) and Shadga (Sirmaur state) are with Deona to this day, the centres at which the grains *(Dhinakra)* collected on behalf of the Shrigul and stored. A full *patha* collections of grains from every household is prevalent under the jurisdiction of Shrigul Devta a sort of *nazrana.*

The descendants of Rabbu and Chhinu took Shrigul's image from Sarahan or Jorna to their own villages either privately to have blessings or on *dhiankra* (on tour to collect nazrana in the shape of grains or money). Some 20 to 50 *kardars* (officials), *begaris* (laboures), *bajigars* (player of drums etc.) and *pujaris* accompany the God and they receive their fixed share in proportion to the type of offering is made. For example if a gold coin is offered to Shrigul, in that case the person concerned must give *kardars* Rs. 6, *musicians* Rs. 12 and *Pujaris* and *Bhandari* Rs. 25 as per fixed norms. Anyone who refuses to offer the *dhiankra* is believed to have invited the wrath of the deity and would certainly meet ill luck.

The Shrigul devta like many other hill deities exercises civil and criminal jurisdiction too. Anyone doing wrong under his jurisdiction has to carry Shrigul to Haridwar, Kedar or Badrinath and for petty offence a gold coin etc. has to be offered. Oaths in the temples at Sarahan and Jorna are made when truth is not evident. Then within 3 to 6 months God's punishment would arrive in the shape of some visible calamity in case one makes false oath.

SHRIGUL TEMPLES OF MANAL

As per following legend the Shrigul temple at Manal was built by Ulga and Jojra *(Dewas)*. In order to spread his mission, Shrigul made an effigy. It, along with some lamps, was placed in a basin left floating on the Jalal river in the month of Bhadon. It reached Shakhal village in Pachhad area of Sirmaur. There a Rajput of the Sapala family (snake charmer) of Chanalag saw it. Struck with amazement, with his mantras he challenged it thus saying if a demon go on floating, but if a deity–then come to the bank. So it floated to the bank and he took it to his home. Later it was revealed that the image was that of Shrigul and he (Rajputs) was ignorant of the mode of worship and that it needs to be taken to Bakhuta where it was duly worshipped and hence a *Dewa* namely Bidan brought it to Manal by stealing it. A fair is held on Hariali an any three days of Sawan at Gelyon in Nahra area which is at a little distance from Manal. The temple contains 12 images of Shrigul, all placed on wooden shelves *(gambar)* in the wall and the principal of these are the idol brought by Bidan. It is clothed in *masru* or silk cloth with a piece of broadcloth studded with 100 rupees and 11 gold *mohras* round its neck.

SHRIGUL TEMPLES AT DEONA AND BANDAL

The temple at Deona (Dabona) and Bandal are similar to the one at Manal. Each has a traditional Bhandari who looks after Devta affairs (in charge of a storeroom). From Manal and Deona temples the second class of images of Shrigul are taken by the worshippers for the performance of a *Jagra* or *Shant* while first class image is allowed from Bandal only. Besides there are Shrigul temple at Jamna (Bhoj Mast), Naoni Village (in tehsil Nahan), Sanglathan and Jaitak. There is a Shrigul temple at Jorna (Bahal Pargana). A fair in honour of the deity is held in the month of Baisakh (April) arranged by Dewas of Jorna and Cheyog, *Pujaras* or Thana and Bhayila and Rajputs of Lehat villages.

BIJAT

With the cut of Shrigul is connected dual god Bijat and his sister Bijai. The legend of Bijat, the lightning god is connected with that of Shrigul tells that when the Asur Agyasur (the demons who were hostile to Gods) assailed the Choor peak and the temple of Shrigul thereon, the Shakti of God fell upon them in the form of lightning *(Biij)*, as a result an image fell to earth at Sarahan (adjoining at the base of Choor in Jubbal State) and at that place a temple was built for the image which was placed along with other images, in it. From Sarahan, it is said, a *Dewa* (the ancestor of the present *Dewas* of Deona), brought a stone idol of Bijat to Deona and at present it is the principal image in the temple and is considered to possess the high divine power. There are in total 27 other images, all in brass placed hierarchically according to their powers. The fairs in honour of Bijat are held in the month of Baisakh (April) annually at Deona and Sarahan and every third and fourth year in Chokar, Sanej and Andheri villages. The *Dewzas* of Deona have brought the brass image of Bijat to Bandal and have built a temple there. There are now 52 images of Bijat (of brass) at Bandal temple with human faces.

BIJAT AND HIS SISTER BIJAI

Bijai as a goddess has seven storeyed temple at Batroli, the image of brass has a woman's face. The ritual resembles that of Shrigul, but held no fair. Closely connected with the cult of Bijat is that of the Goddess Ghatriali, who has a temple at Panjahan in Renuka of Sirmaur, that of Bijat at Batrol. The legend regarding temple of Bijat avers that a certain Kanet Chieftain, Bija by name of Tahawa village reached his house safely along with the three images each of Bijat, Bijai and Ghatriali goddess brought from Jamlog. But Bija's eighteenth companion looked back as he should have not and perished. As a grace of Bijat, he found his granary over flowing by the next morning. Then Bijat took possession of one man (Gur or Gharneta) who nodded his head saying he was Bijat the God and could not remain in Tathwa, as he does not wish to stay with his sister, so accordingly Bijat was sent to Sarahan (Jubbal State now in Chaupal), where it still remains.

The image of goddess Bijai was brought to Kandi, as it fell to the men of Kandi and is now at Batrol of Dasakna Bhoj, while Ghatriali remained at Tathwa and her temple was established at Panjahan in Thakri Bhoj. This happened when people of Tathwa multiplied and separated and some of them settled at Kandi. Every year Bijat gives his sister Bijai a rupee for sweetmeats and whenever either of them goes to visit the other, the host entertains the guest. Bijat always gives Bijai twice as much as she gives him.

MAHASU DEVTA

MAHASU (AS IN SIRMAUR)

The headquarters of this God (Mahasu) is at Sion, village in Renuka tehsil, where he has temple on a hillock, at the foot of which flows the Giri. The god is kept there on a wooden shelf *(gambar)*. There is one large brass idol and several smaller ones shaped like a man's bust. Among these on the left, the second placed is held by the god namely Sirmauri, who is God of Sirmaur, but he has no temple of his own. With these idols there is also an image of Devi Shimlasan. All other idols than Sirmauri God and Shimlasan Devi represent Mahasu. The temple of Mahasu is opened for worship only on Sunday, Wednesday and on Sankrant. Worship style is similar as in Shrigul's temple i.e at 11 a.m. and at sunset. The devotees who own buffaloes generally offer milk on the day of worship.

If there is a death (mitak or patak) or birth (sutak) in the family of *Dewa*, the temple must be closed for 20 days when no *Dewa* and *Jatri* is allowed to enter the temple. Since the Dewa and *Pujari* must not sleep with their wives on the day of worship or two previous days, hence, only two days, are fixed for worship. Morning worship is called *dhup dina* and the evening *sandhia*. Once Mahasu appeared in a dream and directed the ancestor of the present *Dewa* to go to Giri to seek and then build a temple for him. Accordingly the *Dewa* found in Giri a big idol of Mahasu (Jalasan) and also built the temple. During

Jagra (reception given in honour of the deity). *Deota* is taken out of the temple. But if displeased he becomes so heavy that even 4-5 persons cannot remove it. The one who is possessed answers all questions and show superior powers in curious ways and explains the cause of the displeasure of the devta and then the guilty makes vows, whereupon the devta gets pleased and makes it self light and movable. The procession returns from the stream after the water sprinkled on the devta, to the temple, where in honour of the deity dancing continues till morning. A good dinner (Jagra) is served on behalf of devta's possession .

MAHASU (IN THE SHIMLA HILLS)

Mahasu is a hill or a village near Shimla (in upper Shimla area) named or given name by or because of *Devta* Mahasu. The headquarters of his worship is at Anel. The legend about devta Mahasu goes as: Between Tons and Pabbar rivers dwelt a race of evil spirits ruled by their chief Kirmat Danu. Twice a year he claimed a victim from each hamlet in his jurisdiction. In Madrat village where demons held their sports lived two pious Brahmins whom God had given seven sons. Six, had already been slain and seventh turn was expected. His aged parents waited in dread, when before sacrifice the wife became possessed and started uttering 'Mahasu–Mahasu of Kashmir will save our child'. Her husband Una Bhat could not make anything out of it. Still in trance she revealed that in Kashmir there reigned a mighty god Mahasu who could save their son. The old father started his journey to Hatkoti to meet a Brahmin who had visited Mahasu earlier as was revealed by a neighbour. But Pundit Nag of Hatkoti scoffed at the idea of going to Kashmir, but helpless as he was, ultimately blessed the old man to go. Miraculously he found himself by the side of a tank beneath whose water the great Mahasu dwelt in Kashmir.

He saw first his wazir Chekury and then appeared a golden image of Mahasu that he clutched tightly to his breast pouring out a pitiful appeal. Mahasu promised surely to save his son and accordingly appeared, as had been advised, on the sixth Sunday out of five furrows ploughed by a plough of solid silver with a share of pure gold and having put it a pair of bullocks whose necks have never borne the yoke loosen well (each of the six day a portion of the land). From first came Bhotu, next Pabasi afterward Bashik and Chaldu. All these brothers are called by the common affix of Mahasu. And from the fifth furrow appeared their heavenly mother along with countless army, officers, ministers etc. Ultimately Kirmat Danu was caught at Niwara in the Dhadi state and they hacked him up to pieces upon a rock, which to this day bears marks of many sword cuts.

For a misadventure had marred to some extent the glory of their enterprise. It would be remembered that Mahasu had pledged his word to Una Bhat that he would arrive on the 7th Sunday, but either in impatience or through a miscalculation of the date the god arrived a week ahead. Thus the mother and the Mahasu (sons) were waiting buried underneath the earth, for Una Bhat to plough (as instructed at Kashmir) he drove his plough where upon three members of the divine family of Mahasu were injured by its blade, Bhotu,

damaged his leg and became lame, Pabasi cut his ear and Bashik's vision was obscured having damaged his eyes. The fault was not of Brahmin. So Bhotu rested his injured leg within his temple at Anel and hence he exercises sway around its precincts. A portion of Garhwal state fell to Pabasi's lot and spends a year in turn at each of his six divine seats (pithas).

To Bashik, he was allotted part of the tract comprising British Garhawal where though defective eye sight journeys in successive years to the four main centres of his worship. Chaldu, being fit was granted though no territory, as long as he observed his brother's rights, he was free to exercise dominion wherever he could find devotees. It is he who was venerated as Mahasu in the Shimla hill States. Twelve years on end he spends in wandering amongst his subjects and every house must give then Rs. 1-8 to his ministers. He is to be offered instruments of music, ornaments of silver, grains to feed his jatris (devotees). People feel relieved after the touring season is over; the god (Mahasu) too can spend an equal period at ease within his shrine, which was built in adjoining village where lived the Bhotu Mahasu.

The Chaldu Mahasu is revered or dreaded as the case may be in many villages in Bushahr state too, however, the people of State tell different stories of his advent in those parts. Whatever may be the case, the Devta Mahasu is accepted and revered in many parts of upper Shimla hills, especially in Balson and Kot–Khai areas. Since the last decade of 20th century, Himachal's traditional society has got influenced very much by the world outside. Now there are many customs, beliefs and traditions which have lost in oblivion and more and more people are getting intoxicated to ape culture of western world. Religious rites have become as formal observations and respect for cultural ethos reducing with passing of every single day. Modern life style has added to the decay of social values, family ties, social cohesiveness and character attributes.

The cohesiveness of the society could not only be maintained by fairs, festivals and common rituals of its inhabitants but also the responsible behaviour and responsiveness of all of those, who are constituting the society. In the materialistic world, social values are deteriorating very fast, leading to disintegration of family in particular and society in general. To discourage this trend, Himachal Pradesh government took an initiative in 2001, to strengthen family relations by legal binding and making earning hands more responsible.

Maintenance of Parents and Dependents Bill 2001: In 2001, Himachal Pradesh Government under the headship of Prem Kumar Dhumal passed parents and dependents bill fulfilling the purpose of article 38 and 41 of the constitution, which reads that it is *in public interest that the public assistance in case of old age, sickness and disablement and in other cases of undeserved want should be secured.*

Himachal state became the first state of Indian Union to curtail such activities. The preamble of the act reads that where as, tendency to neglect the aged and infirm parents and dependents is increasing day by day and there is apparent need to compel young generation to perform their moral obligation,

which they owe to the society in respect of their families and aged and infirm parents, so that they are not left beggared and destituted on the scrap heap of the society and thereby driven to the life of vagrancy for their subsistence.

This act is applicable to the whole of Himachal Pradesh territory and apply to all domiciled Himachalies except Muslims.

In this act following categories have been included-

" Child includes a child born out of extra marital relationship, adopted and step child, below the age of 18 years, dependents includes, parents and grand parents, so long as they are unable to maintain themselves or unable to obtain maintenance in the case of grand parents, from their sons and daughters;

Wife so long as she does not remarry;

Son or the predeceased son, so long as he is minor and unable to obtain maintenance in the case of grandson from his fathers or mother's estate;

Unmarried daughter or unmarried daughter of the predeceased son so long as she remains unmarried;

Provided and to the extent that she is unable to obtain maintenance in case of a grand daughter from her father's and mother's estate;

Widowed daughter provided that and to the extent that she is unable to obtain maintenance-

- *from the estate of her husband; or*
- *from her son or daughter, if any or his or her estate; or*
- *from her father-in-law or her grand father or the estate of either of them;*

- any widow of the son or of the son of the predeceased son, so long as she does not remarry; provided and to the extent that she is unable to obtain maintenance from the estate of her husband or from her son or daughter, if any or his or her estate; or in the case of a grandson's widow, also from her father-in-law's estate;

Son born out of extramarital relationship, so long he remains minor and daughter born out of extramarital relationship, so long she remains minor;

This is expected that this act would be able to reinfuse the sense of responsibility among social constituents and make society more cohesive and reliable for all those who need social care and protection. For positive result of this act, along with legal provisions social awareness is equally important, to discourage the trend of nuclear and solitary life pleasures.

4

Art And Architecture In Himachal

"Man has been called a 'tool-using animal' and no doubt all progress of culture is due to the increased use of tools and implements in the conquest of nature to make life happier and more comfortable. The material history of man, is an account of the progress from a 'tool less state' to the present state of complicated machinery".

The art of Himachal has grown out of its cultural strains and religious beliefs. It represents many sided realities of the hill man's life. Various cultural streams have enriched the art forms of Himachal in the wake of numerous migrations. A large majority of people in Himachal Pradesh are Hindus. But their Hinduism is quite different from that practised by the people of plains. Each village has its own separate deity, besides faith in the traditional gods of the Hindu pantheon. The early inhabitants of Himachal Pradesh professed some form of Shaivism. But it can't be established conclusively, whether Shiva worship was taken from Mohanjodaro culture or was of local origin. It was probably about 3000 B.C. that the art of the region began to take shape around the fertility symbol of the divine yogi of the Himalaya, the Shiva prototype of the Indus Valley civilization. Shiva is called by different names such as– Mahasu, Mani Mahesh, Ruldung, Baijnath and others.

Mauryan (Ashoka) art: Mauryan art encompasses the arts produced during the period of the Mauryan Empire (4th to 2nd century BCE), which was the first empire to rule over most of the Indian subcontinent. It represented an important transition in Indian art from use of wood to stone. It was a royal art patronized by Mauryan kings especially Ashoka. Pillars, Stupas, caves are the most prominent examples. While the period marked a second transition to use of brick and stone, wood was still the material of choice. Kautilya in the Arthashastra advises the use of brick and stone for their durability. Yet he devotes a large section to safeguards to be taken against conflagrations in wooden buildings indicating their popularity.

Megasthenes mentions that the capital city of Pataliputra was encircled by a massive timber-palisade, pierced by loopholes through which archers could shoot. It had sixty-four gates and 570 towers. According to Strabo, the gilded pillars of the palace were adorned with golden vines and silver birds. The palace stood in an extensive park studded with fish ponds. It was furnished with a great variety of ornamental trees and shrubs. Excavations carried out by Spooner and Waddell have brought to light remains of huge

wooden buildings at Bulandibagh and Kumrahar, both near Patna. The remains of one of the buildings, an 80 pillared hall at Kumrahar are of particular significance. Out of 80 stone columns, that once stood on a wooden platform and supported a wooden roof, Spooner was able to discover the entire lower part of at least one in almost perfect conditions. It is more or less similar to an Ashokan pillar, smooth, polished and made of grey Chunar sandstone. Many stupas like those at Sanchi, Sarnath and probably Amaravati were originally built as brick and masonry mounds during the reign of Ashoka. Unfortunately they were renovated many times, which leaves us with hardly a clue of the original structures.

This period marked an imaginative and impressive step forward in Indian stone sculpture; much previous sculpture was probably in wood and has not survived. The elaborately carved animal capitals surviving on from some Pillars of Ashoka are the best known works, and among the finest, above all the Lion Capital of Ashoka from Sarnath that is now the National Emblem of India. Coomaraswamy distinguishes between court art and a more popular art during the Mauryan period. Court art is represented by the pillars and their capitals. Popular art is represented by the works of the local sculptors like chauri (whisk)-bearer from Didarganj.

These pillars were carved in two types of stone. Some were of the spotted red and white sandstone from the region of Mathura, the others of buff-coloured fine grained hard sandstone usually with small black spots quarried in the Chunar near Varanasi. The uniformity of style in the pillar capitals suggests that they were all sculpted by craftsmen from the same region. It would therefore seem, that stone transported from Mathura and Chunar to the various sites where the pillars have been found and here the stone was cut and carved by craftsmen. They were given a fine polish characteristic of Mauryan sculpture. These pillars were mainly erected in the Gangetic plains. They were inscribed with edicts of Ashoka on Dhamma or righteousness. The animal capital as a finely carved lifelike representation. Noteworthy are the lion capital of Sarnath, the bull capital of Rampurva and the lion capital of Laurya Nandangarh. Much speculation has been made about the similarity between these capitals and Achaemenid works

The work of local sculptors illustrates the popular art of the Mauryan period. This consisted of sculpture which probably was not commissioned by the emperor. The patrons of the popular art were the local governors and the more well-to-do subjects. It is represented by figures such as the female figure of Besnagar, the male figure of Parkham and the whisk-bearer from Didarganj (although its age is debated). Technically they are fashioned with less skill than the pillar capitals. They express a considerable earthiness and physical vitality. The stone elephant at Dhauli was also probably carved by local craftsmen and not by the special craftsmen who were responsible for the animal capitals. The image of the elephant emerging from the rock is a most impressive one, and its purpose was probably to draw attention to the inscription nearby.

Terracotta objects of various sizes have been found at Mauryan sites. A continuation of the tradition of making mother-goddesses in clay, which dates back to the prehistoric period is revealed by the discovery of these objects at Mauryan levels during the excavations at Ahicchatra. They are found more commonly from Pataliputra to Taxila. Many have stylized forms and technically they are more accomplished, in that they have a well-defined shape and clear ornamenation. Some appear to have been made from moulds, yet there is little duplication. Terracotas from Taxila consists of primitive idols, votive reliefs with deities, toys dice, ornaments and beads. Among the ornaments were round medallions, similar to the bullae worn by Roman boys. Ringstones, probably associated with a fertility cult have also been found in some quantity. Terracotta images of folk gods and goddesses which have been found having an earthy charm.

Under the great Mauryan emperor 'Ashoka', art forms tended more and more towards *"realism"* and eventually manifested in **'Buddhist art form'**. Buddhist art of the plains began to infiltrate the hills during Kushanas period, as evident from the ruins of a ***'stupa at Chetru'*** near Kangra. After the collapse of Kushana kingdom a new sect called ***'Lakulpashuputra'*** (related to ascetic Pashupati) was founded at ***'Maruta Math'***, Udaipur in Chamba–Lahaul and Gurughantal in Lahaul–Spiti.

Gupta Art: According to many historians, the Gupta dynasty was a Vaishya dynasty. Historian Ram Sharan Sharma asserts that the Vaishya Guptas "appeared as a reaction against oppressive rulers". A.S. Altekar, a historian and archaeologist, who has written several books on Gupta coinage, also regarded the caste of the Guptas as Vaishya on the basis of the ancient Indian texts on law, which prescribe the name-ending with Gupta for a member of the Vaishya caste. According to historian Michael C. Brannigan, the rise of the Gupta Empire was one of the most prominent violations of the caste system in ancient India.

There are contradictory theories regarding the original homeland of the Guptas. According to H.C Raychoudhuri the Guptas originated from the Varendri region which is now part of Rangpur and Rajshahi Division of Bangladesh. D.C Ganguly on the other hand considers the surrounding region of Murshidabad as the original home of the Guptas. Fa Hien was the first of the pilgrims who visited India during the reign of Gupta emperor Chandragupta II. He started his journey from China in 399 C.E and reached India in 405 C.E. During his stay in India up to 411 C.E, he went on a pilgrimage to Mathura, Kanauj, Kapilavastu, Kushinagar, Vaishali, Pataliputra, Kashi and Rajgriha and made careful observations about the empire's conditions. Fa Xian was pleased with the mildness of administration.

The Penal Code was mild and offences were punished by fines only. From his accounts, the Gupta Empire was a prosperous period, until the Rome-China trade axis was broken with the fall of the Han dynasty, the Guptas' did indeed prosper. The Gupta period is generally regarded as a classic peak of

north Indian art for all the major religious groups. Although painting was evidently widespread, the surviving works are almost all religious sculpture. The period saw the emergence of the iconic carved stone deity in Hindu art, as well as the Buddha figure and Jain tirthankara figures, these last often on a very large scale. The two great centres of sculpture were Mathura and Gandhara, the latter the centre of Greco-Buddhist art. Both exported sculpture to other parts of northern India. Unlike the preceding Kushan Empire there was no artistic depiction of the monarchs, even in the very fine Guptan coinage, with the exception of some coins of the Western Satraps, or influenced by them.

The most famous remaining monuments in a broadly Guptan style, the caves at Ajanta, Elephanta, and Ellora (respectively Buddhist, Hindu, and mixed including Jain) were in fact produced under later dynasties, but largely reflect the monumentality and balance of Guptan style. Ajanta contains by far the most important survivals of painting from this and the surrounding periods, showing a mature style which had probably had a long development, mainly in painting palaces.

The Hindu Udayagiri Caves actually record connections with the dynasty and its ministers, and the Dashavatara Temple at Deogarh is a major temple, one of the earliest to survive, with important sculpture. The Gupta art flourished in the Himalayan region, particularly in the Shivalik hills, for the first time in the 6th–8th century onwards. In the upper parts, namely in Lahaul–Spiti, the local art seems to have been much influenced by the development in Tibet and the personality of *'Padamsambhava'* has important place in its development.

Pala Art: The Pala Empire was a Buddhist imperial power in Classical South Asia. It is named after its ruling dynasty, all of whose rulers bore names ending with the suffix -Pala (meaning "protector" in Bengali). The kingdom was centered around present-day Bangladesh, East India and Nepal.

The Palas ushered in a period of stability and prosperity in the Bengal-Bihar region. They were the followers of the *Mahayana and Vajrayana* schools of Buddhism. They created many outstanding temples and works of art, including the Somapura Mahavihara, a UNESCO World Heritage Site. The renowned universities of **Nalanda and Vikramashila** flourished under their patronage. The commercial and cultural influence of the Palas reached far and wide, with trade networks and intellectual contacts spanning across the Himalayas to Southeast Asia. The Arabs recorded them as the most benevolent rulers in India. Gopala, the first ruler from the dynasty, came to power during the 750s in a landmark election by regional chieftains.

The empire reached its peak under his successors Dharmapala and Devapala, who fought with the Rashtrakutas and the Gurjara-Pratiharas for the control of Kannauj. The death of Devapala ended the period of ascendancy of the Pala Empire, and several independent dynasties and kingdoms emerged during this

time. The Pala rule was temporarily rejuvenated, first by Mahipala I and then by Ramapala. Subsequently, the Pala power declined, and they were dethroned by the Senas. The Palas were the last major Buddhist dynasty to rule in South Asia. The Pala school of sculptural art is recognised as a distinct phase of the Indian art, and is noted for the artistic genius of the Bengal sculptors. It is influenced by the Gupta art.

The Palas built a number of monasteries and other sacred structures. The Somapura Mahavihara in present-day Bangladesh is a World Heritage Site. It is a monastery with 21 acre (85,000 m^2) complex has 177 cells, numerous stupas, temples and a number of other ancillary buildings. The gigantic structures of other Viharas, including Vikramshila, Odantapuri, and Jagaddala are the other masterpieces of the Palas. These mammoth structures were mistaken by the forces of Bakhtiar Khilji as fortified castles and were demolished. The art of Bihar and Bengal during the Pala and Sena dynasties influenced the art of Nepal, Burma, Sri Lanka and Java.

The 'Kashmiri style of art', entered the later 7th century A.D., under Maru Varman of Bharmaur, who was contemporary of 'Lalitaditya Muktapida' ruler of Kashmir. Pala art did influence the art of the region, but its consolidation was rather gradual. The other style to influence local art was Chauhan, Parmara, Rathore and Chandel communities variety. The divided Himalayan region among small rulers, lacked centralised patronage to art. With the amalgamation of various style, an indigenous art style developed, based on indigenous resources, later came to be known as the *'Pahari style'* in sculpture. The art of Himachal Pradesh can broadly be classified into three groups. The indigenous 'Khasa art', the 'Indo–Aryan Art' and the 'Indo–Tibetan art'. The most ancient art and architecture of Himachal Pradesh is in *'Khasa style'* and the basic material used is WOOD.

INDIGENOUS KHASA ART

Most ancient architecture of Himachal Pradesh is in local style and the base material used is wood. The copper and silver coins of Audumbaras (2nd century B.C.) have a *Dhawaja* (royal flag), a *Trishul* (trident) and a *Battle Axe* (kulhari or talwar) depicted on it. It is the earliest example of this style which ascertains the existence of shaivite temples in those olden days. The vast number of temples scattered all over the middle belt of Himachal Himalayas are all in deodar wood.

INDO–ARYAN ART

The term Indo–Aryan art refers to the major tradition of art in India. It matured during the period of Guptas and flourished mainly in the Indo–Gangetic belt. Next to Hindu age came the Rajput age and after the death of Harsha in 647 A.D., Rajputs began to play a prominent part in the art and history of Northern India and their period comprised five and a half centuries between the death of Harsha and the emerging of the Muslims at the close of

the 12th century. In this period, Rajput kingdoms rose and fell and Northern India remained turbulent. Some of the dignified Empires like those of Yaso Verman of Kannauj, Gurjara Pratiharas who rose in the 8th century and ruled from Kannauj up to 10th century and Pala kings of Bengal and Bihar, who controlled Bengal and Bihar in the 9th and 10th centuries and Rashtrakutas from the South are important. There were many Empires besides who in their hey–days penetrated upto the Himalayas and appointed their kith and kins to look after their conquests.

In this process the artists and artisans also migrated with them to areas comprising now the present Himachal Pradesh. Thus, the Rajputs were partly responsible for the introduction of the post–Gupta art forms in this region. With the passing of time, the original inhabitants took over this art from the immigrants and executed it in the form of beautiful temple architecture, sculptures and many other forms of art still found all over the Pradesh. Hence, Indo–Aryan art style which was purely local and because it could have been shaped only in Himachal Pradesh and nowhere else, exists now in the shape of temple art, sculptures and paintings. The Indo–Aryan art bloomed in Himachal Pradesh from 8th to 13th century A.D.

INDO–TIBETAN ART

This art style flourished in Kinnaur, Lahaul and Spiti, the trans–Himalayan regions of Himachal Pradesh. The influence of Buddhism in these areas came to be known the Vajrayana (the school of Thunderbolt) and it is to be distinguished from the two major sects of Buddhism, the Hinayana and the Mahayana. The Vajrayana was characterized by its inspired use of elaborate sets of symbols, many of them in the shapes of named gods and goddesses who are invoked in public functions. They would help in personal spiritual advancement and also to perform magic. The Buddhism with its art style survived in Tibet and exists in Lahaul–Spiti and Kinnaur regions of Himachal Pradesh. It also exists in Himalayan areas of Ladakh, Nepal, Bhutan and Sikkim.

Tibetan art refers to the art of Tibet. For more than a thousand years, Tibetan artists have played a key role in the cultural life of Tibet. From designs for painted furniture to elaborate murals in religious buildings, their efforts have permeated virtually every facet of life on the Tibetan plateau. The vast majority of surviving art works created before the mid-20th century are dedicated to the depiction of religious subjects, for the most part being distemper on cloth or murals. They were commissioned by religious establishments or by pious individuals for use within the practice of Tibetan Buddhism and were manufactured in large workshops by uncredited artists.

The art of Tibet may be studied in terms of influences which have contributed to it over the centuries, from other Chinese, Nepalese, Indian, and sacred styles. As Mahayana Buddhism emerged as a separate school in the 4th century BC it emphasized the role of bodhisattvas, compassionate beings who forego their personal escape to *Nirvana* in order to assist others. From an

early time various bodhisattvas were also subjects of statuary art. Tibetan Buddhism, as an offspring of Mahayana Buddhism, inherited this tradition. But the additional dominating presence of the *Vajrayana* (or Buddhist tantra) may have had an overriding importance in the artistic culture.

A common bodhisattva depicted in Tibetan art is the deity Chenrezig (Avalokitesvara), often portrayed as a thousand-armed saint with an eye in the middle of each hand, representing the all-seeing compassionate one who hears our requests. This deity can also be understood as a Yidam, or 'meditation Buddha' for Vajrayana practice. More specifically, Tibetan Buddhism contains Tantric Buddhism, also known as Vajrayana Buddhism for its common symbolism of the *vajra*, the diamond thunderbolt (known in Tibetan as the dorje). Most of the typical Tibetan Buddhist art can be seen as part of the practice of tantra. Vajrayana techniques incorporate many visualizations/imaginations during meditation, and most of the elaborate tantric art can be seen as aids to these visualizations; from representations of meditational deities (yidams) to mandalas and all kinds of ritual implements.

A surprising aspect of Tantric Buddhism is the common representation of wrathful deities, often depicted with angry faces, circles of flame, or with the skulls of the dead. These images represent the Protectors (Sanskrit dharmapala) and their fearsome bearing belies their true compassionate nature. Actually their wrath represents their dedication to the protection of the dharma teaching as well as to the protection of the specific tantric practices to prevent corruption or disruption of the practice. They are most importantly used as wrathful psychological aspects that can be used to conquer the negative attitudes of the practitioner.

The indigenous shamanistic religion of the Himalayas is known as Bön. Bon contributes a pantheon of local tutelary deities to Tibetan art. In Tibetan temples (known as lhakhang), statues of the Buddha or Padmasambhava are often paired with statues of the tutelary deity of the district who often appears angry or dark. These gods once inflicted harm and sickness on the local citizens but after the arrival of Padmasambhava these negative forces have been subdued and now must serve Buddha.

TEMPLE ARCHITECTURE

Perpetual flames and snow, abundance of sandstone and deodar wood, heavy rains in certain areas and yet no rain in others, settlement of half a dozen socio–religious and ethnic groups with gaps of centuries in between founding of principalities by Rajput adventurers from Rajasthan, contact with the Mughal Durbar, Vaishnava revival in the art of the eighteenth and nineteenth centuries, Nadir Shah's invasion of Delhi in 1739 which pushed some master painters from there to the patronage of the hill chieftains, spells of Kashmiri rule in the eighth and eleventh centuries in some of its Western parts, contiguity to Tibet, Maharaja Ranjit Singh' devotion for Jwalamukhi and Kangra temple, deification of dead ancestors and personification of natural

forces have resulted in rich diversity in temple forms, functions and decorations in Himachal Pradesh.

BAJAURA TEMPLE : (District Kullu) A Mahisasur-Mardani on Lord Shiva Temple at a place known Bajaura is found. It belongs to the late 10th century A.D. This reflects *'Pala Art'* influence. This Basheswar Mahadev temple at Bajaura has been rated as one of the finest monuments of the Western Himalayas and a unique example of the later Gupta tradition. The striking features of this small temple are the composition, the strength and the carvings.

JWALAMUKHI TEMPLE (District Kangra): Jwalamukhi is a famous temple of district Kangra, of the goddess Jwalamukhi –*with flaming mouth.* The great Mughal emperor Akbar had visited this place to test its originality. Jwalamukhi is one of the fifty one Mahashakti Pithas. The legend goes that after Dakasha–Yagna–Bhanga, Shiva placed the burnt dead body of Sati on his shoulders and started wandering about in a state of madness. To save the world from the destructive wrath of Shiva, Vishnu started cutting the limbs of the dead Parvati one by one and the places where they fell became sacred centres of Shakti worship. The tongue of Sati fell at the place where the temple of Jwalamukhi is situated. The flames that come out of the openings in the earth's surface at the place are regarded the manifestations of the fallen tongue of Sati and are worshipped as Jwalamukhi Devi (Goddess from whose mouth flames come out). There is no idol inside the temple. The dome of the temple was got gilded by Maharaja Ranjit Singh in 1813 and Kanwar Naunihal Singh presented carved silver doors to it in 1840. Chief fairs at Jwalamukhi are Chaitra and Asuj Navratras.

BAJRESHWARI TEMPLE (District Kangra): This is one of the most famous temples in district Kangra. Mahmud of Ghazni destroyed the temple and built a mosque on its ruins. But soon after it was restored.

MONOLITHIC TEMPLES (MASRUR TEMPLE District Kangra): These are earliest specimen of *'Nagara'* design. These shrine which have been cut out of the rocks belong to eighth century built by Kashmir Raja Lalitaditya. 'MASRUR' temples are a group of fifteen shrines. The main shrine known as 'Thakurdwara' contains the stone image of Rama, Lakshmana and Sita. But this temple was originally dedicated to Shiva. Masrur temples are known as *'Ellora of Himachal Pradesh'.*

STRUCTURE: Structurally, the temple–complex belongs to the rock–cut technique of the *Nagara style* of Indian architecture. After surveying the whole rock and preparing the plan of the temples to be built, the architects made two parallel transverse cuttings 11 to 18 feet wide and then quarried a 160 feet long and 105 feet wide piece out of it. Care was taken that the highest point of the rock should be in the centre of this piece so as to be shaped into the main shrine. The whole structure was to revolve round this main shrine which was to be the highest, the biggest and the central part of it.

The others were merely to act as side–pieces to enhance its grandeur and effect. In front of the monument to the North is a rectangular tank 155 feet by 85 scooped out of the same rock. To understand the structural features of the complex, the best way is to begin with the main shrine. When built it was a

complete *'vimana'* in the early *Nagara style*. It had the *'ardha-mandapa'* (portice), the *Jagmohana* (audience chamber), the *'garbha griha'* (sanctum cella) and the *'shikhara'* with its final members–*' the Amalaka'* and 'the kalasha'. The height of the shrine from base to the top of the *'shikhara'* was 80 feet. Of the portice pillars 11.6" and of the Jagmohana pillars about 20 feet. Today both *'ardhamandapa'* and *'Jagmohana'* are gone, only the bases of the pillars of the former and a portion of a pillar of the latter remain.

The *'shikhara'* is fifteen feet less and without the *'amalaka'* and the 'kalasha'. After crossing through the open courts which formerly formed the *'ardhamandapa'* and *'Jagamohana'*, we reach the doorway. It is a high door with the lower half destroyed. The remaining upper half is luxuriously carved. It leads to the *'garbha griha'* which is 13 feet square and 16 feet high. Its walls are uncarved, but the ceiling contains a big lotus in the centre and smaller ones around it. At the centre of the cella is a raised platform, a part of the original rock–on which stone images of Rama Sita and Laxmana rest. The cella is topped by the shikhara referred to above.

On either side of the central shrine in line with it stood shrines, four on the right and four on the left (flanking shrines). They included the frontal corner shrine, of course. Coming back to the spot where the *'ardha-manadapa'* stood or where the *'Garuda'* stands today, we find the ruined remains of a shrine on either side of it (side shrine). In line with them, stood two shrines, one to the East and the other to the West, in front of the Eastern and Western ends of the monument. These temples were separated from the main rock (unattached end temples). The one to the West partly stands and the lintel of its door face to the North is exceptionally well carved.

At each corner of the monument, there was a shrine (corner shrines). Out of them only the South–Eastern chamber partly exists. This completes the survey of the ground level. From either side of the *Jagmohana* of the main shrine, stairs had been excavated to lead to the flat roof of the monument. The staircase on the right has disappeared, whereas its counterpart on the left stand precariously. Each of the staircase was canopied by a *'shikhara'*. The flat roof is about 160 feet long and 45 feet wide. From it shoots up the shikharas of the main and the extant attendant shrines.

Gopuram like structures also exist "on each side of the temple between each of the corner and staircase spires". They were four in number. To sum up and repeat, the temple–complex, when intact, consisted of 15 shrine (the main shrine, six flanking shrine, four corner shrines, two side shrines and two unattached end shrines), two shikhara–covered staircases, the flat roof with thirteen putting out shikharas and four Gopurams. The Nandi pavilion has not been traced.

SCULPTURE: Sculpturally, the monument belongs to a mature, but not an elaborate period of Indian plastic ornamentation. In it sculpture is subordinate to structure, whereas in the Kailashas at Ellora sculpture dominates structure. Every carvable space–the shikhara faces, niches, door

jambs, door lintels with their architraves, friezes and cornices, ceilings, pillars from plinths to capitals–has been moulded into leafy traceries, floral motifs, geometrical designs and animal and divine figures. Carved little consisting of broken animal and divine figures and sliced off shikhara faces and temple parts is everywhere inside the compound of the monument.

Our evaluation of the work depends upon what is extant. The tapering faces of the shikharas of the unattached end temples were ornamented with the horse shoe pattern. The facing heads on the sunk medallions of the trefoil pediments of the main shikhara exhibit almost perfect roundness of their classical counterparts. The remains of the *'ardha mandapa'* and *'Jagmohana'* pillars of the main shrine testify to their classical proportions. Their plinths are ornamented with lozenge–shaped designs, trouses with floral forms, shafts are classical in form and circular with octagonal endings and the capitals are shaped in the pot and foliage manner. These capitals are, according to Percy Brown *"elaborate in designs and finishing, fully representing the characteristic of their period"*. Each *jamb* of the main doorway has five parallel bands, resembling exquisite filigree work, running over it.

The lotus–covered ceiling of the cella has been mentioned above. The lintel of the main doorway depicts the coronation ceremony of the Shiva. Nine sitting divinities with Shiva in the centre are flanked by attendants waving *chowries* over them. *Winged ganas'* are shown about to place a crown on Shiva's head. The lintels of other shrines also show seated divinities. One has Laxmi as the central figure and the other Ganesha.

Iconography has the images of **Shiva, Vishnu, Ganesha, Indra, Skandha, Durga, Shaktis, Vajravarahi** and others including attendants. Animals are represented by tigers, gees and rams and the like.

Though today the cella contains stone images of Rama, Sita and Laxmana and the main shrine is called **'Thakurdwara'** (a place of Vaishnava worship), these images are a recent introduction. Some eighty years ago the object of worship was a small metal image. The presence of Shiva at the centre of gods in the carvings of the lintel of the doorway of the main shrine shows that originally it was a place of Shiva worship.

Before dealing with the questions of its builders and the time of its construction, it is important to discuss the rock–cut technique and the place this temple–cut style started in the reign of the Pallava king Narsingha Varman I Mahamalla (630–668 A.D.) during the first half of the seventh century when the Rathas of Mammalapuram (near the sea beach, 32 miles South of Madras) were carved out of a free standing rock. It reached its climax in the Kailasha temples at Ellora which were taken in hand during the reign of the Rashtrakuta King Dantidurga (753–756 A.D.) and finished during that of Krishna I (758–773 A.D.). Though rock–cut caves are common in South India, yet temple cut out of free standing rocks, known to archaeologists and art critics, are only four in number–*'Rathas of Mammalapuram', 'Kailashas at Ellora', 'temple–complex at Masrur in Kangra'* and the *'Dharmnatha temple at*

Dhamnar', 65 miles to the South–East of Jhalra Patan in Rajashtan.

The Rathas and the Kailashas are built in the Dravidian style, whereas the Masrur and Dhamnar are in the Nagara style. Masrur beats its Nagara rival in situation, size and execution. *The Masrur complex has 15 temples,* the Dhamnar has only 8. At Masrur the central shrine is surrounded by temples not separate from it, but at Dhamnar the smaller ones are entirely separated from the main one. Carvings and ornamentation at Masrur are of a much superior order than at Dhamnar and the length of the latter is one–third of the former. The Dhamnar group has been built in a pit–like hollow, whereas the Masrur group is on top of a 2500 feet high hill range. One looks below, the other looks up. One depresses, the other elates.

In point of situation, Masrur beats the other two also. Ellora Kailasha are built in a pit a hundred feet deep and the Mammalapuram Pathans lie on a beach on level with the sea. It beats all the other three in the number of constituent units also–it has fifteen, Dhamnar and Mammalapuram have eight each and Ellora has two. However, Kailasha at Ellora is a supreme creation, one of the wonders of the world.

Rock–cut style is much more difficult than the structural one. In the latter, the artist shapes the material as he likes, whereas in the former the material determines the way the artist should move. This limitation makes an artistic creation out of rock a most difficult task and the ability with which the remote artists of the seventh and eighth centuries carried out their purpose is almost superhuman.

WHO BUILT IT?

Like every big thing in these hills, the construction of this monument has also been attributed to the Pandavas. The story goes that they started constructing it during a six month long night. Concurrently an oil–presser and his wife also started pressing oil with the oilseed stock sufficient for such a night. They finished their stock and the women finding the night still not over, lighted a lamp and went out to guess its remaining duration. Taking the light of the lamp as a ray of the dawn, the Pandavas ran away with the work half finished. This was the thirteenth year of their exile and they had to keep themselves hidden from view during the day for fear of being discovered.

The broken down condition of the temples is brought out as the proof of this belief. The oil–presser, his wife, the press and the crushing rod were all changed into stone. The shaft of the pillar and the pillar–plinth lying inside the Jagmohana are stated to be the crushing rod and the oil–press respectively. A similar story is told about the Baijnath temple also. There a Gaddi women is substituted for the oil presser's wife. So ends the legend of its construction.

That the temples are not the work of local sculptors and architects is proved by the absence of any known temple–building tradition prior to the 8th century in these hills. The fact that the temple has been built by hands fully conversant with the early Nagara style and the rock–cut technique and that the conception

and execution is so mature and sure, make the handling of the material by the local learners of the 8th century an impossibility. Therefore, the only surmise is that it was built by a professional and traditional temple–building guild from Orissa or Deccan, the members of which were masters of both the Nagara and Dravidian styles and also of the structural and rock–hewn techniques. The presence of *'Dravida Gopurams'* and the flat roof prove their knowledge of the Dravida mode.

The insertion of outside material like the pillars in the Jagmohana of the central shrine at places where the parent rock was of a poor texture or unsuitable shows their mastery of the structural style as well. That companies of temple–builders used to move from place to place getting temple–building assignments is clear from the case of **"Salats"** (hereditary temple builders) who were invited to build temples from place to place, in Western India. Since all rock–cut temples belong to one single period it can be assumed that all the four rock–cut monument described above, were built by hereditary guilds.

The honour of discovering the temples at Masrur for archaeologists and other goes to **Mr. H.L. Shuttleworth** who brought it to their notice in 1913. The reason for such a late discovery is that its earlier mentions in 1875 and 1891 did not refer to its rock–cut nature and disposed it off only casually. The temple complex remained safe from iconoclastic fury due to its inaccessibility and remoteness and from the 1905 earthquake due to its being of rock. It has been beaten by rain and mauled by wind during the last twelve centuries and the rain water has been almost wholly responsible for its wearing away.

WHEN BUILT?

Without any inscriptional or documentary evidence, the only source to date the temple is its style and sculpture. Structurally, it contained all the essentials of a Nagara temple when built, meaning thereby that it is of a later date than the 6th and 7th centuries when the Nagara temple were still on their way to acquire their essential characteristics. That it is far removed from the elaborateness in design and shape and ornamentation from temples like the Lingraja at Bhuvaneshwar or Kandariya Mahadeo at Khajuraho and conforms to the early types like the Parameshwra at Bhuvaneshwar, fixes it from 8th to 10th centuries. That all the rock–cut temples were built in 7th and 8th centuries and no such temple of a later century has so for been discovered, proves that it belongs to the 8th century, that it is the first Nagara temple in these hills and that Baijnath and Bajaura are of a later date. Baijnath is of the 13th and Bajaura of the 11th century also proves the same.

The aim of a Nagara temple is to convey the soaring urge of the human soul towards the universal spirit. The higher, the bigger is the temple, the greater is the intensity of the urge it reveals. And when the temple happens to be a rock–cut one and a magnificent height and then lying on a high spot, the effect is definitely sublime. The man–made out–shooting *shikharas* of the temple are parallel to the pinnacles of the snowy range and in a way appear to

be challenging them. The Northern view of the temple complex resembles the photographic South–West view of the 'Angkor Vat' and also of the Barabudur. The flanking *shikharas* rise gradually and symmetrically towards the central one to themselves into it. They look like tidal waves on a full moon night rising to kiss the moon or the river–nymphs outstretching themselves towards Krishna dancing on the hood of the *'Kaliya Nag'* or the myriad souls running into the mouth of the Lord as found in *'the Geeta'*. They pool their effect into that of the main *shikhara* to symbolize Krishna's– *" Everything tends to me, oh Arjuna"*.

The monument passes the classical canons of *'saundariya'*, *'lavanaya'* and *'auchitya'*. Ishwara Sanhita defines *saundariya* as harmony of proportions and *lavanaya* as inner expression. By *auchitya* is meant propriety in the choice of the theme and also in its expression through the medium chosen. Saundariya needs are satisfied by the symmetry of the shrine, shikharas, gopurams, carvings and above all the harmonious rise in the elevation of the flanking shikhras towards the main member. Lavanaya which rises out of saundariya and consists in the ennobling total effect is expressed by the self–effacing and dedicatory passion of each of the flanking shikharas to heighten the fundamental emotion represented by the principal piece. Ananda Coomaraswamy quotes Sahitya Darpana (Dance of Shiva) to define poetry as "a sentence ensouled by *'rasa'* (flavour)" It is this *rasa* or rapture created by the concentrated effect of everything merging into the main discipline which gives the *lavanaya* quality to the monument.

The auchitya *attribute* is fulfilled by the uplifting theme of thanking the creator and the desire to rise upto his level and its equally grand external translation in a living rock. Aesthetic wonder (called 'Chamtakara' by Jagannatha) is no less.

BAIJNATH TEMPLE (District Kangra): It is dedicated to Vaidyanath (Shiva). The Baijnath in earlier times was known as *'Kirgram'*, the famous capital of Kiratas. This fact is borne out by the Sanskrita inscription in Sharda script on the stone slabs found in the temple. This temple was built by two wealthy brothers of Kiragrama, viz. *'Manyuka'* and *'Ahuka'* who were sons of Siddha. The temple has much in resemblance with the famous Orissa temples so far as the design and form are concerned. The temple has the main image of a *'Linga'* enshrined in the *'garbhagriha'* measuring 8 square inside and surmounted by a spire in the Shikhara style. It was built in 1204 A.D. and was renovated by Raja Sansar Chand in the 19th century. 36 km. East of Kangra stands the famous *Vaidyanath Shiva* temple at Baijnath situated at the foothills of snow clad Dhauladhars.

The temple has a pyramid–shaped roof. Two and a half meter square from inside and 5½ mtr. square from outside, the temple is surmounted by a conical spire. Four artistic big pillars support the roof of the mandapa, thus dividing the ceiling into beautiful compartments of a fine order. The moulding of the temple is all classical, but it bears lovely layers of Hindu ornamentation. The

very colour of concrete used here sparkles and shines giving it a distinct look.

Cunnigham and Fergusson say that this temple underwent a change at the hands of the Katoch ruler Raja Sansar Chand. But Sir Aurel Stein doesn't agree. The latter says that this Katoch ruler got nothing done except the renovation work. The images of the river goddess and that of the Sun god wearing a jacket still prove that no change had been made in this antique art and architecture of ancient Kangra.

The strong and sturdy built of the temple shows the rare expertise of ancient Kangra artisans. Legend reveals that Ravana had offered his nine heads to Lord Shiva here, but they were all revived when he was going to offer the tenth one. Pleased Shiva had blessed him with a rare Shivalinga, which the former had advised Ravana not to place anywhere before he reached Lanka. But feeling an intense urge to urinate, Ravana had to place it on the earth where it grew so heavy that he could never lift it after that. The same Shivalings now adorn this famous Shiva Temple.

TRILOKPUR TEMPLE: This is near Kotla in district Kangra. In the ancient time, this village was called Trilokinath. This temple is dedicated to Lord Shiva. The river flowing nearby is called 'Totla' river and its source of origin is known as 'Jamula Parbat'. Nearby this temple, is a Buddhist temple, Radha–Krishna temple and a Gurudwara built by Sikh commander Lahna Singh.

BHADRAKLI TEMPLE (KANGRA DISTRICT) : A leaning temple located in the Sarah area of Kangra district has been restored by INTACH (Indian National Trust for Art and Cultural Heritage) under the aegis of the state government. The nearly 400 -year -old temple of a local deity, Bhadrakli got damaged during an earthquake that devastated Kangra valley in 1905. The temple got tilted on its foundation and since then it had been lying in that position for over 100 year without any major damage. The services of artisans from Orissa were hired for the reconstruction. Each stone of the temple was dismantled and numbered so that it could be put back at the same place during the reconstruction. After dismantling the upper structure, the foundation of the temple was dug up to 6 ft. The construction material from a local mine was used so that the originality of the structure could be maintained. In the Kangra Valley, there are many other worth mentioning temples, such as Lakshmi Narayan, Ambika Devi, Shitala Mata and Indershwar temples in Kangra town.

LAKSHMI NARAYAN TEMPLE (Chamba): It is a group of six temples in a row. The principal temple is dedicated to Narayan. The temple contains a marble image of Lakshmi Nath. It was built by Sahil Varman (A.D. 920–940). A brass image of *'Gauri Shankar'* in one of the shrines was installed by Yugankar, son of Sahil Varman.

CHAMBA'S BRONZE ART: Unknown to many, bronze sculpture art has been flourishing in a small pocket in Chamba district of Himachal. The

art has been preserved by Dhadiar community of Chamba and passed since generations. "Chamba is the only district in the entire north region where even ancient temples have metal sculptures. The art of bronze sculptures was patronized by Meru Verman, the king who ruled the area in 6th century AD. Almost all temples at Bharmaur have bronze sculptures. Due to remoteness of the area, the sculptures have remained safe from smugglers. Just one sculpture was stolen from the temple. However, it was recovered and put back in temple. Now artists do not make sculptors for fun, because the cost of bronze has gone up many times so the work is taken on order only.

PANCHAVAKTRA TEMPLE (Mandi): This temple belongs to *'Panchanna Shiva'*. It was built sometime in the 14th century A.D. This temple quite resembles Trilokinath, is situated at a very picturesque site formed by the confluence of the river Beas and its tributary Suketi. Lord Shiva is the chief deity who has five faces and ten arms.

TRILOKPUR TEMPLE: It was built in A.D 1573 by Raja Dip Parkash. Trilokpur is a place of great religious importance. The temple of the *'Mahamaya Bala Sundri'* is quite famous and attracts lakhs of pilgrims from all over Northern India. A fair at this place is held twice a year when a large number of devotees visit this temple and pay their respect to the goddess.The temple of goddess Bala Sundari, another form of goddess Durga, stands on a hillock. On the Eastern side is the temple of *'Laya Devi'*, the goddess of dissolution. Another temple of Lord Shiva has been erected in the middle of the ancient tank. The temple of Bala Sundari stands inside an enclosure. The old building architecture was in the tune with the surrounding area used to give a feeling of devotion has now given place to a huge concrete structure. It has invited much criticism as a result. Old priceless murals and paintings on the walls of the temple have been covered and destroyed with the coatings of thick paints.

Inside the temple is sanctum where "PINDI" of the goddess (symbol of universal Shakti) is grounded since the time of inception of the temple. There are 84 bells tied together at the entrance of the temple. The goddess is also known as "Chaurasi ghanto wali Devi". Twice in a year during Chaitra and Ashwin *navratras* two fortnightly fairs are held at Trilokpur visited by thousands of devotees from Haryana, Punjab, Chandigarh and Himachal Pradesh. A constant flow of pilgrims continue throughout the year.

Another legend has it that about 400 years ago businessman established a grocery shop near the site of the temple. He used to bring articles of daily use from far–off places to sell them on barter system. Once he brought rock salt from Deoband town in U.P. Though he sold rock salt beyond the purchased quantity, there was still much in the stocks. One night he had a vision of the goddess in the form of a girl who told him that she was goddess Bala Sundri and that he should construct a temple there. That is how a small temple of the goddess came up at this place.

OLD TEMPLES: Some temples located around Paonta Sahib. The 'Patalian Jyotrilinga' temple is said to have been worshipped by Maharishi

Patanjali, a disciple of Maharishi Vyas–the author of epic **'Mahabharta'**. **'Shiva temple'** at Shivpuri, 8 kms. from Paonta Sahib **'Bhadrakali temple'** and **'Tirgarhi Gurudwara'** at Bhangani and **'Gangvaha Tirth'** across the Yamuna where Gopalji crossed over the Yamuna bank to please rishi Gautam, the husband of legendary, Sati Ahilya. On the Himachal side of Yamuna bank near *'Gangvaha Tirth'* is **Rampur Ghat**, which legend associates with the crossing of river Yamuna by lord Ram in a boat. At the Paonta Sahib, to the right of Yamuna bridge, stands **'Dei–ka–Mandir'**, constructed about a century ago by the sister of then raja of Sirmaur to propitiate 'Lord Ram', the family deity of the *'Suryavamshi'* Sirmauri rulers.

GAYATRI TEMPLE: On the left bank of the Renuka lake, there are three Ashrams run by *'Sadhu's*. Gayatri temple has a 1.60 meter high *'Panch Mukhi Ma Gayatri Marble statue'*, marble idols of Ganpati, Lord Vishnu, Lord Shiva, Lord Brahama and Lord Indra have also been installed. This temple was built recently by **Sri 1008 'Mahatma Payara Nanda Brahmachari'**. The temple has been dedicated to 'Sri Ma Gayatri' *the mother of Vedas,* the treasure of Hindu wisdom.

JAGANNATH TEMPLE: This was built by Raja Budh Parkash of Sirmaur in A.D. 1681. idols from temples all over the city are carried in procession and floated in the temple tank in salutation to the lord Jagannath on the occasion of *'Sawan Dwadashi'* festival. This is celebrated at the end of Monsoon.

THE MATH: The main temple at Renuka, *'the Math'* was constructed by the invading Gurkhas in 1814. The temple houses the image of Renuka Devi, Parshuram's mother.

BIJLI MAHADEV TEMPLE: Bijli Mahadev Temple is located 14 kms. from Kullu across the Beas river at an altitude of 2,460 meters, one of the most striking temples in the whole of the valley of gods and Goddesses. A 60 feet (20 m) high staff of Bijli Mahadev shrine glisten like a silver needle in the sun. The Bijli Mahadev temple is believed to be Lord Shiva's celestial home situated on a wide plateau, the temple overlooks the confluence of the rivers Beas and Parbati far below.

Even though Kullu valley is known as the valley of the gods, the temple of Bijli Mahadev stands apart in its scenic beauty and architectural style. The name Bijli Mahadev is derived from *'bijli'* meaning *lightning* and *'Mahadev'* another name for *Lord Shiva.* This is because ever since it has been built, the *'Shivlinga'* within the temple is struck every year by lightning which strikes its spire. As a result, the shivlinga is smashed into smitherens and later the priests collect each bit of the shivlinga and join it with butter.

A remarkable feature is that the shivlinga regains its original shape, only to be struck by lightning the next year. This temple, built entirely of stone and wood, has a 60 ft.–high staff to the North. This staff is said to bring blessings to earth from the heaven. Another feature of the temple is exquisitely carved

wooden deodar columns inside the temple which are of snakes. Legend has it that whosoever collects water from the confluence of the Beas and the Parbati and treks up to the temple to bathe the Shivlinga, would be granted any wish made by him. In 1500 A.D. Raja Sidh Pal came to settle here and undertook this arduous task. The result was that he regained his lost kingdom–Kullu. Even though pilgrims and tourists throng this temple throughout the year, the period 16 July to 16 August is considered the most auspicious especially Saturdays, Sundays and Mondays.

VAISHNO DEVI TEMPLE: A few km. from Dhaulpur in Kullu, small cave enshrines an image of goddess Vaishno Devi.

HIDIMBA TEMPLE: Located at Manali in district, Kullu. This is the centre of chief interest, historically and archeologically, 'the Doongri temple' dedicated to the goddess Hidimba, the wife of Bhim of the Mahabharta fame. It has a four tiered pagoda shaped roof and the doorway is carved with legendary figures and symbols. The whole temple is made of wood. It was built by Raja Bahadur Singh of Kullu in 1553 A.D. In the month of May every year a festival is held there.

BHUTNATH TEMPLE: It is situated in the midst of the town Mandi, is the most frequented shrine. Raja Ajber Sen with the construction of this temple founded the new township of Mandi, earlier being on the right bank of the river Beas. This temple has the usual features of a Shikhara type, such as a small porch and a cella surmounted by a spire. Another temple of *'Shikhara style'* is dedicated to the god 'ARDHANARISHWAR'– the idol which has on its right half the image of Shiva and on the left that of Parbati.

MARICH HAVAN KUND: Located in district Shimla, Kumarsain area near Dholaseri, Marich Devta's temple. The havan kund of this temple is unique, due to its panchmukha shape, was reopened after 900 years on 22nd February 2005. Puja was performed as per local tradition and 16 kinds of fruits were offered as satwik sacrifice.

Besides these, there are many other temples of various kinds such as– 'Mrikula Devi' (Kali Devi) temple, founded by Kashmir King Ananta's queen Surya Mati, who was a princess of Kangra, 'Mateshwari Devi and Shiva temple' at Hatkoti in district Shimla. 'Mahasu and Shiva temples' at Deora in Jubbal, district Shimla. The 'Prashar temple' of Mandi, built by Raja Ban Sen in 1346 A.D. 'Maheshwara temple' at Sungra and 'Chagoan temple' in Kinnaur district; 'Manu temple' at Shanshar (in Kullu) is believed to be the only temple of Manu in India; 'Tripura–Sundari' temple at Naggar (in Kullu district); 'Triyugi Narayan' temple at Dyar and 'Adi Brahma temple' at Kokhan in Kullu district. 'Magru Mahadev' temple (Mandi), 'Dakhni Mahadev' (Nirmand, Kullu) and 'Manan temple' (in Shimla hills). 'Surya temple' at Nirath near Rampur–Bushahr, 'Chintpurni temple' in Una district, 'Baba–Balaknath temple' (Deot Sidh) Hamirpur district, 'Gasota Mahadev temple' in Hamirpur district and 'Naina Devi Temple' at Bilaspur.

CHINTPURNI: Chintpurni is a major pilgrimage center and one of the Shakti Peethas in Hmachal Pradesh. The Chintpurni shakti peeth (Chhinnamastika shakti peeth) is located in Una district, surrounded by the western Himalaya in the north and east in the smaller Shiwalik (or Shivalik) range bordering the state of Punjab. The *Chintpurni Shakti Peeth* is dedicated to the temple of Chinnamastika Devi or Chinnamasta Devi. Chhinnamasta or Chinnamastika temple is one of the 7 major and 51 total Shakti Peethas. Here, Chhinnamasta is interpreted as the severed-headed one as well as the foreheaded-one. When Lord Vishnu cut up the body of Sati into 51 pieces so that Lord Shiva would calm down and stop his *Tandava*, the pieces were scattered over various places in the Indian subcontinent. It is believed that parts of Sati's Forehead fell at this place and is thus considered one of the most important of the 51 Shakti Peethas.

According to Markandeya Purana, goddess Chandi defeated the demons after a fierce battle but two of her yogini emanations (Jaya and Vijaya) were still thirsty for more blood. Goddess Chandi cut off her own head to quench Jaya and Vijaya's thirst for more blood. She is usually shown holding her own severed head in her hand, drinking one stream of blood spurting from the arteries in her neck, while at her side are two naked yoginis, each of whom drinks another stream of blood.

Chhinnamasta, the headless goddess, is the Great Cosmic Power who helps the sincere and devoted yogi to dissolve his or her mind, including all the preconceived ideas, attachments and habits into the Pure Divine Consciousness. Cutting off the head suggests the separation of the mind from the body, that is the freedom of the consciousness from the material confines of the physical body. According to Puranic traditions, Chhinnamastika Devi will be protected by Shiva - Rudra Mahadev in the four directions. There are four Shiva temples - Kaleshwar Mahadev in the east, Narayhana Mahadev in the west, Muchkund Mahadev in the north and Shiva Bari in the south - which are nearly equidistant from Chintpurni. This also confirms Chintpurni as the abode of Chhinnamastika Devi.

BABA BALAK NATH: Baba Balak Nath or Sidh Baba Balak Nath is a Hindu deity worshipped in Punjab and Himachal Pradesh. His shrine is known as "Deotsidh". It is 45 Kilometers from "Hamirpur", Himachal Pradesh and is on the border of Hamirpur and Bilaspur districts of Himachal Pradesh. Baba Balak Nath Temple is situated at the village of "Chakmoh" in the district of Hamirpur on the hill top, in a natural cave/ *"Gufa"* carved in the hills, considered to be the abode of Baba. An Idol-Image of Baba is placed in the cave. The devotees offer Sweet Indian Flour Bread"Roti" (a bread made of raw sugar/ "Gur" Jaggery mixed with wheat flour and cooked in Pure Ghee) at the altar of Baba. Goats are also offered to Baba as a gesture for his love. Goats are not slaughtered though; rather they are being fed and taken care of. The entry of women devotees is prohibited in the cave. However, there is a raised platform just opposite to the cave from where the women can have Darshan of the

Babaji's Idol. Just 6 (six) kiloMetres ahead of the "Deot-Sidh" Temple, there is a small town named "Shahtalai" where Babaji is said to have practised penance. The ancient name of this place was Changertalai. Baba Balak Nath's worship and grazing Mata Ratno's cattle, later returning her *roti* (bread) and *chach (butter milk)*, of *Chach*-it got famous by the name of Chahtalai which later turned to Shahtalai, where Baba is said to have practiced Dhyana Yoga (meditation).

Baba Balak Nath is believed to be a Reincarnation of Lord Kartikeya son of Lord Shiva and Goddess Parvati, born Sat-Yuga (Time Frame in Hindu Scriptures) to annihilate demon Tarkasur. Dear to Goddess Ganga and came on the Earthly Abode as the son of a Pandit (Name Prefix for Brahmins) Vishnu and Lakshmi, in Kathiawad Junagadh, Gujarat. The childless couple was granted a baby-boy as a Boon by Lord Shiva and Goddess Parvati for the meditation and medicated prayers performed by the couple, at Girnar. The boy was named 'Dev'. Dev later on became completely devoted to 'Bhagvad devotion'. He got his formal education in Kashi here he mastered and recited Vedas. Back in Junagadh, He meditated on Lord Shiva. On a matter of marriage proposal, He left home to attain eternity and *'Parma Sidhi'*. Under the guidance of Guru Dattatreya, he learnt and attained mastership in concept of *'Sidhas'*. On attaining the *'Sidha'*, Dev became popularly known as BABA BALAK NATH.

K.C SHARMA COMMITTEE: On 3rd July 2008, Himachal government set up a committee to report on the status of temples controlled and uncontrolled by the government. The committee had one member secretary Pt. Prem Prasad and Mr. K.C Sharma as chairman. The report was submitted on 20th July 2009. The committee recommended that out of 45 temples were under the control of state government, 25 should be kept in government control and remaining 20 should be de-notified. The other recommendations were-

-Removal of encroachment from temple area;

- Orientation program me for priests;
- Every priest should have complete knowledge of temple's history and *pujan;*
- Close circuit camera should be fitted in all temples from security point of view;
- Composition of a *"Dharamsthal Parishad"* for the supervision of temple's functioning ; and
- Uniform rules for the workers of all temples.

BUDDHIST SCULPTURE

In the district of Lahaul–Spiti and Kinnaur, there is strong impact of Buddhism. That is why most of the Buddhist sculptures are found in the monasteries of Lahaul–Spiti. The part of the Himalayas (Ladakh, Jammu & Kashmir, Lahaul–Spiti and Kinnaur) which borders Tibet is quite under the influence of *'Lamaistic Buddhism'* (Northern Buddhism). The architecture

here is quite different, from what we understand by the hill architecture. The roofs here are flat, walls have marked inward slope and are made of sun–dried bricks or simple stones, unlike the timber bonded stones. The monasteries found in the Himalayas are of three types. ***Tak–Phu*** (monastery lies in a cave), ***Gompa*** (which is suggestive of a solitary place) and third is ***'La–Khang'*** (temple near some village). It is also called *'da–Khang'* or *'Tsugla–Khang'* which means an academy or a meeting room.

The monasteries in Kinnaur, Lahaul and Spiti differ radically from one at Rewalsar. The former are flat–roofed, while the latter is in the pagoda style with tiered roofs. But from inside both have rooms and corridors and the walls are decorated with frescoes painted in the traditional Tibetan style with themes taken from the Lamaistic lore. *'Thankas'* are also seen hanging against the walls. The *'chapel'* is situated in the centre. The Buddhist priest Padama Sambhava (750–800 A.D.) along with two eminent scholars from Nalanda, viz, 'Shantarakshita' and 'Tamalashila', is credited with introducing in Tibet the Lamaistic order that was known as *'Vajrayan'*. In the Nako monastery his foot prints on rock are held as a sacred record of his visit. The main images which are generally installed in the monasteries are that of–**Buddha, Padma Sambhava, Avalokiteshwara, Vajrapani and Manjushri.** (Last three are the family protectors, which have been very popular with the Buddhists). Some of the well known monasteries located in Himachal Pradesh are discussed below.

MRIKULA DEVI: This is situated about 54 kms. from Keylong at Udaipur. The ancient name of *'Udaipur'* was 'Moorgul' or 'Mrikul'. There is a common belief among the people that this temple was designed by same architect, who designed *'Hidimba temple'* of Manali for Raja Bahadur Singh of Kullu. This temple was built by Raja Ajay Varman of Kashmir.

TRILOKINATH TEMPLE: This beautiful temple is situated five kilometers from Udaipur at Village 'Tunde' in district Lahaul–Spiti. Now this place is famous by the name of Trilokinath. Archaeologists believe that this temple represents Kashmiri–Kannauj art which flourished during the period of Raja Lalitaditya of Kashmir (725–756 A.D.). There are so many presumptions that this Shiva Temple was transformed into Buddhist shrine but according to Goetz, its present image of Avalokiteshwara– Trilokinath can't be earlier than that of 12th century. Whatever fact may be, this temple is sacred to both Buddhists and Hindus alike. In the centre of the compound is a stone image of Bull–Nandi. The silver idol of Kali in her aspect as Mahisasur Mardani was installed by 'Thakur Himpala' in 1569–70.

The statue was cast by one 'Panjamanka Jinaka' from Bhaderwah. The statue head is too big and her crown resembles the ceremonial head gear of a Tibetan Lama. The enclosing frame suggests, brass idols of the 15th and 16th century from Rajasthan, top of it–the backs of early Mughal period. Some people believe that this temple is the work of the same craftsman who built the famous Hidimba temple at Manali for Raja Bahadur Singh of Kullu. Historically this theory sounds plausible because Pratap Singh was the son–

in–law and close friend and ally of Bahadur Singh. There is striking similarity between many figures and other details of the later wood carvings of the Hidimba Devi temple. This, is the last wooden temple in the tradition of the early 8th century. Every year in the month of August, *'Pauri festival'* is celebrated for three days. Hindus and Buddhists both offer prayers to get the blessings of Trilokinath.

GURU GHANTAL GOMPA (3020 mts): This Buddhist temple is situated 4 km. above the confluence of Chandra and Bhaga in village *'Tupchiling'* (in Lahaul). The Avalokiteshwara–a marble head sculpture belongs to 8th century A.D. It has been consecrated by Guru Padamsambhav. This temple got the name Guru Ghantal because, at this place, one of the 84 sidhas of Buddhists had been performing *'tapasya'*. This is a fully wooden temple. *An annual fair is held here in the month of June called* "Ghantal festival" *in which Lamas* and Thakurs participate together. There is also an idol dedicated to Bajreshwari Devi in the Gompa.

GEMUR MONASTERY: The beautiful sculpture of *'Marichi Vajravarahi'* belongs to 11th–12th centuries A.D., located in Lahaul. The figure of the goddess is lovely and sophisticated. It is in Kashmiri style (in Lahaul). It is 18 km. from Keylong in *'Bhaga Valley'* where devil dance is held during July in the Gompa.

SASHUR GOMPA: This Buddhist temple was built in the 17th century by *'Deva Gyatso'* (in Lahaul). During June/July this monastery attracts lots of visitors when Lamas perform devil dance. It belongs to *red hat sect* and is located among blue pines. This gompa has a fifteen feet *'Tankha'* an invaluable wall painting depicting all 84 *sidhas* of Buddhism.

KARDANG GOMPA (In Lahaul): It is situated in the village Kardang at 15,000 feet high *'Rangch peak'*. It was erected around A.D. 900. Kardang is the largest Gompa popular throughout the region. It was in ruins uptil 1912 when 'Lama Norbu' of Khardang renovated it. With colourful frescoes and murals, it has an enormous prayer drum containing strips of paper upon which the sacred mantra *'Om Mani Padme Hum'* is inscribed a million times. The library here contains largest collection of 'Kangyur' and 'Tangyur'. Nuns and Lamas enjoy equality; Lamas can marry and generally they stay with their families during Summer and work in fields only to return in winter. Its founder Lama Norbu died in 1952 and his mortal remains, silver Chityal stupa are preserved in the Gompa. The store here has large collection of musical instruments, dresses, tankhas and other articles. In the Khardang village is another small gompa of Lama Gozzangwa and outside the gompa are rock carvings and two big Chortens.

TAYUL GOMPA: This was built in the 17th century by a Lama of *'Tibet Khan'* area, named *'Lama Sarjan Rinchain'*. He belonged to Gompa Dugma community. This gompa above the village of *'Satingri'* has 5 meters tall statue of 'Padma Sambhava' and his two manifestations as *'Singhmukha'* and *'Vajravarashi'*. The library here houses 101 volumes of *'Kangyur'* and *'Tankhas'*

depicting the life of Lord Buddha. Tayul gompa written in Tibetan as Tayul– means chosen place. This monastery houses a hundred million *'mani'* wheel by turning the minds of sentiment beings open to the compassion of the lord. This mani wheel is reputed to be *"self turning"* on auspicious occasions. According to the Lamas this wheel last turned on its own in 1986. After almost hundred years of its construction a Ladakhi *'Tulku Tashi Tanphel'* of Tagna monastery renovated and extended by building of this gompa. The walls have been decorated with murals, added images referred above and brought in the *'Narthang'* edition of the *'Kangyur'* from Tibet.

TABO MONASTERY: It is the seat of one of the most famous Buddhist monasteries–'Sherlang', 'Duang', 'Chamba Chibbo', 'Domlang Gompas' regarded by many as only next to the 'Tholong Gompa' in Tibet. The 10th century Tabo monastery houses more than 30 lamas, large number of scriptures and pieces of art, wall paintings–tankhas and stucco. This monastery was built by a Western Tibet ruler named 'Ye–Sashoad' around the year 996 A.D., with the inspiration from a Buddhist scholar 'Rinchen Jango'. Tabo monastery is definitely the oldest and archeologically the most important monastery of Spiti. 46 long years were taken in its completion by the workmen who had come from Kashmir, Kullu and Swat alike far off and different places.

The wall frescoes of the monastery is comparable in their antiquity and quality to those of 'Ajanta caves', hence the popular epithet which this monastery has earned. 'Chhamb' is organised in this monastery every year in the month of October. Tabo is known as the Ajanta of the Himalayas. It is serving eastern side population of Spiti. North of this monastery, there are several caves, where it is said, monks used to meditate. These caves are being renovated and preserved by Archaeological department of India. On 12th July 1983, his holiness 14th Dalai Lama 'Tenjing Gytso' inaugurated new Buddhist temple there. Tabo celebrated 1000th year of its foundation in 1996. Seeing temples in each village, besides community temple, there should not be any hesitation in calling Himachal Pradesh 'DEV BHUMI'. Shiva and Shakti are common deity, worshipped all over Himachal, with different names and images.

THE HILL ARCHITECTURE

The Himalayas in the past ages have developed its own distinctive architectural style. This type came into prominence where extensive and dense forests were available. So by hill architecture one should understand the stone and wood structure with a square or rectangular plan and a roof with a concave appearance or superimposed pyramidical roofs, one on the top of the other. The temples with such style lie scattered all over the upper areas of Garhwal, Kumaon, Chamba, Kullu, Mandi and Shimla. The wood carvings in these structures are of great sculptural merit. The wood used in the temples and also houses, which together make a hill architecture, is the Cedars Deodar, locally known as Keloo, is a very valuable timber because it does not show easy signs of decay and is also not prone to the attacks of insects. The life span

of a tree of this pine species extends over a thousand years. The two prominent types of hill architecture based on roof as the style are discussed below:

THE PENT–ROOFED STRUCTURE: These constructions with a pent–roof are simple in structure, the only things required by way of material is stone and wood. Stone is used as is available. The use of wood in the walls is a bit surprising for an outsider. The wood is laid in horizontal position. Apart from its own use, the wood is also made to serve the purpose of cement. It is along the length of the wall that a beam is kept on the outside and another on the inside. The space between is filled with simple stones. There is no use of cement, lime, mud or any other adhesive. The structure thus constructed are extraordinarily durable.

The architecture that developed along the lower hills (Shivalik hills) where Hinduism is a predominant faith, is a simple rectangular construction consisting of a cella raised on square plinth of heavy timber and covered with a sloping roof of slates or shingles. The roof extends over the covered *'verandah'* which serves the purpose of *'Pradakashina'* (i.e. circumambulatory) round the shrine. Carvings on the doors, the pillars and the ceiling is a common feature. Some of the shrines which are truly representing the pent–roof structure, generally covered with slates or shingles are: Bijli Mahadev (Kullu district), Shirgul (Sirmaur district), Hatkoti (district Shimla), Lakshna Devi (Bharmaur), Shakti Devi (Chhatrari in Chamba district) and Kali Devi (at Mrikula in Chamba district). The beauty and uniqueness of Chamba temples is, thorough use of wood, wood carvings and housing fine metal images.

THE PAGODA STYLE: In the pagoda style, the diminishing roofs rise one above the other and the top one, unlike the squarish two, is round which is like the shape of a funnel. The pagoda style shrines are not much in number in Himachal Pradesh as compared to the pent–roofs style. Some of the well known temples of Pagoda style are: Hidimba Devi or Dungari (at Manali in Kullu district), Tripura Sundari (at Naggar in Kullu district), Bijli Mahadev (Kullu district), Triyug Narayan (at Dayar, opposite Bajaura, Kullu district), Adi Brahma (at Khokan, district Kullu), Prashar and Chhatri (Mandi district) and Sungara Maheshwara (Sungara, district Kinnaur). Outside Himachal Pradesh pagoda style is found in Kashmir, Nepal and Burma (now Mayanmar).

THE DOMED TEMPLES: This style is the direct outcome of the Mughal and the Sikh rule. The shrines built in the 18th and 19th centuries by local rulers are representing the domed style. Some of the important shrines belonging to this category are–Jawalamukhi (Kangra district), Chintpurni (Una district), Kameshwar (Mandi) and Tarna temple (Mandi).

THE FLAT–ROOFED TEMPLE OF KANGRA VALLEY: In this category shrines have ordinary walls in mud and lime plaster and the remarkable paintings executed in the traditional *pahari style* round the Ramayana and Mahabharta. Famous among this category includes, the shrine of Narbadeshwar Sujanpur–Tira (Hamirpur district), Ramgopal (Damtal in Kangra), Brajraj Swami etc.

PAINTING

Himachal Pradesh is internationally known for its painting. The origin of the *'Pahari school of painting'* has been subject to a great debate and discussion among art historians. But, whatever it is, the excellence achieved by Pahari painters can be attributed to the seclude hills, comparatively undisturbed condition therein, peace, natural environments, religious mould of life and security and patronage provided to them by the hill chieftains. There are 35 old styles, which flourished in Himachal such as–*the Mandi Kalam, the Kangra Kalam the Kullu Kalam, the Bilaspur Kalam, the Arki Kalam.*

There is clear evidence of local school of painting existing in the hills, before the intrusion of Mughal style. In the initial stages, 'Raja Kirpal Pal of Basholi' (situated in adjoining to Jummu & Kashmir) (1678–94), Raja Chattar Singh of Chamba (1664–90) and rulers of Kahlur and Baghal, who were descendants of the Chandellas of Bundelkhand played a great role in patronizing the art of painting. Himachali painting can broadly be classified as; first *miniature painting*–drawn on stiff handmade paper; second, wall painting–practised in the temples and the palaces of nobles. *Wall paintings* from Rang Mahal, Chamba and Sultanpur palace, Kullu have a great name and have found place in the National Museum, Delhi. Third, *manuscript paintings*–during 18th and 19th centuries, various manuscripts were written. The most popular were *'the Ramayana', 'the Mahabharta'* and the' Bhagvata *Purana'.*

SCHOOLS OF PAINTING

(a) BASHOLI SCHOOL: *This is the earliest known Hill School of painting in the region.* This school came into prominence from the time of Raja Kirpal Pal (1678–94) of Basholi. This cast its influence in the 18th and 19th century on the art of Punjab hills too. The vigour and simplicity of colour add to the beauty and charm of Basholi painting. Colours have been used symbolically–red for love, yellow for spring and blue for the fertile rains and clouds. The central inspiration of the painting is *'VAISHNAVISM'.* Vishnu in his incarnation as Lord Krishna predominates, in the painting of Basholi. The *'Nayak–Nayika'* pictures show intensity of love.

(b) KANGRA SCHOOL: The Kangra School of painting had its roots in *'Guler'.* It is during the reign of Raja Goverdhan Chand (1745–73 A.D.) of Guler, the second phase of Pahari painting began. But Guler was soon absorbed by Kangra, Although Guler style came under the influence of Mughal style, but it developed in local traditions, environments, religious beliefs and life style. Raja Sansar Chand of Kangra (A.D. 1775–1823) who had visualized a big Hindu hill state, patronized Kangra Kalam. The main characteristics of the technique of the Kangra paintings are; delicate lines, charm of colours and ornamentation.

The central theme of Kangra painting was *Lord Krishna and his beloved Radha.* Krishna Leela forms one of the basic features of Kangra painting. Maharaja

Sansar Chand was a devotee of 'Sri Krishna' and the *'Bhagvata Purana'* had been his *'Family Bible'*. The full-fledged development of the Kangra School is said to have taken place at 'Sujanpur Tira', where Sansar Chand commissioned the painting from Bhagvata Purana, Gita Govinda, Mahabharata, Baramasa, Satsai (of Bihari Lal) and Rasikpriya (of Keshavdas) etc.

(c) **ARKI SCHOOL:** Arki was capital of the State *'Baghal'* in Shimla Hills. The Basholi school of painting exercised influence over Arki school too. But soon, Kangra style was adopted. The paintings at Arki deal with Krishna legend, Shiv–Parbati strips and Nayak–Nayika themes of *'Rasikpriya'* of Keshavdas. During the reign of Rana Mehar Chand (1727–43) and Rana Bhup Chand (1743–78), it was Basholi Kalam; but later on Raja Jagat Singh, Raja Shiv Saran Singh and Kishan Singh of *'Baghal'* helped the Kangra Kalam to flourish in the state.

(d) **CHAMBA PAINTING:** The early painting of Chamba was also in the rugged Basholi Kalam. Later on, it was also influenced by Kangra Kalam. Painting got the royal patronage in Chamba for the first time during the reign of Raja Udai Singh. The subject matter of most of the Chamba paintings was Vishnu in his two incarnations–*Rama* and *Krishna.* In the later part of 18th century, Nikka was master–artist of Chamba paintings.

CHAMBA RUMAL

The description of Pahari painting and cultural heritage of the Himalayas will remain incomplete, if no mention is made to the 'Chamba Rumal'. In fact, Chamba Rumal is a generic name for a particular type of embroidery done on cloth pieces by household women in different parts of the state and the Jammu region as well. Painting was as much an art as it was a fashion. So how could then women folk lag behind who emulated the male skill with brush and translated it into embroidery. Sooner cloth substituted the paper; the needle, the brush and threads, the colours and pigments.

The name *'Rumal'* means handkerchief. But these were not used to be kept in pocket. Generally meant for covering the gifts placed on metal and bamboo trays and baskets on any special occasion such as birthday, wedding, festival or fair. One of the finest specimens of this art depicting the battle of Kurukshetra was presented by Raja Gopal Singh of Chamba to the British Resident in the 19th century and it is now in the Victoria and Albert Museum, London.

The shape of the *'Rumal'* is varied; with square and oblong shapes, they ranged from a small to a bed–sheet length. White *'khaddar cloth'* as the base and untwisted, unspun raw silk threads in various hues consisted the material used in the Rumals. Double satin stitch technique is deployed, which gives similar expression to the Rumal on its both sides. Besides the handkerchief, the other products of this craft included *wall hangings, hand–fans, dice–board, the bodices, the cushion* and *pillow covers, caps, fans* (pakkhi) and many other things.

It is in the beginning of the 20th century that Raja Sir Bhuri Singh of

Chamba (1904–1919) had arranged for producing such embroidered cloth and took them to Delhi on the occasions of the Darbars held in the years 1907 and 1911. This was most probably the first general appreciation of these embroidered cloth pieces and thus Chamba earned the name related to this craft. In Mandi, Suket and Bilaspur states, the type of embroidery more popular was different from the type of embroidery of the Chamba Rumals. The end of the 19th century saw the decline in the style of Chamba Rumal embroidery. A renewed interest was created in this craft by Dr. J.P. Vogal and Raja Sir Bhuri Singh. There is an oblong shape Rumal produced most probably in the second decade of 20th century, present in the collection of the 'Bhuri Singh Museum'.

The most favoured subjects are–Ras–Leela, Radha Krishana, Shiv-Parbati, Ganesha with his *'Ridhi'* and *'Sidhi'* and secular themes such as marriage ceremony, hunting and Nayak–Nayika bhed etc., find expression in the Rumal, which follows the tenets of Pahari miniature painting. After independence, Himachal Pradesh Handicrafts and Handloom Corporation paid attention to this artistic activity. A training–cum–production centre for Chamba Rumals was opened in Chamba. 'Smt. Mahesi Devi', who received the National Award for master craftsmen in the year 1965 and 'Shri Prem Lal', a descendant of a famous Gujarati painter's family at Chamba, were appointed as the instructors in embroidery and designer department in the first instance. Various schemes have been launched by the State Government to help in the preservation of this artistic glory of Himachal Pradesh. On 31st October 2008 Chamba rumal was declared World Heritage by UNESCO. This was in recognition of its unique embroidery and delicate colour combination.

PAINTERS IN HIMACHAL

There is nothing known about the painters of early period. It is only in the 17th century A.D., from where we get some idea about the famous painters of the time. During the reign of King Raj Singh of Chamba (1765–94), a contemporary of Sansar Chand, an artist called 'Nikka' depicted high mark in the Chamba style. In the 17th century, 'Pandit Seu' of Pahari School, did a great service to the art of Guler. He had two sons, 'Manaku' and 'Nainsukh'. Both brothers inherited the art of painting from father, Pandit Seu. Younger brother Nainsukh was an employee of Raja Balwant Singh since A.D. 1743. Manaku (Manak) also achieved greatness in the art of painting. He is considered one of the great masters of Pahari miniature painting, during the reign of Raja Sansar Chand of Kangra.

It is now fairly certain that the 'Sat Sai Series', the Lambagraon Baramasa and the Rangmala are the hand made of 'FATTU', the eldest son of Manak. The Srimad Bhagvata Purana is probably the work of 'Kishan Lal' (Kaushala), another son of Manak, while Godhu, a nephew of Manak, may also have been associated with these works. Kishan Lal and Godhu were Sansar Chand's atelier incharge.

The earliest painting in Mandi style depicts King Keshav Sen of Mandi (1595 A.D.). During the reign of King Samar Sen, an artist **'Guler Baksh'**, was sent from Mandi to Guler for training. The coronation of King Preetam Singh to the throne of Kullu provided necessary impetus to the growth of Kullu style (in 1667 A.D.). **'Sajanu'** was famous painter of that period. Most of the wall paintings of the Akhand Chandi palace and Laxmi Narayan temple at Chamba are handmade of **'Durga'** and **'Mian Tara Singh'** during 1748–1764 A.D. The other famous wall painters were **'Mohammadi', 'Gahiyaram'** and **'Goverdhan Kayastha'.**

In the modern period, a great work has been done by **'Nicholas Roerich'** (Known as Maharishi), a Russian, whose son **'Sveteslav Roerich'** married the beauty queen of Indian Cinema **'Devika Rani'.** He portrayed about 7000 canvass on the Himalayas. **'Norah Richards, 'B.C. Sanyal'** and **'Sardar Shobha Singh'** all have done a commendable service to enrich Pahari painting. 'Sohni Mahiwal' is an excellent work of Sardar Shobha Singh. An old artist of Kangra, School, **'Guru Chandulal Raina'** was doing supervising work of Kangra School till his health allowed him. *There is an art gallery by the name of Sardar Sobha Singh at village* **'Andretta'** *in Kangra district, housing excellent works of the period.*

Famous families of Chamba, who acquired name in the art of painting and spread far and wide, are following:

(a) **Mangu,** a *tarkhan Manikanth by caste* was first in the family in Chamba to expose to the art of painting. He was followed by his son Chhabia and Chhabia by Ghamandi. He had two sons Ugaru and Bansia. Bansia's three sons Arjan, Ramdayal and Issar, Ramdayal had three sons, Harbhaj , Jawahar and Sohnu. Issar, Bansia's son, had a son, Durga. He had two sons Manganu and Gopala. Jawahar's son was Kanthu and Sohnu's Motiram. Motiram had three sons; Sridhar, Pratap Chand and Paras Ram. Gopala had two sons; Hoshiara and Hira Ram. Hira Ram had four sons; Mahesh Das, Mehar Dutt, Bhagwan Das and Ram Chand.

(b) **Banwari,** *tarkhan Chitehre by caste,* was the first according to family record in the field of painting. He was followed by his son Kanga and Kanga by Uttam. Uttam had two sons. Kishna and Jawala. Jawala had only son Phagu. Kishan, the elder brother had three sons; Molak, Kundan and Labha. Kundan, the second among three brothers, had two sons; Pharju and Gidu. Gidu had two sons Nathu and Nandu. Nathu, the elder one, had three sons Rama, Gauri and Mirchu. Labha, descendant of Kishan, was followed by son Ganga, grandson Bilu and great grandsons Prem Lal and Chuni Lal. Rama, son of Nathu, had two heirs, Hushiaru and Basdev; while Gauri had Chandi and Lal Udho. Prem Lal son of Bilu had three sons; Ami Chand , Hans Raj and Parakash Chand . Chuni Lal, younger brother of Prem Lal, had only son Gurcharan.

(c) **Ghali,** *a tarkhan by caste living in Chamba town,* was followed by

Jindu. Jindu had four descendants; Nathu, Fattu, Gorakhu and Sarup. Gorakhu and Sarup had one son each, Nathu and Gangadas. They were followed by their son Mahesh and Gurdas respectively.

(d) Another painter of Chamba town, **Mukund**, *tarkhan Gujarati by Caste*, had two sons Gokal and Govind. Govind had four sons; Nanda, Kesho, Lal and Chakru. But nothing is known about the descendants of four brothers. On the other side, Gokal had two sons; Dees and Rangila. Dees followed by son Kripala and grandson Laharu. Laharu had three sons; Thakaru, Dholu and Punnu. Punnu had two sons, Dalpat and Chandan. Attra was descendant of Chandan and Murlia of Dholu.

(e) **Gunjaru**, represented by the painter family of *'Chair'* in Chamba. This family was old native of Guler and later on settled at Bandi. It *represented tarkhan Chitrere caste*. He was followed by son Kuku and grandson Fauju. Fauju had four descendents; Purkhu, Uttam, Lalman and Ramji. Purkhu followed by Ugar and Uttam by Bardu, Maru and Jawalu. Ramji, the youngest son of Fauju, followed by Jawala. Jawala's five descendants were Khemdi, Sidhu, Ganesha, Musaddi and Nandu. Siddhu followed by Syama and Sardha and Nandu by Gidu and Sridhar.

H.P. State Handloom and Handicrafts Weavers Apex Cooperative Society Ltd

The Himachal Pradesh State Handloom and Handicrafts Weavers Apex Cooperative Society Ltd. (HIMBUNKAR) came into being in the year 1984. The main objective of this organization was to provide a forum to artisans of handicrafts and handloom as well as primary cooperative societies in the state. HIMBUNKAR aims at keeping the traditions in line with the latest market trends. Nearly 253 primary cooperative societies of the artisans, craftsmen and weavers spread across the state (mostly situated in rural areas) are its members. As many as 89 of these primary societies are organized and managed by women. The field of handloom and handicrafts in Himachal Pradesh is quite vast. The constituent societies of HIMBUNKAR are engaged in manufacturing ladies and gents shawls (woolen, angora and pashmina), mufflers, stoles, jackets, long cloth, patti, tweeds and elegant ready-to-wear garments, classic Tibetan carpets, leather sandals and shoes with typical embroidery on velvet, Chamba handkerchiefs, jute items, pottery, woodcraft, metal crafts and ornaments in traditional designs.

HIMBUNKAR facilitates the member societies by providing raw material, improved designs, modernized tools, appliance, technical know-how as well as latest, trends and techniques. It also helps in undertaking marketing of their handloom and handicrafts products through its retail shops / mobile van and by participating in various national and state level exhibitions and fairs. HIMBUNKAR also organizes exhibitions within and outside the state on its own.

5

STATUS OF WOMEN

"In all countries good care is taken to preserve the chastity of women. Behind this attempt of every society to preserve the chastity of women is seen the hand of nature. The tendency of nature is to multiply the population, and the chastity of women helps that tendency. Therefore, in being more anxious about the purity of women than of men, every society is only assisting nature in the fulfilment of her purpose."

- Swami Vivekananda

In a society like that of India having thousand years of cultural traditions, the social status of women is resultant of an enormous variety of social conditions and multiplicity of factors. Since long, women, not only in India but all over the world, had been a subject of suppression, neglect and demoralization lot in the society. Indian society is a male–dominated society in which women are treated as a material things. They have been exploited and denied equal place as men in the society. Her right place has been considered to be the home were she should attend the kitchen work and considered fit for only producing and rearing up children. However, with the advent of independence, a change in their role and status got accelerated. The women got opportunities to raise their voice against exploitation and discrimination on the basis of sex which hindered their progress and automatically social status.

To ascertain the real position of women in society, one shall have to go back to history. In ancient India, women enjoyed a very high status in the society. *'Rig Veda'* and *'Upanishad'* accorded the highest social status to the women of those days. They had full freedom, equal social, political and religious rights and regularly participated in religious ceremonies. No *'Yajna'* could be performed by a husband without the participation of his wife. Manu says, *"Where women are honoured, the gods are pleased, but where they are not honoured, no sacred rite yields any reward".* (यत्र नारी पूज्यते, रमन्ते तत्र देवता).

In ancient time, society was patriarchal and monogamous. The birth of a girl was generally an unwelcome event, but once the temporary feeling of disappointment was over, the family took keen interest for her well-being and happiness. *Goddess of fortune was regarded as residing in the person of unmarried daughter.* As regards education, Vedic study was common and fairly widespread. They could study religious scriptures, Vedas and philosophy. They were authors, scholars and also composed hymns. Among the authors and scholars to whose memory a daily tribute of respect enjoined to are, Sulbha

Maitreyi, Vedava Prathileye and Gargi. By the end of Rigvedic period, the women came to occupy lower status. It is due to certain historical factors. In order to maintain the purity of Aryans race from Dravidians, a number of restrictions were imposed on the women's freedom. The woman was no more an emancipated personality but became a slave of man. The socialising forces of women's position to the Indo–Aryan society disappeared. Man made laws and his viewpoints decided her fate. In Gupta period with the revival of Brahmanism, greater restrictions were put on women.

Further, the invasion on India by foreigners, to the establishment of British authority in the second half of 18th century, witnessed deterioration of women's position in India. It was because of the breakdown of social institutions, the upsetting of traditional political structure, the vast migration of people and economic depression and undefined social status of life, Rigorous seclusion of women became the rule as a result of the imitation of the system of *'Purdah'* which the Muslims enforced and a sense of fear arising from the lack of general security. *Illiteracy, early marriage, Sati Pratha were main factors that deteriorated the status of women to a lowest ebb.* Female education on the mass scale was vanished. Marriage age of a girl was fixed and custom of *'Sati'* established.

Position of widows in the Hindu society was very pitiable and were largely prohibited from remarrying. Such women passed their lives amidst tremendous sufferings. In ancient times, women were invested with the right to remarry after the death of their husbands. But gradually restrictions were imposed on remarriage of widows. In *'Manu Samhita', remarriage was considered a matter of great dishonour and infidelity.* The custom of Sati was practiced with severity. No doubt, there were certain social factors which encouraged the wide prevalence of this practice. The death of a man deprived his wife of all her worldly pleasures and was treated very inhumanly by the society and passed her days in worse conditions than that of a slave.

Her life was restricted by numerous social taboos. Therefore, it was better for a widow to burn herself with the body of husband than to live a miserable, shameful and frustrated life. Therefore, the position of women, during medieval period, deteriorated to such an extent that she had hardly any right worth the name and without any right of knowledge, she was steeped in ignorance and prejudice. Social prejudice against her was so firmly established that she had hardly any opportunity, freedom or right to self–expression and development.

On the advent of the 18th century, situation underwent a change. As the society was much more settled and not subjected tc the pressure of continuous invasion, the position of women underwent no further deterioration. The advent of the British marked an entirely new phase in Indian society. The various socio–religious reform movements such as *'Arya, Samaj', 'Brahma Samaj',* gave an impetus to this awakening. Ishwar Chand Vidya Sagar, Raja Ram Mohan Roy, Swami Vivekanand, Swami Dayanand, Jotiba Phule, Sir Syed Ahmed Khan, Justice M.G. Ranade etc. started movements to put an

end to the inhuman practices, customs and traditions and emphasized the need of women's education and widow remarriage. A number of Acts were passed to put an end to some evil practices like 'Sati'. Women plunged into India's struggle for independence and distinguished themselves in various roles, the prominent were like Rani Laxmi Bai, Sarojini Naidu, Aruna Asaf Ali, Sucheta Kriplani, Kasturba Gandhi, Annie Besant, Indira Gandhi, Madam Bhikaji Cama, J.M. Sengupta etc.

In 20th century, the earnest endeavours on the part of social reformers, educationists and political leaders gave new concept to the status of women. With the independence of the country, women came into their own as equal partner with men. The constitution of Independent India prohibits any discrimination against any citizen on grounds of religion, race, caste, colour and sex. Not only that, by the Directive Principles of the Constitution part IV, the state is required to endeavour to secure for citizens a uniform civil code throughout the territory of India. To remedy this inequality, four Acts–*the Special Marriage Bill* (1872), *the Hindu Marriage Bill* (1955), *the Hindu Succession Bill* (1956) and *the Adoption & Maintenance Bill* (1956) have been passed by the Parliament.

The education and economic independence added to the political consciousness and awakening which brought about tremendous changes. The recognition of the rights of equality, new socio–economic epoch, education and ideological revolution were the cause of the emancipation of women. These factors encouraged women to play an increasingly effective role in public affairs. Traditionally women's occupational status has always been closely associated with the family and homes. In recent times, educational, political, economic and social changes in her role which was hitherto restricted to that of a house wife, have infused a new sense of confidence. Nowadays, there is no job to which they cannot aspire. More and more educated women are taking up new occupational roles.

The overall analysis under various states reveal the position of women in India. A better position of the women is still an uphill task ahead to bring the status of women at par with men in the society. The change experienced by her life pointed out the problems which Indian womanhood has been confronted with and the new type of dangers which have been threatening to thwart realization of their real equality. The employment of women outside home has added to their duties and functions. They have to perform new dual functions–one in the home of a traditional mother–wife role and another outside the home.

In spite of our government policy declaration for the progress of women towards equality, the government has failed to implement it. An analysis of the statistical data shows Indian social situation to the distressing trends to the dark old days as far as the living conditions and the plight of large masses of Indian women are concerned. In many fields such as sex–ratio, literacy, education, employment and political participations, women are still far behind

than men. The status to which women are being reduced in India today can be clearly and definitely studied in the number of women as compared to men in total population of the country, i.e., the sex ratio.

SEX RATIO: The average sex ratio in India has been generally adverse to women. The number of women per 1,000 men has not been encouraging over the decades. According to the census of 1991, the national average sex ratio was 929 which had declined by seven points from 1981. In 2001 it went up six points upto 933 and up by seven point upto 940 in 2011. An analysis of the state–wise Sex-ratio, Andhra Pradesh , Tamil Nadu, Daman & Diu and Lakshwadeep shows sex–ratio above the national average. However, the sex–ratio in Himachal Pradesh shows a constantly increasing trend from 1941 onwards.

In Himachal, the sex ratio has been above the national average, 976 according to 1991 census. As compared to the figure of the 1981 census, the literacy rate has increased from 37.92 to 52.13, while the national average of females were 29.75 (1981) to 39.42 (1991). The district wise variation in sex ratio in Himachal Pradesh is very ranging from 717 in Lahaul-Spiti to 1,105 in Hamirpur. Districts with sex ratio above 1,000 ware highly localized in Hamirpur, Una, Kangra, Mandi and Bilaspur. In the past decades Himachal Pradesh has shown a very high growth in literacy sector. In 2001, the literacy rate for women in Himachal was 67.04 point, while at all India level it was 54.16. In 2011 in Himachal it went up to 76.60 point and at all India level 65.46, a huge gap of 11 percent was visible, which reflect the changing demographic profile of Himachal Pradesh.

The female population also has variation in rural and urban areas. The female population in rural area is higher at 49.72 percent as compared to 44.28 percent in urban areas. The reason that more women reside in rural area for looking after their agriculture and allied pursuits, whereas more male population reside in the urban areas for their services, business and other profession.

The expectation of life for females at the time of birth is higher than that of males. According to 1981 census, the expectation of life at birth estimated 54.1 years for males and 54.7 for females, based on 1980 SRS mortality rates. The female life expectancy would continue to improve faster than that of males. 1986-91 projected values of expectation of life at birth for males was 58.1 while for females 59.1. Birth rate, death rate and infant mortality rate are all lower in Himachal Pradesh as compared to all India level.

There has been marked improvement in the female infant mortality rate. The decline in male infant mortality rate was 28, the corresponding figure of female infant was 34 (during the period 1972–74). According to 1981 census, the growth rate of +23.71 and in 1991+19.39, the birth rate 31.5 (33.9), death rate 11.1 (12.5) and mortality 71(110). This indicates that the women of Himachal Pradesh are more educated and health conscious and have better health and maternity facilities. According to the census report of 2001, it was shocking that sex ratio deceased to 968 from 976 in 1991. In rural areas it

was 989 females, while urban it was 795 females for every one thousand male. The difference of 194 points between rural and urban sex ratio was simply because of large migration of male members of family from rural to urban areas for job and other activities. At the state level the gender gap in literacy in 2001 worked out 16.8 points while highest of 28.9 percent was recorded in the rural areas of Chamba district.

The status of women in Himachal has to be taken in wholistic way to really assess their progress. So it is equally important to study the position of women in Scheduled Caste and Tribes communities. The sex ratio among scheduled caste as per 1991 census was 967 which marginally went up to 968 in 2001 and 970 in 2011. The female literacy was quite low as compared to male literacy among Scheduled Caste. The proportion of female literates was only 41.0 percent in 1991 which rose to 60.4 percent in 2001. The gender gap in literacy was 24 points as per 1991 census which narrowed down to 19.6 points during 2001. As per 2011 census the female literacy further rose to 65.9 percent, which ultimately narrowed the gap further with male literacy rate of scheduled castes.

The sex ratio among scheduled tribes is still better than scheduled castes. The sex ratio was 981 females per 1000 males in scheduled tribes population in 1991, which further rose to 996 females in 2001 census. But in 2011 census the female number has been recorded quite low i.e. 896 female against 1000 male. Literacy in female tribal population was very low and gender gap in literacy was still very high which comes to 24.4 points as per 2001 census. The percentage of female literates was only 31.2 in 1991, which rose sharply to 53.3 percent in 2001 and 64.9 percent in 2011. *(Note: Figure in bracket are showing national average)*

In so far as literacy rate is concerned, female literacy rate is comparatively good in Himachal Pradesh than of all India rate. The literacy rate of females was lower upto 1961 census. According to the 1991 census, the female literacy rate of 52.13 percent increased further as compared to 1981 census that was 31.46 percent. The all India literacy rate was 52.2 percent in 1991 and 31.46 percent in 1981. According to the 1997 survey (data released in 1999) the All Indian Literacy Rate increased to 62 percent. However, as compared to male literacy rate of 75.36 percent female rate was very low, i.e. 52.13 percent in Himachal Pradesh. As per the data issued by NSS (1997 survey, data released in 1999) Himachal Pradesh occupy the 7th position with 77 percent and Mizoram ranking at 1st with 95 percent. In Himachal Pradesh, highest percentage of literacy was among the lowest age group of 15–19 years. In adult education, the position of women was much better than men.

Like other developing countries, in India the work participation rate of women has not been very high. But in the recent time, there has been clear tendency on the part of women to undertake paid work job outside the home. Himachal Pradesh is one of the states with a fairly high percentage of women employment, 18.8 percent, as compared to 48.8 percent among men. Even

the adjacent states of Punjab and Haryana had lower employment of women; Punjab 2.7 and Haryana 4.69 percent only. But as compared to special category states, Himachal Pradesh women's work participation was quite lower to Meghalaya (35.29), Nagaland (42.15), Sikkim (34.69) and Manipur (34.59) by the end of 1991–92. The employment rate for urban Himachal Women according to 1981 census, was higher than the all India urban women, 9.53 percent as compared to 7.57 percent.

The areas where women have been employed more are in teaching alone constitute 30.93 percent. Social workers, nurses, doctors, employed in organized sectors, public and private are only 29.90 percent. The political participation of women in various elected bodies all over the Himachal Pradesh was very low. In Himachal Pradesh Vidhan Sabha, there were only six women out of 68 members and 29 women Pradhans out of 2,922 Panchayati Pradhans (1999). The largest number of women are engaged in agriculture and labour work (50.03 percent). The work participation of women in district Kangra, Hamirpur, Una, Shimla and Mandi is steadily increasing due to the exposure to the modern education and access to modern means of development such as radio, T.V. newspaper etc. The participation which was considered as a matter of composition is getting legitimate recognition.

According to the census of 2001, out of the total registered workers 2992461, the female were 1305803 nearly 44 percent of the total work force. This shows very high growth rate of female workers as compared to previous census data. With increasing educational facilities and wide exposure to the modern world, Himachali women prefer to go out for job, that is why according to 2011 census the female work force has gone upto 15,16,049 out of the total registered force of 35,59,422; constituting 42.60 percent of total work force.

As far as traditional and cultural values are concerned, no independent status for women has been recognised by Indian society. For assessing their status, various factors like marriage, birth, dowry custom and bride price, pattern of relations between wife and husband's kinship group, multiplicity of spouses, divorces, separation, widowhood and remarriage are to be examined. Social structure describes their status as mother, wife and daughter. Marriage is the destiny of a women. Parents used to feel an anxiety to get her marry as early as possible. Thus, it had become a custom to get girls married at an early age.

In Himachal Pradesh, the percentage of married in lower age of 15–19 years was 31.54 percent whereas the All India level 43.44 percent till 1996-97. Both in rural and urban areas, the average age of married women was 16.8 years in H.P. as against 17.4 years for all India women. But contrary to this, in Himachal the average age of married women of urban areas was higher. 18.5 years, than urban women at all India level 17.4 years. The survey report of 2011-12 reveals that married women age in Himachal has gone up considerably. In rural areas it was 21.3 years and in urban centers 23.1 years. The delay in marriage both in rural and urban areas could be attributed to

growing literacy, delay in getting employment and increasing cost of living. There are number of socio-economic factors responsible for growing age of marriageable girls.

A close examination reveals that rites and rituals of Hindu marriage stress male primacy and superiority. The marriage ceremonies as *'Kanyadan'*, is the implicit belief that bride givers are lower than bride takers, hence marriage automatically establishes the lower status of women.

In recent times, the custom of giving dowry has assumed all the characteristics of market transactions. The custom of dowry is on the increase all over India and has penetrated among lower castes and communities and also regions which did not practice it earlier. As a result, the practice of killing female child to death soon after the birth or female infanticide came into practice. It is also increasing day-by-day. This is also a reason that the occasion of a girl child birth is not celebrated with joy as a son but a day of mournment, what so ever she is respected as *'Devi'* or *'goddess'*. The cases of bride burning or suicide by the brides have increased to the apex. These crimes are most prevalent in Uttar Pradesh, Punjab, Rajasthan and Gujarat, but Himachal Pradesh has less number of such cases.

The society of Himachal Pradesh is a blend of tribal and non-tribal civilized and semi-civilized. Therefore, the tribal women have a wide freedom. But they are bound strictly by traditions and social taboos. Polyandry is confined to tribal people of Kinnaur, Lahaul-Spiti, Shimla and Sirmaur. Marriages used to be settled at an early age. There are instances of matches being settled, while the babies are not yet born based on assumption that one will be a boy and another girl. In Himachal Pradesh also, the occasion of girl child's birth not used to be celebrated with joy, while the birth of a son is a great occasion and rejoicing in the village and mother treated with great reverence.

The condition of widows in our country have continued to be the blackest and shameful blots on our society even now. The restrictions on widows as regards the use of cosmetics, wearing colourful clothes, jewellery, participation in social functions are found in every society. In Himachal, all higher castes do not allow the widow to remarry but lower castes do. In some cases of polyandry, when husband dies, the wife as the property passes to the next brother. In some cases, after the death of the older brother, the younger one marries the widow. Sometimes, the widow leaves her husband's house and move with someone else. In Pangi, a widow may remarry, but such marriages are not held in high esteem.

But among the higher castes, even if widowed young, she must suffer her widowhood till her dying day but may not remarry. Not only this, the *'Dehri'* monuments outside most of the villages are reminder of the prevalence of the system of *'Sati'*. As regards the right to divorce, tribal women are not generally subjected to early marriage. She is married when she is matured and if her marriage is a failure, she has right to divorce. Tribal women do occasionally leave one husband to go and settle with another, but higher caste

occasionally leave one husband to go and settle with another, but higher caste frown on promiscuity. Some tribal communities have a divorce law also known as *Dehi, Hari* or *Har*, which is held above all the courts of law. Due to the spread of literacy, economic independence and awakening against male, mental and physical torture, the cases of divorce have increased in higher classes. Mostly women divorce on personal rather than financial causes.

The higher castes also follow a custom of *Purdah*. To approach the elders with a bared head is considered inauspicious. They must not utter the name of older relatives, must not sit on a seat higher than the one occupied by the elders of the family, serving the in-laws are her daily routine. If woman foregoes any of her duties, she is heavily criticized.

The law of inheritance differs from area to area but all the areas follow the Hindu system of a joint family based on ties of blood, thus authority passes directly from the father to the son. The Indian Act regarding the distribution of property 1956 is followed everywhere in Himachal. According to this Act, the father's property is equally distributed among the brothers and sisters. But the father usually wills his property to the sons because to him the sons take care and serve him well.

In the absence of son, daughter inherits the property of the father. In case the girl is unmarried, she can marry but her husband has to live with her and look after the property of his wife. It is a strange matter of India's progress that after decades of Independence, women are still not safe. They are molested, assaulted and discriminated. At home, they are even worse off, as in many poor homes they are reduced to become slavish drudges. In the family, they are maltreated, sometimes beaten by their men, sometimes their in-laws burn them alive for inadequate dowries. Whatever little gains women had earned during freedom struggle are wiped out by adverse socio-economic and political forces.

The women in Himachal Pradesh work side by side with men in agriculture and their role is as important in the fields as at home. In the agricultural operation, women are constantly at work, breaking earth, transplanting, weeding, reaping, threshing, pounding or carrying head loads of fodder, firewood, manure, water, grain, flour, rock and clay. They perform all types of difficult work with great care and tenacity, though are of lesser strength to men. After the household chores are over, women are mostly away from their homes, most of the day, collecting grass, leaves of firewood or tending animals in the forests. On moonlit nights at harvest time, they usually work in the fields after meals till past midnight.

During winter and rainy seasons, when there is little work in the fields, they are busy with spinning, weaving, knitting and mats and baskets making. In some areas they do help men in knitting and mats and baskets making. In some areas they do help men in chopping wood. In horticulture, besides the pruning and plucking, she is also mainly responsible for grading and packing of apples and other fruits. The rearing of animals, milking of cows and

by hill women. Most of the animal husbandry work is done by women. It is the women who tends the animals in the forests and at home, collection of dung of cattle, dumping it and later carrying it to the field to be used as manure. Cleaning of the cattleshed, plastering of house with cow–dung and taking care of the sick animals also fall to her share of work.

Besides the work associated with animal husbandry, horticulture and agriculture, she works very hard at home. Children have to be brought up and taken care of, food for the family has to be cooked and even carried to the men working in the fields. Women in Himachal Pradesh. Particularly in rural areas work like a machine. The inequitable division of labour among men and women here is surprising. The role of women in the above mentioned activities has become so fixed and customary that she never protests against it and keeps on doing all sorts of work with cheerfulness and freedom. According to a report women in Himachal work minimum 15 hours daily. Although Himachali society is agrarian, yet 90 percent work in the fields is done by women and men contribute only 10 percent.

In the household work such as in kitchen cooking food, fodder for animals, arrangement of drinking water etc. 90 percent work is done by women. In rearing of animals, their contribution is 50 percent. Women in Himachal has participation on a large scale in social and economic life. By the end of 2010 there were nearly 15 lakh employed women in one or other form in the state, 23 percent women were either earning equal or more to their husband. But the sad part of the story is that out of these employed women 43 percent of women in Himachal are anaemic, 19 percent have never gone to school and 52 percent are victim of either sexual or physical violence.

Being one of the first states in the country to have made 50 per cent reservation for women in the Panchayati Raj institutions and urban local bodies, the state Government in 2008 took several steps that have helped women, especially the destitute and single. The percentage of elected women representatives in Himachal is at an all-time high of 58 per cent. They may yet be trying to find their feet in their new role as "pradhans", but the increasing number of self-help groups run by women is an indication of their empowerment. As per the latest census figures, the number of women in Himachal is 33.82 lakh. There is also 33 per cent reservation for women in cooperative societies.

The list of schemes for women's empowerment is long. *'Mata Shabri'* schemes include the *'Jivan Shiri Bima Yojna'*, in which up to Rs. 75,000 is given on the death of *anganwari* workers and helpers. Under the *'Matri Shakti Bima Yojna'* for BPL women, the insurance amount has been enhanced four times. A Mata Shabri scheme for SC women provides 50 per cent subsidy on LPG connection and stove. New schemes launched by the BJP led government in 2008-09 included the Mukhyamantri Kanyadan Scheme, in which Rs 11,001 is given at the marriage of daughters of widows, divorcees and destitute women. Under a widow remarriage Scheme, Rs 10,000 is given at marriage

women. Under a widow remarriage Scheme, Rs 10,000 is given at marriage and another Rs 15,000 as fixed deposit for five years. The Mother Teresa Ashaya Maitri Sambhal Yojna provides Rs 2,000 each for two children of widows, divorcees or other destitute women annually. The government has also extended health coverage and separate ration cards to single women. To recognise the role and importance of women in society, State Government in 2014, decided to make ration card by the name of women head of the family.

On 30th October 2013, aimed at making itself accessible to women even while sitting in the confines of their homes , whether in a town or village, the State Commission for Women will reach out to those in need by extending facility of on-line complaints. This step was taken after knowing well that internet facility is there now all over the state. Many harassed women, both working as well as housewives, seek help of the commission in their fight for justice.

All the above observations conclude that the status of women, particularly in India, has always been considerably depressed. This section of society i.e., half of the total population forms as important a human resource as its counterpart men and can contribute significantly to all the fields of development of the society. Still an uphill task is ahead to bring the status of women at par with men in employment, education and political participation. Traditionally, women have remained far behind men in availing educational opportunities because of various social and other basic obligations, despite the fact that women possess similar ability as men. But discrimination is largely the result of social values, which places the women in secondary position and under the subjugation of men.

The following table shows the trend of the past hundred years in the status of women in Himachal Pradesh and at All India level.

SEX RATIO & LITERACY RATE OF FEMALES 1901–2011

Year Himachal	Sex Ratio All India	Females Himachal	Females All India	Literacy
1	2	3	4	5
1901	884	963	0.24	0.7
1911	889	954	0.23	1.3
1921	890	945	0.32	1.8
1931	897	940	0.53	2.6
1941	890	935	-	-
1951	912	946	2.49	8.86
1961	938	941	9.50	15.36
1971	958	930	20.23	21.97
1981	973	934	37.72	29.76
1991	976	927	52.13	39.29
2001	968	933	67.4	54.16
2011	974	940	76.66	65.46

Women in the Politics of Himachal Pradesh

Although Constitution of India has guaranteed equal opportunities and rights to women at par with men, yet political power is still a male monopoly and a distant dream for common Indian women. The active participation of women in governance processes has remained restricted to a smaller number of elite women and not to the common Indian womenfolk. Women are hardly making a progress into politics and their participation in politics at the state and national levels has been appallingly low. If we look at the representation of women in Parliament, we find that in 13th, and 14th lok Sabha, there 52 women members while in the 15th Lok Sabha had only 59 women members which was mere 10.86 percent of the total strength of 543. The number of women MPs elected to the 15th Lok Sabha was the highest since independence. This figure shames the largest democracy of the world despite the fact that women constitute nearly half of the citizenry and voting strength.

It has taken more than five decades for the percentage of women members in the House to move-up partially from a mere 4.9 percent in the first Lok Sabha in 1952 to 10.86 percent in 15th Lok Sabha in 2009, a figure that is far below than the average of around 15 percent in the countries which have elected legislatures. In the 2014 Lok Sabha, 61 women got elected to Lok Sabha which means that there are 11 percent female and 89 percent male members. In this election Congress gave tickets to 60 women and BJP to 38 women. The three leading parties Congress (I) BJP and APP combined gave ticket to 1325 candidates, out of that 157 were women, nearly 12 percent.

As per the latest survey of Indian Institute of Public Opinion, the countries like Sweden (40.4%), Norway (39.4 percent), Finland (33.5 percent), Denmark (33.0 percent), Holland (31.3 percent), Newzealand (26.2 percent), Germany (26.2 percent), Spain (24.6 percent), China (21.0 percent), Switzerland (21.0 percent), Canada (18.0 percent), Australia (15.5 percent), Mexico (14.2 percent), USA (11.7 percent), Russia (10.2 percent), Britain (9.5 percent), Bangladesh (9.1 percent), etc. have better representation of women in their legislatures than India.

Similarly, the representation of women in the decision making positions has been significantly quite low in India. Since the first Lok Sabha (1952), a very few women have reached the highest level of authority. Till date (2014) , there have been only one woman Prime Minister, 15 women cabinet ministers, 57 Ministers of State and 23 Deputy Ministers. Further, women were generally given 'soft' portfolios like health welfare, culture, education, women and child development, etc. and are excluded from the key ministries like Commerce, Defence, Home, Finance, Foreign Affairs, Railways, etc. In the new ministry formed in 2014, some solid portfolios have been given to women ministers.

In Himachal Pradesh there is , a unicameral legislature consisting of 68 members. Out of the total sixty-eight legislative assembly constituencies,

sixteen are reserved for scheduled castes and three for the scheduled tribes. The state has four seats including one reserved for scheduled castes in the Lok Sabha and three seats in the Rajya Sabha. Since its formation, in 1948 this hill state has crossed many milestones. The actual momentum of growth and development mainly picked up only after the State attained statehood in 1971. The metamorphosis of Himachal Pradesh from a backward hill state to one of the most developed states in the country has been truly remarkable. As per India Today Report 'State of the States' (2013), Himachal Pradesh was ranked best in investment, primary education and health. Himachal is the first State to achieve universalization of primary education and 100 percent literacy-faster than Kerala.

There is a significant participation of women in various fields like education, occupation, employment, etc. in the past few decades in the State. Women have been holding important positions in various capacities in the State like Governor, Ministers, members of Parliament, Chief Justice, State Election Commissioner, Chief Secretary, Additional Chief Secretary, Principal Secretary, Divisional Commissioner, Secretary, Additional Secretary, Chief Accountant General, Superintendent of Police (Crime), Director of Health, Director of Education, etc. Besides this, women have been holding important positions in various other departments of the government in the State. But they are still marginal in politics. Women are not getting adequate representation in the Parliament, State Legislature and other decision-making bodies. A strong women's political activism is still not visible on the part of the Himachali women. Like India, gender bias has always been there in the politics of the State. The politics is dominated by men and they want to retain their monopoly on it.

Here we will make an attempt to analyse the nature and extent of women's participation in politics in the State of Himachal Pradesh and to know the main factors which are responsible for relegating them to the secondary position in politics. Further, some measures have also been suggested to bring women to the centre-stage of the politics of the hill state. Although not much in numbers, yet Himachali women remained an integral part of the national freedom movement and various Praja Mandal Movements. Some prominent women activists who took active part in these movements were Durga Bai Arya and Mera Ben in Una, Lalita Kumari, popularly known as Rani Kheragarhi in Mandi; Raj Kumari Amrit Kaur, a disciple of Mahatma Gandhi in Shimla; Norah Richard wife of Phillip Richard; Sarla Sharma, Susheela and Ram Rakhi, a niece of Pahari Gandhi Baba Kanshi Ram in Kangra; Dev Vati in Theog (Shimla); Sunhari Devi, Sakno Devi and a Harijan Women Almo Devi in Sirmaur, etc.

Thus, women remained on the fore front of freedom movement in the State but their number was very small. It may be mentioned here that the women who took active part in these movements were either from royal families or were wive or daughter or relatives of some revolutionaries. However,

the general women folk remained indifferent towards the freedom struggle in the Hill State of Himachal Pradesh.

After independence, Women's participation in politics has increased and improved in the State. But, the impact is more visible in voting than in other political activities. Elections to the State Legislative Assembly were first held in 1952 when Himachal Pradesh became a Part 'C' State of the Indian Union. After the dissolution of the Assembly on October 31, 1956, next elections for the Territorial Council which replaced the Assembly were held in 1957 and 1962. After the revival of the Assembly on July 1, 1963, elections have been held at regular intervals in 1967, 1972, 1977, 1982, 1985, 1990, 1993, 1998, 2003 in 2007 and 2012. Till today, 14 elections have been held in Himachal Pradesh.

In a democracy, voting determines the sovereign will of the people. It is the "right to vote" by which the people vote a government in and out. Voting is the means for choosing leaders for determining who shall govern. Participation of voters at the time of election indicates their involvement in the political process. In a country like India, most of the citizens participate in governmental affairs only through voting. The voting is the most common mode of political participation among the women. The number of women voters has been almost equal to the men voters and sometimes even more in different elections to the H.P. State Legislative Assembly. Table 1 shows the participation of women in voting during the different Assembly elections from 1972 onwards in Himachal Pradesh.

Table 1

Participation of Women in voting in Different H.P. Legislative Assembly Elections (1972-2012)

Year	Voters (in lakhs) Voting			Percentage			Diff. in Men & Women Voting %
	Total	Men	Women	Total	Men	Women	
1972	18.05	-	-	49.95	-	-	-
1977	19.97	10.27	9.70	58.57	62.16	54.76	- 7.40
1982*	22.12	11.02	11.10	71.06	73.29	68.85	- 4.44
1985*	23.52	11.73	11.84	70.36	71.91	68.83	- 3.08
1990	30.58	15.47	15.11	67.73	69.48	65.97	- 3.51
1993	32.67	16.43	16.24	71.72	72.21	71.21	- 1.00
1998**	36.28	18.27	18.01	71.23	70.24	72.23	+ 1.99
2003**	41.01	20.81	20.20	74.51	73.14	75.92	+ 2.78
2007**	46.04	23.36	22.68	71.61	69.67	74.55	+ 4.88
2012**	46.08	16.4	17.2	73.51	70.93	77.05	+6.12

Note : Data before 1972 are not available. The voting percentage of men and women (2007) does not include postal votes as the sex-wise break-up of 21,483 postal votes polled is not available

** More women voters than men.*

*** More voting percentage of women than men.*

Source: Reports on General Elections to Himachal Pradesh State Legislative Assembly from 1972 to 2012, Chief Electoral Officer and Financial Commissioner, Government of Himachal Pradesh, Shimla-9.

The above table brings out that there was not much difference in the number of men and women voters in different Assembly elections in the State. In 1982 and 1985, women voters were even more than men voters. The data in the table also show that voting percentage of women has increased in the past elections. In the last four Assembly elections of 1998, 2001, 2007 and 2012, the trend shows that women have exercised their franchise more than that of men.

This indicates that due to the higher literacy among the women in the State, 68.08 percent in 2001 and 76.60 in 2011, they know very well the value of their votes. They are conscious about their voting right. The increase in voting percentage of women indicates that their interest in politics is increasing and this increasing participation of women in voting may be considered as a sign of strengthening of political democracy in the hill state. The increase in the voting percentage of women in different elections may also be attributed to the fact that the women representatives in PRIs and Municipalities, and other women political activists are mobilizing the women voters to take active part in voting during the elections.

Although, women as voters are playing a very important and decisive role in the formation of governments in the State, yet their representation in the State Legislature, Parliament and decision making bodies has been very disappointing. Women's representation in the State Legislative Assembly Territorial Council remained appallingly low before 1972. Women who have been the members of the State Legislative Assembly, Territorial Council before 1972 are: Umavati, Satyavati Dang, Devindra Kumari, was elected to Himachal Pradesh Legislative Assembly from Geharwin constituency after the integration of Part 'C' State of Bilaspur with Himachal Pradesh in 1954.

Satyavati Dang was nominated to the Territorial Council (1957-1962), Devindra Kumari was elected to the Territorial Council/Legislative Assembly from Chamba constituency (1962-67) and Subhadra Amin Chand remained a nominated member of Territorial Council/Legislative Assembly (1962-67). Sarla Sharma became member of Himachal Pradesh Legislative Assembly after the Re-organization of the State of Punjab on 1st November 1966 from Barsar constituency. There was no woman member in the State Legislature from 1967 to 1971.

The table 2 shows that the representation of women in the State Legislative Assembly has been very small in comparison to men. Their number never exceeded 7 (10.29 percent) and that was in 1998. In 1972, soon after Himachal Pradesh attained Statehood, 5 (7.35 percent) women entered the Legislative Assembly. In 1977, there was only one woman representative in the State Assembly. After that, except in 1998 their representation in the State Legislative Assembly revolved around 3 (4.41 percent) to 5 (7.35 percent). In 1972, four women namely Sarla Sharma (Kutlehar), Chandresh Kumari (Bamsan), Lata Thakur (Lahaul Spiti) and Padma (Bhatiyat) contested the Assembly elections and interestingly, all the four women won.

Table 2

Representation of Women in H.P. Legislative Assembly (1972-2012)

Year	Total Seats	Total Candidates	Women Candidates	(%age to the Total)	Seats Won by Women	(%age to the Total Seats)	Party-Wise Distribution of Winning Women Contestants			
							INC	JP	BJP	JDT
1972	68	55		(7.35)*	5	-	-		-	
1977	68	330	09	(2.72)	1	(1.47)	-	1	-	-
1982	68	441	09	(2.04)	3	(4.41)	2	1	-	-
1985	68	294	08	(2.72)	3	(4.41)	3	-	-	-
1990	68	454	17	(3.74)	4	(5.88)	1	-	2	1
1993	68	416	16	(3.85)	4	(5.88)	4	-	-	-
1998	68	369	25	(6.78)	7	(10.29)	4	-	3	-
2003	68	408	31	(7.60)	4	(5.88)	4	-	-	-
2007	68	336	25	(7.44)	5	(7.35)	1	-	4	-
2012	68	459	34	(7.40)	3	(4.41)	2	-	1	-

** One Woman member was elected in the bye-election.*

Source: Reports on General Elections to Himachal Pradesh State Legislative Assembly from 1972 to 2012, Chief Electoral Officer and Financial Commissioner, Govt. of H.P., Shimla-9.

Note: In 1980 Indian National Congress was renamed by Ms. Indira Gandhi as Congress (Indira).

After the death of a Congress MLA, Lal Chand Stokes, his wife Vidya Stokes was elected to Vidhan Sabha in a bye-election in 1974 from Theog constituency. In 1977, nine women contested the election but only one woman (Shyama Sharma) got elected. There were three women each in 1982 (Vidya Stokes (Theog), Chandresh Kumari (Thural) and Shyama Sharma (Nahan) and 1985 (Vidya Stokes (Theog), Viplov Thakur (Jaswan) and Asha Kumari (Banikhet) who were elected to the Vidhan Sabha.

In 1990 elections, four women (Shyama Sharma (Nahan), Vidya Stokes (Theog), Leela Sharma (Gopalpur) and Sushma Sharma (Chintpuni) were elected to the State Assembly whereas in the next elections of 1993, the number again was reduced to three Viplov Thakur (Jaswan), Asha Kumari Banikhet, Anita Verma (Hamirpur) and Major Krishna Mohini (Solan). In a bye-election of 1994, one more woman (Anita Verma) was elected from Hamirpur Assembly constituency.

Women's performance was the best ever in 1998 Assembly Elections, when in all seven women were elected, four on the Congress ticket (Vidya Stokes, Viplov Thakur, Asha Kumari and Krishna Mohini, and three on the BJP ticket (Urmil Thakur, Sarveen Chaudhary and Nirmla Devi) but one of the members, Krishna Mohini was unseated by the Supreme Court Judgement in 1999. In 2003 Assembly Elections, again four women of the Congress Party remained successful (Vidya Stokes, Asha Kumari, Anita Verma and Chandresh Kumari). In 2007, five women (Vidya Stokes of the Congress Party, and Sarveen Chaudnary, Urmil Thakur, Renu Chadha and Vinod Kumari Chandel

of the BJP) were elected to the State Legislative Assembly. In 2012 Vidhan Sabha only three women got elected; Asha Kumari (Dalhousie), and Vidya Stokes (Theog) on Congress (I) ticket and Sarveen Chaudhary (Shahpur) on BJP ticket.

The above statistics present a very disappointing picture of women's representation in the Himachal Pradesh Legislative Assembly. From 1972-2012, women have been elected on 36 seats and only 19 women have been elected against these 36 seats. Some women representatives have been elected more than once. Vidya Stokes has been elected for seven times; Asha Kumari for five; Viplov Thakur, Shyama Sharma Sarveen Chaudhary and Chandresh Kuamri for three times each; Anita Verma, Krishna Mohini, Urmil Thakur have been elected for two times each whereas Nirmal Devi, Leela Sharma, Sarla Sharma, Sushma Sharma, Padma, Lata Thakur, Renu Chaddha and Vinod Kumari Chandel have been elected once.

One of the reasons for the low representation of women in the H.P. Legislative Assembly is that there has always been a very small number of women contestants. Table 2 shows that upto 1985, there has been only five to nine women constants. In 1990, there number increased to 17 (3.74 percent) which further got increased to 25 (6.78 percent) and 31 (7.60 percent) in 1998 and 2003 elections respectively. Again the number of women contestants decreased to 25 (7.44 percent) in 2007 Assembly elections despite the loud demands made by the Women's frontal organizations of the two main political parties of the State i.e. the BJP and the Congress for fielding women candidates at least on 33 percent of the total seats.

In 2012 there were 34 women candidates but only three could won the election, two from Congress Ms. Vidya Stokes and Ms. Asha Kumari and from BJP it was Ms. Sarveen Chaudhary. This time women voted in a very high percentage i.e 77.05 percent but they could get only 4.41 percent of the total seats in the Vidhan Sabha. It is rather a disappointing and discouraging number of women contestants in comparison to their voting strength. The political parties seem very reluctant to field women candidates and a very few women are put up by them as candidates in the elections. Though, some women contested elections as independent candidates but they never won any seat. Thus, contesting election still remains a male prerogative.

WOMEN IN THE STATE COUNCIL OF MINISTERS

Like Legislative Assembly, women's representation in the Council of Ministers also remained very low in the State. There was no woman in the Council of Ministers from 1952 to 1971 and there has been a very few women ministers from 1972 to 2012. Sarla Sharma and Shyama Sharma remained Ministers of State in 1972 and 1977 respectively. Chandresh Kumari was made Deputy Minister in 1977 and Minister of State in 1984. In 1985, Vidya Stokes was appointed as *first woman Speaker* of the State and she also remained the

Leader of Opposition from 1990 to 1992 and 2007 onwards. Leela Sharma was made Parliamentary Secretary in 1990. In 1995, after the expansion of Council of Minister, Asha Kumari and Viplov Thakur were inducted as Minister of State and Anita Verma was made Parliamentary Secretary. In 1998, two women, Urmil Thakur and Sarveen Chaudhary were made Parliamentary Secretaries.

In 2003, in the Virbhadra Government, for the first time three women were appointed as Cabinet Ministers. They were Vidya Stokes, Asha Kumari and Chandresh Kumari. But, later on Asha Kumari had to resign due to a judicial case lying in the Hon'ble Court and Chandresh Kumari had to lose the ministry due to the down sizing of the Council of Ministers to 15 per cent of the total number of members of the State Legislative Assembly according to the 91st Constitutional Amendment Act of 2003. In 2005, Anita Verma was made Parliamentary Secretary and was dropped after four months. In this way, the representation of women again got reduced to one in the eleven members Council of Ministers. In the (BJP) Dhumal Government of 2007, only one woman, Sarveen Chaudhary included in the Council of Ministers as a Cabinet Minister. While Urmila Thakur was made Parliamentary Secretary. After 2012 Vidhan Sabha election Vidya Stokes was made cabinet minister and no other women member could find place in the state cabinet.

WOMEN'S REPRESENTATION IN THE PARLIAMENT

Like State Legislative Assembly, women's representation in the Parliament also remained appallingly low from Himachal Pradesh. From 1952 till date, only three women were elected to the Lok Sabha from the State. In the first Lok Sabha General Elections of 1952, Raj Kumari Amrit Kaur was elected from Mandi- Mahashu Parliamentary constituency from the State on the Congress Party ticket. She was also included in the Central Council of Ministers as a Health Minister with a Cabinet rank. She was the only woman member of the Lok Sabha so far from the State who remained a minister in the centre. After that till 1980, five elections were held to Lok Sabha, but no woman could reach to the Lok Sabha from the State. Chandresh Kumari was elected from Kangra Parliamentary Constituency in 1984 and Pratibha Singh, wife of Chief Minister, Virbhadra Singh was elected to Lok Sabha from Mandi Parliamentary Constituency in 2004 and 2013. All these three women elected to the Lok Sabha so far belonged to the Congress Party. Women's representation in the Rajya Sabha from Himachal Pradesh is comparatively good than the Lok Sabha. Leela Devi Mahajan (1956-62) of Mandi was the first woman to represent the State in the Rajya Sabha.

After that, Satyawati Dang (1968-74), a prominent politician of the State; Mohinder Kaur (1964-67 and 1978-84); Usha Malhotra (1980-86) Chandresh Kumari (1996-2002) Viplov Thakur (2006-12) and Vimla Kashyap (2010-

16) remained members of the Rajya Sabha. Further, Viplov Thakur got an opportunity to become the member of the Rajya Sabha second time in 2014. Chandresh Kumari, is the only woman in Himachal Pradesh who has got an opportunity to be a member of both the houses of Parliament i.e. Lok Sabha and Rajya Sabha as well as the State Legislative Assembly. She also remained a Cabinet and Deputy Minister in the State Cabinet. At the national level party politics, she also remained the President of All India Mahila Congress. In 2009 Lok Sabha election, Chandresh Kumari contested from Jodhpur in Rajasthan and entered in the Lok Sabha on Congress (I) ticket and was inducted in the union cabinet, remained minister from 2009-2014.

In 2014 Lok Sabha Election women voted (65.83%) more than men (64.55%). In Hamirpur constituency their voting percentage was highest (71.73%), while men's share only 69.61 percent. In Kangra, women voted 67.32 percent and men 62.00, in Shimla constituency women were 61.46 and men 67.16, in Mandi Lok Sabha seat also women were a little behind with 62.05 percent than men's 65.10 percent. In Himachal Pradesh women are positively expressing their political will and wisdom.

WOMEN IN LOCAL SELF GOVERNMENT

The 73rd and 74th Constitutional Amendment Acts (1993) are a revolutionary landmark in the history of women's participation in politics in India. These amendment Acts have provided 33 percent reservation of seats for women in the Panchayati Raj Institutions (PRIs) and Municipalities. This has laid down a strong foundation for women's participation in decision making at the grass-roots level. These amendments have worked as a breakthrough towards ensuring equal access and more participation of women in the political power structure.

The Panchayati Raj Institutions and Municipalities are playing a very significant role in the process of enhancing women's participation in public life at the local levels. In consonance of the 73rd and 74th Constitutional Amendment Acts, Himachal Pradesh Government has also passed its Panchayati Raj and Municipalities Acts in 1994 and first elections to the Panchayati Raj Institutions and Municipalities according to this new Act were held in December 1995. Till date, four general elections have held to the Panchayat at village level and Urban Local bodies in the State in the years 1995, 2000, 2005 and 2010.

In the year 2005 concluded panchayat elections, in total there were 23582 seats of all category, out of these 8478 were captured by women. In that more than 33 percent of panchayat pradhan were women, 36 percent of block development samiti (out of 74) and 33 percent of Zila Parishad were also won by women. At that time there were 3037 village panchayat, 74 panchayat samiti (BDC) and 12 Zila Parishad. In these bodies women got elected to more seats, than allotted to them, like 1016 women were elected Pradhan, 6728 Ward (Village) Panch, 27 BDC Chairman, 562 BDC members and 4

Zila Parishad Chairman and 57 Zila Parishad members. Out of these elected women, 77 percent were from farmers families, and out of that 93 percent were married. The survey report reveals that 19 percent of the elected women jumped to politics by their own, 7 percent were backed by their husbands and 8 percent with the initiative of society, husband and other family members.

The latest amendment to panchayati Raj Act (2008) provided 50 percent reservation of seats for women in Panchayat at village level and urban local bodies which is a historical step for the political empowerment of women in this hill state. In 2010, the elections to Panchayats at village level and urban local bodies were held as per the provisions laid down in the Himachal Pradesh Panchayati Raj Amendment Act, 2008 vide which 50 percent seats were reserved for women in Panchyatas at village level and urban local bodies .

The experiment of 50 percent reservation of seats for women in Panchayats at village level and urban local bodies has been successful in the State. Before 1995, women's representation in Panchayats at village level and Municipalities was maximum upto two women in all the bodies. After 1995, it has increased to minimum 33 percent and now 50 percent since 2010 elections to the Panchyatas at village level and urban local bodies. The representation of women in these institutions has shown an increasing trend. In the last four elections to the Panchayats at village level and urban local bodies , women have been elected even from the unreserved seats and their representation has been more than the fixed quota allotted to them.

In order to ensure equal participation and representation of women in Panchayats at village level and Municipalities, the government of Himachal Pradesh has taken an important step in this direction. The State Assembly has passed unanimously the Himachal Pradesh Panchayati Raj (Amendment) Bill, 2008 on April 8, 2008, raising the reservation limit for women in Panchayats at village level from the existing 33 percent to 50 percent.

It also passed the Himachal Pradesh Municipal Corporation (Amendment) Bill, 2008, and Himachal Pradesh Municipal (Amendment) Bill, 2008 to provide 50 percent reservation for women in place of the existing 33 percent in Municipal Corporation, other municipalities and urban local bodies. These historic amendments were brought about by the government so as to enhance participation of women in politics at the grass- roots level. This step was taken by BJP Government led by Prem Kumar Dhumal, to ensure greater participation of women at grass root leval politics which with passage of time will train them for higher level political arena.

RESERVATION IN PANCHAYAT BODIES: On 25th November 2010, the state government released the roaster of reservation in panchayat bodies i.e. village panchayat, panchayat samities (BDC) and zila parishad. According to new scheme 1622 post of panchayat pradhan were reserved for women (50% of the total), 193 for SC, ST, OBC and 1458 in the non reserved category. Total posts were 3273. In the Panchayat Samiti, 828 posts for women, 198 for SC, ST and OBC and 630 post unreserved (total seats 1656). In the category of

ward members 9705 seats were reserved for women, 2329 for SC/ST and OBC and 7377 were open seats. Total seats of ward member were 19411.

For the Zila Parishad, 125 were reserved for women 30 seats for SC, ST and OBC and 96 unreserved. Total seats of zila parishad were 251. In 2010 panchayat elections 50 percent seats were reserved for women. In this election 111 panchayat were elected unopposed. For 3085 post of panchayat pradhan, 13868 candidates were in the contest, for ward member total post were 19411 and contestants were 36688, for 1651 seats of panchayat samiti (BDC) there were 6363 candidates and for 240 seats of zila parishad 1109 candidates contested. (Seats *and candidates of unopposed panchayats are not included.)*

However, occupying formal positions of power is not enough. That does not make one necessarily powerful. The real test of power is one's ability to influence decision-making in a public action affecting the community. It has been observed that though the representation of women in PRIs and Municipalities has increased but the situation of reservation could not make much difference in leadership in these bodies. Their leadership and effective participation in decision-making process is still far behind than the men. It is found that many elected women in Panchayats and Municipalities are only leaders in name and the real authority is possessed either by the male family members or the male members of these bodies. Women members, at large are ignorant of governance. But, gradually they are learning to assert themselves, using their power for the good of the community and are showing achievements.

Women seem to be on the path of political empowerment at the grass-roots level, although at a slower pace. Although, the 73rd and 74th Constitutional Amendment Acts have provided access to women to take part in politics at the grass-roots level in the State, yet their representation in the Parliament and State Assembly is woefully poor. Women are at a great disadvantage in power politics in the State. Their participation in politics and various other decision-making bodies is still marginal despite the fact that significant changes have taken place in the hill society. With a few exceptions women have remained outside the domain of power and political authority. The handful of women who have managed to make their way into the political system of the State have been able to do so because of their political patronage, high social or familial status. They come from affluent, politically active and well-connected families. The visible faces in the politics of Himachal Pradesh either belong to royal families or are wives, widows, daughters or daughters-in-law of prominent politicians. In other words, we may say that the 'Bibi-Beti-Bahu' syndrome is in operation to a great extent and the general womenfolk is kept away from the politics. But with in creasing awareness among girl students at college and university level and emergence of new educated and untraditional political class, there are all expectations, that women will have their due share and all expectations that women will have their due share and role in the state and national politics.

WHAT CAUSES LOW PARTICIPATION IN POLITICS ?

The trend and obstacles, which are prevalent in other parts of the country, are also there is Himachal Pradesh. There are many factors which are responsible for the low participation of women in the politics of the State. As a matter of fact, the various socio-cultural, economic and political factors obstruct women from taking part in politics. Himachali women have to encounter many obstacles because of traditions, prejudices and social conditions of the hill society. Social traditions look women as a part of the household, not as a part of the public life. Politics till few years back was still regarded as Men's affairs and political life was generally considered to be a masculine activity. The male dominating society of ours is generally reluctant to accept women as decision-makers. The power is generally enjoyed by men in every field and at every layer of the society. As politics is mainly concerned with power , so naturally women are kept out of it.

This is an irony that women can become the President, Prime Minister, Governors, Chief Ministers, conquer the Mount Everest, travel in the space, bear the administrative and judicial responsibilities, work in police and army, but the doors of politics are still narrow for them. This is because most of these political posts were occupied by women who had links with higher strata of the society. Most women themselves are also unwilling to join politics. There is a role perception among women that certain things are not worth doing for them and politics is one of them. The traditional and conservative outlook of women confines them to the domestic chores. Further, the engagements of women in household chores, child care, family responsibilities, and agricultural activities burden them extremely and refrain them from participating in the political activities because of lack of time.

The political parties in the past were also reluctant to field the women candidates in the elections because of their perception that women have less prospects of winning the seats. The political parties do not want to give tickets to women despite the loud promises they make with regard to allotting party tickets to the women in the elections from time to time. They do not do justice with women while distributing the tickets. Surprisingly, about 50 percent of women's population also do not compel the political parties to field more women candidates from their side. The political parties make excuse of winnability criteria while allotting tickets to women. Further, it is also interesting to note that while all the political parties in principle support the Constitutional Amendments for 33 percent reservation for women in the Parliament and State Legislatures but no party has so far come forward to nominate this percentage of women for elections to the Lok Sabha and State Legislative Assemblies.

In the recent past, a lot of hue and cry is being made over 'Women's Reservation Bill' by the different sections of the society including the various political parties, but nobody seems to be honest in this respect. The vari-

ous other reasons which discourage the women from participating in politics, mainly include – the criminalization of politics, lack of safety and security, lack of incentives, illiteracy, ignorance, lack political awareness and exposure to the outer world, lack of self-confidence, lack of time and resources at the disposal of the women. One more reason that slowed the participation of women in politics is its being full time job which is harder for women due to their other responsibilitties. Less participation should not be taken as gender discrimination.

HOW TO ENHANCE PARTICIPATION ?

Keeping in view the low participation of women in politics, the question now arises that what should be done to enhance the women's participation in politics. In order to enhance women's participation in politics, at the very outset, it is necessary to overcome the various hurdles that come in the way of their participation in politics. The spread of education, political awareness, competence, willingness, self- confidence and motivation among the women, and the encouragement and support from the family, society and political parties will help in bringing women in the mainstream of political arena.

No efforts of the government for the political equality and empowerment of women can be either effective or adequate unless women themselves become conscious and aware about their political rights and duties. Women, on their own should also develop a positive attitude towards politics. Women should not confine themselves to the four walls of their houses but should come out of their domestic and traditional role assignments and spare time to take part in politics. The spread of education among women can play a very vital role in bringing about desirable behavioural changes among the women and make them well equipped in terms of knowledge, awareness, skill, self-confidence and capacity to deal with different problems. Women's participation in politics to a great extent is influenced by their families. If women get the support and co-operation of their families, they will participate in politics with great enthusiasm and vigour. Hence, the family support and co-operation is necessary for enhancing participation of women in politics.

Further, political parties must encourage women to take part in political activities by providing them important offices in the party hierarchies, allotting them party tickets to contest the elections and if elected they must be encouraged by giving them important portfolios in the government and various other decision making bodies. There is a need for political parties to promote the candidature of more and more women. It should be made mandatory for every political party to field atleast 33 percent women candidates in the elections to the Parliament and State Legislatures. The political parties will have to increase their efforts to nominate women for winnable seats and not be contented to have female candidates as token of a commitment to gender equality. Further, reservation of seats for women in the Parliament,

State legislatures and various other decision- making bodies as in the case of PRIs and municipalities should be effectively adopted and implemented. If women can be given opportunities to show their leadership abilities and capabilities in the PRIs and Municipal bodies, why can not they be given representation in the Parliament and State legislatures through reservation.

The reservation would be an enabling step for women's political empowerment. However, reservation is just a means towards equality and not an end in itself. Mere reservation will not solve the problem unless and until women are given commensurate powers to function effectively. It is also essential to discard criminalization of politics by taking stern action against the culprits. In our male dominated patriarchal society, sometimes, it has been seen that women political activists and even the elected women representatives become the victim of sexual abuse, exploitation, violence and harassment. The women should feel themselves secure and safe in all spheres including the politics. Unless and until, the fear of dirty politics from the minds of women is removed, their active participation in politics will not be possible. To train women for bigger political responsibility, there should be orientation and seminars for local bodies women representatives from time to time.

Empowerment of Women In Himachal

Women in Himachal Pradesh have been involved in activities outside their homes. They work in fields, rear animals and are also engaged in small and cottage industries. Besides, they are also holding jobs in government offices as well as in private sector. All these factors have contributed to their economic status, freedom of movement, mobility, decision making power, and social recognition. In spite of all this, women face gender related disparities as is normally seen elsewhere. Their activity profile, quality education, concerns of heath, work participation rate, attitude towards girl child, under nutrition and other stereotypes. However, availability of tap water, electricity, LP Gas connections, and SHG movement etc. has reduced the drudgery. MGNREGA has also added to their economic status.

The socio-economic status of women in Himachal Pradesh is as under:-

MALE-FEMALE RATIO: Demographic presentation of Male-Female Ratio in Himachal Pradesh based on population census is given in the following table:-

Table -1

Demographic data on Male-Female Population.

Item	Unit	1971 Census	1981 Census	1991 Census	2001 Census	2011 Census
1	2	3	4	5	6	7
1. Population						
Total	Lakh Persons	34.60	42.80	51.70	60.77	68.64
Male	Lakh Persons	17.67	21.70	26.17	30.88	34.82
Female	Lakh Persons	16.93	21.10	25.53	29.89	33.83

2. Decennial Growth of Population	%	23.04	23.71	20.79	17.53	12.81
3. Sex Ratio	Females Per 1000 Males	958	973	976	968	972

It is revealed from the table that Himachal Pradesh has shown an upward trend in sex-ratio during decades from 1971-91. However, in the decade of 1991-2001, sex ratio has dropped from 976 to 968 which has serious socio-economic implications. This drop out in the sex-ratio is mainly attributed to the adoption of two child norms by the couples which has resulted in favouring one sex over other. However, as per census 2011, Himachal Pradesh has again shown an upward trend in the sex ratio which is now 972, which is a healthy sign.

Child sex ratio is a powerful indicator of social attitude. In Himachal Pradesh, Child sex ratio has shown an improvement during 2011 census as compared to 2001. It is 906 in 2011 as compared to 896 in 2001. At the national level, the trend has shown a decline in child sex ratio i.e. 927 to 914 during the period of 2001 – 2011. Lahaul-Spiti District in Himachal Pradesh has recorded the highest child sex ratio through out the country i.e. 1013. However, Himachal Pradesh is one of the 10 States with lowest child sex ratio (Haryana-830, Punjab- 864, J & K-859, Delhi – 866, Maharashtra – 883, Rajasthan-883, Gujarat-886, Uttar Pradesh – 899, Himachal-906 and Madhya Pradesh-912). The Government is aware of the importance of child sex ratio and has launched many schemes to improve the status.

EDUCATION AND LITERACY: Literacy and education is an important tool for economic growth and effective decision making which ultimately results in empowerment of the women. Quality of life and human development attainments invariably are high in the countries, which have invested heavily in education. In a country, which is in transition phase and is increasingly recognized as knowledge economy in the global market, education to women becomes of paramount importance. The male female literacy data in respect of Himachal Pradesh is given in the following table:-

Table-2

Male-Female Literacy Percentage-Census (1971-2011)

Item	Unit	1971	1981	1991	2001	2011
1	2	3	4	5	6	7
1. Literacy %						
Total	%	31.96	42.48	63.86	76.50	82.80
Male	%	43.20	53.19	75.36	85.30	89.53
Female	%	20.20	31.46	52.13	67.40	75.93

It is revealed from the table that overall literacy percentage according to 2011 Census is 82.80 %. It has recorded 50.84 % increase within a period of 40 years between the period 1971 to 2011. Whereas, male literacy rate has shown an increase of 46.33%, female literacy has recorded an unprecedented increase of 55.73%. Despite sharp increase in female literacy, it is still far

below the male literacy percentage. However, it has helped women in attaining economic empowerment and checking decline in sex ratio.

WORK FORCE PARTICIPATION: Human Development is viewed as composite of indices, namely socioeconomic empowerment, health, education etc. Economic empowerment of women can be gauged by measuring their participation in the work, nature of work, role and responsibility at work place as also the remuneration received in turn thereof. Since per capita income continued to be important indicator of economic well being, but due to data constraints on per-capita income of women, it is not possible to estimate the income of women separately. The following table depicts the participation of women in the work force on the basis of 2001-2011 Census:-

Table-3

Details of Work Force - 2001-2011 Census

Sr. No.	Item	Unit	2001 Census	2011 Census
1		2	3	4
1.	**Population**	Lakh Persons	60.77	68.64
2.	**Main Workers**	Lakh Persons	19.64	35.59
a)	Male	Lakh Persons	13.34	20.43
b)	Female	Lakh Persons	6.30	15.16
3.	**Marginal Workers**	Lakh Persons	10.29	21.81
a)	Male	Lakh Persons	3.53	17.36
b)	Female	Lakh Persons	6.76	26.39
4.	**Non-Workers**	Lakh Persons	30.85	48.15
a)	Male	Lakh Persons	14.01	41.31
b)	Female	Lakh Persons	16.84	55.18

It is revealed from the above table that among main workers, females constituted 32.8% whereas in marginal workers it accounted for 65.80%. It speaks of higher involvement of males in full time work and that of females in seasonal work. Females account for 54.68% as non-workers which indicates that the traditional trend of engaging women in non-remunerative domestic chores still has its strong hold on our society. This also indicates that despite recording impressive growth in over all female literacy, quality female education is still lacking. As a result, their proportion in main workers' category is very low. It also speaks of less opportunities in choice of work. Decadal work participation (1991-2001) data is analyzed as under:-

Table-4

Work Participation Rate by Sex, 1991-2001 (% to Population)

Item	1991 Census			2001 Census		
	Total Workers (male + female) % age to total population	% age of male workers to male population	% age of female workers to female population	Total workers (male + female) %age to total population	% age of male workers to male population	% age of female workers to female population
1.	2.	3.	4.	5.	6.	7.
Total	42.8	50.6	34.8	49.2	54.6	43.7

The above table shows work participation rate by sex among total popu-

lation in 1991 and 2001 Census. The work participation rate for 2001 census has been recorded as 49.2 % of total population as against 39.1% at national level. In 1991 Census, it was just 42.8%, thus showing a net increase of 6.4 points. The sex wise work participation rate of the state among males stands at 54.6% in 2001 as against 50.6% in 1991 census. Among the females, it came to 43.7% in 2001 from 34.8% in 1991 Census. Though an increase in work participation rate has been noticed for both the sexes in 2001 census as against 1991 census, but work participation rate of females has shown a significant increase of 8.9 points in comparison to that of males which has shown an increase of 4 points only. According to 2011 census, out of the total work force, the share of women was 44.82 percent, main workers 18.43 percent and marginal workers 26.39 percent.

WOMEN AND HEALTH:- WHO defines health as "State of complete physical, mental, social and spiritual well being and not merely the absence of diseases and infirmity". The fundamental determination of health apart from the genetic constitution is nutrition, environment and life-style. The health of any rural Indian society is directly linked to its value system, cultural traditions, socio-economic setup and political organization. Each of these has a profound influence on the health of an individual or community.

The links between health and economic prosperity of the society are well known. Low nutritional intake and subsequently poor health has its linkages with low levels of income, along with social and cultural norms. Health improvement can accelerate economic growth. Therefore, investment in health, nutrition and other areas impacting women has been kept in view while planning accessibility and delivery of health services. Himachal Pradesh compares favorably with rest of India in terms of health indicators, particularly those indicating status of women. Himachal Pradesh is passing through the demographic transition and the trends in fertility given in table No. 5 below, demonstrate it well:-

Table-5

Total Fertility Rates

Year	Himachal Pradesh	India
1981-83	4.0	4.5
1991-93	3.0	3.6
1997-99	2.4	3.2
2006	2.0	2.8
2007	1.9	2.7
2008	1.9	2.6
2009	1.9	2.6
2011	1.8	2.5

Source: Deptt. of Health & Family Welfare, HP Govt.

During the period from 1991 to 2006, Total Fertility Rate for Himachal Pradesh has declined sharply as compared to the decline in the TFR of India.

Crude Birth Rate (CBR) for Himachal Pradesh has shown steady decline

and is well below the national average of 25.4. According to SRS estimates for the year 2011, CBR in Himachal Pradesh stands at 16.5. The trend in birth rate is as under:-

Table-6

Birth Rates

Year	1980	1985	1990	1995	2000	2005	2007	2008	2009	2010	2011
Rate	32.1	30.2	27.4	25.2	22.1	20.0	17.4	17.7	17.2	16.9	16.5

Source: SRS Estimates and Deptt. of Health & Family Welfare, HP Govt.

In 1980, the CBR was 32.1 and thereafter it has declined continuously. There appears to be no problem in achieving the target of 15 by the year 2020. Death rate was 7.1 percent in 2001 came down to 6.7 percent in 2011 survey report.

Infant Mortality Rate (IMR) for the state, according to SRS figures is 45, still there is gap in Males and Females ratio. It clearly shows disparity in terms of preference for male child. The sex-wise infant mortality rates are as under:-

Table-7

Infant Mortality Rates

Year		1985	1990	1995	2000	2006	2007	2008	2009	2010	2011
Rate	Male	77	62	68	57	45	45	43	44	35	36
	Female	92	75	56	45	55	49	45	45	47	39

Source: SRS Estimates, Deptt. of Health & Family Welfare, HP Govt.

It is noteworthy that decline in female infant mortality over the years is sharper than the males. While in year 1985, female IMR stood at 92 as compared to male IMR of 77. In the early nineties, State witnessed the lower female infant mortality rate for the first time but the trend did not continue as is visible from the table given above.

Life expectancy at birth for males and females is given in the table below:-

Table-8

Trends of Life Expectancy at Birth

Period	1970-75	1976-80	1981-85	1986-90	1993-97	2002-06	2006-10
Age Female	50.9	54.9	62.8	62.8	65.2	67.3	72.4
(Years)Male	54.8	58.1	58.5	62.6	64.6	66.5	67.7

Source: Health & Family Welfare Department, Himachal Pradesh.

Life expectancy at birth for males was 54.8 as against 50.9 years for females for the period 1970-75, though genetically females are considered to be robust and are expected to live longer than their male counterparts. However, as per the SRS rates for the period 2001-05, life expectancy for females is 67.1 years as compared to 66.3 years for males which shows a healthy trend. However, the average difference in life expectancies in the developed

countries between males and females is 5 years. Himachal Pradesh still has a long way to go in this direction. When compared with all India scenario, female life expectancy in Himachal Pradesh compares favorably. However, these aggregate figures tell a bit incomplete story and if, age wise life expectancy figures are analyzed, a different picture emerges. This comparative advantage in life expectancies remains valid, till the age of 40 years, while after the age of 40, it is male who has higher probability to live longer than female. This is mainly due to treatment seeking behaviors and social or cultural inhibitions that might prevent women to seek medical help or take proper care of their nutritional needs. Whatsoever is the reason, in the older years, females have disproportionate burden. Life expectancy at different age groups/ levels of males and females is as under:

Table-9

Life Expectancy at Different Ages

Life Expectancy	Overall	Male	Females
Year 0	65.1	64.6	65.2
Year1	68.5	68.1	68.5
Year10	60.8	60.1	61.1
Year 20	51.3	50.6	51.7
Year 30	42.5	42	42.7
Year40	33.7	33.5	33.7
Year 50	25.2	25.1	25
Year 60	18.1	18.7	18.2
Year70+	12.2	13.9	10.1

Source: Vital Statistics Division- Registrar General Office.

It is clear from the table above that females maintain their comparative advantage till the age of 40, while in the abridged life tables, life expectancy at the age of 50 for males is 25.1 years as compared to females, which is 25 years. However, this gap increases, and at 70 plus, while a male may be expected to live 13.9 years more, a female is expected to live only 10.1 years more. Thereafter, data, which segregates health adjusted life years for females and males is not available. Further, at present life expectancy data is not available for individual districts, so regional disparities are difficult to assess. However, the available data strongly suggests that in terms of female health life, there is every likelihood of her to have less healthy years as compared to her male counterpart.

A study, carried out by PGI, Chandigarh shows that in Himachal Pradesh leading causes for premature mortality among women are easily manageable and preventable if, essential health care is provided and accessibility is improved. The major causes for premature mortality account for almost 48% of total mortality. The main cause of premature mortality among women is iron deficiency/ anaemia. The other leading causes of premature mortality among women and related premature mortality percentage are as under:-

Table-10

Leading Causes of Premature Mortality (%age) among Women

Sr. No.	Causes	Premature Mortality (%)
1	Diarrheal Diseases	16.48
2	Lower Respiratory Infections	15.86
3	Other Maternal Conditions	6.46
4	Other Infectious Diseases	4.81
5	Pre Natal Conditions	4.8
6	Ischeamic Heart Diseases	3.37
7	Falls	3.02
8	Tuberculosis	3.01
9	Self Inflicted Injuries	2.96
10	Maternal Hemorrhage	2.95

MEAN AGE OF MARRIAGE: SRS data for the year 2003 shows that female age at effective marriage is 22.0 years. Despite the evidence of increase in the age of marriage, NFHS-II estimates show that almost 11% of women get married before the legal age of marriage (in 20-24 age group responses). However, Himachal Pradesh is the first State in the country to have enforced "H.P. Registartion of Marriages Act, 1996".

CONTRACEPTIVE PREVALENCE: NFHS-III shows that contraceptive prevalence rate in Himachal Pradesh is quite high. 97.7 % women and 97.9 % men have knowledge of any contraceptive method. However, gender bias is clearly evident as the extent of female sterilization is 93.9 % while for male it is 80.7% despite the fact that male sterilization is more convenient and safer. The higher female sterilization, as in the rest of India underscores the attitudes, sociocultural aspects and throws light on the issues well known and related to female empowerment. Percentage of couples protected by family welfare methods in Himachal Pradesh is as under:-

Table-11

Percentage of Couples Protected by Family Welfare Methods in H.P.

Year	Sterilization	IUD	CC Users	OP Users	Total
2001-02	38.10	6.91	3.37	2.22	50.60
2002-03	37.48	6.64	3.43	2.49	50.04
2003-04	36.62	6.37	3.73	2.32	49.04
2004-05	35.92	6.09	4.08	2.58	48.67
2005-06	34.77	5.84	3.98	2.41	47.01
2006-07	33.49	5.55	4.13	2.52	45.69
2007-08	32.95	5.46	4.07	2.48	44.97
2008-09	31.80	4.93	4.30	2.57	43.59
2009-10	30.76	4.59	4.33	2.49	42.17
2010-11	31.53	4.47	3.65	2.35	42.00

2011-12	30.28	4.9	3.23	2.70	40.30
2012-13	30.19	4.81	4.29	2.53	41.62

Source: Health and Family Welfare Department, Himachal Pradesh.

INSTITUTIONAL DELIVERIES: Population Fund of India has rated Himachal Pradesh as one of the best state in the RCH implementation. Health care seeking behavior has also shown impressive improvement. 87.2% women are receiving ante natal care and institutional deliveries have constantly gone up. The institutional deliveries in the year 2009-10 were 52.86% which in the year 2010- 11 went up to 63.45% and in 2011-12, it was 71.34%. The State Government is alive to this issue and has taken significant steps to improve the status of institutional deliveries.

CRIMES AND SECURITY: In the issues related to the security of women, Himachal Pradesh has been graded as one of the high ranking States. However, the status of crimes against women in the State is as under:-

Table-12

Crime against Women in Himachal Pradesh

S. No.	Head of Crime	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
1	Murder	28	31	29	24	23	30	36	37	27	34	30
2	Culpable Homicide	-	-	1	1	1	2	1	1	2		
3	Rape	137	126	153	141	113	159	157	182	160	168	183
4	Dowry Death	6	6	8	2	3	7	3	1	2	1	2
5	Kidnap/ abduction	119	96	97	101	108	153	137	123	163	191	152
6	Molestation	347	250	282	283	274	324	295	320	348	329	248
7	Abetment to commit suicide	52	50	61	61	58	69	83	82	86	79	84
8	Cruelty to women	234	221	252	228	256	343	343	284	275	239	251
9	Eve teasing	11	11	13	27	31	40	44	37	73	59	63
10	Chain snatching	-	-	5	1	2	1	4	7	8	7	5
11	Dowry (P) Act	4	5	5	1	2	4	2	4	-	-	-
12	Immoral Trafficking (P) Act	2	5	4	4	-	-	1	5	1	2	6
13	**Total**	**920**	**801**	**910**	**874**	**871**	**1132**	**1106**	**1083**	**1145**	**1024**	**1112**

It reveals from the table that cases of crimes against women have increased during 2007 to 2012 in comparison to the previous years. This increase can be attributed to the increased awareness among women, change in social values, ethos, social reassurances being provided by the society, free registration of cases and Suvidha scheme started by the State Government through the Police Department as women are more often coming forward to

report the offences/ crime taking place against them.

CRIME AGAINST WOMEN IN HIMACHAL: The women in Himachal are also constantly under threat in one way or the other. In 2003 31 women were murdered, in 2004, 29; in 2005, 24; in 2006, 23; in 2007, 30; in 2008, 36; in 2009, 37; in 2010, 27; in 2011, 34; in 2012, 30; in 2013, 42; on an average after every ten days a women is murder in the state.

The age old tradition of dowry cases are also reported now and then. In 2003 and 2004 there were six cases in each year, in 2005-2, 2006-3, 2007-5, 2008-7, 2009-7, 2010-3, 2011-I, 2012-2 and in 2013-7 cases of dowry were reported. In the cases of murder the primary causes are dowry, fidelity, one sided love affair, illegal pregnancy etc.

With the opening of economy and inflow of outsiders, abduction and kidnapping cases are also on an increase. In 2003, 96 women were kidnapped; in 2004, 97; in 2005, 101; in 2006, 108; in 2007, 153; in 2008, 137; in 2009, 123; in 2010, 163; in 2011, 190; in 2012, 152 and in 2013, 205.

In the category of rape cases, in 2003, 126 cases were reported, in 2004, 153; in 2005-141, in 2006, 113; in 2007, 159; in 2008, 157; in 2009, 182; in 2010, 160; in 2011, 168; in 2012, 183 and in 2013, 212 cases of rape were reported from different parts of the state. These are the cases reported to the Police. There could be many more cases which have remained unreported due to social stigma, fear of exposure or threat from the predators. Cases of rape and gang rape are on increase. The innocent women of hills are becoming easy prey of flesh trade.

The total crime against women are on increase as in 2003 all kind of crime against were 801; in 2004, 910; in 2005, 874; in 2006, 871; in 2007, 1132; in 2008, 1106; in 2009, 168; in 2010, 1145; in 2011, 2095; in 2012, 2245 and 2013, 2191 crime occurred. From 1988 to 2014 (March 31st) 5320 women were either kidnapped/ abducted or forced into flesh trade, because they have not been traced so far. To look into the cases of human trafficking in the state, anti - human trafficking unit was setup on 20th May 2011. *'Beti Hai Anmol'* mission was launched on 12th July 2009 by Chief Minister Prem Kumar Dhumal.

Some incidences of missing women and children are taking place. The year-wise detail of missing women and children upto 18 years of age along with traced out figures is as under:-

Table-13

Detail of Missing Children in Himachal Pradesh

	Female children below 18 years of age			Male children below 18 years of age		
Year	Missing	Traced	Untraced	Missing	Traced	Untraced
2007	117	114	3	154	152	2
2008	100	100	0	163	159	4
2009	155	152	3	151	146	5
2010	124	117	7	151	146	5
2011	195	175	20	162	147	15

2012	148	94	54	111	85	26
2013	163	89	74	103	76	27

However, there are no reports that the missing women and children, who are still not traced out, have been kidnapped for trafficking purpose.

Empowerment of women is the much publicized cliche concept of the 21st Century. Everybody right from local politician to national leaders, NGOs, International Community and Policy makers talk about it. Women are not yet full and equal participants in public policy and choices that affect their lives. In fact, women lag behind on vital aspects of life, be it in terms of access to education, employment opportunities or even crucial decisions about their families.

Women are the most deprived amongst the marginalized communities. In 1994, the Beijing Declaration of platform for action stressed upon the need for empowerment of women. Subsequently, platform for Action of the Fourth World Conference on Women, 2000 stated, *Women should be empowered by enhancing their skills, knowledge and access to information and technology". This would strengthen their ability to combat negative portrayals of women internationally and challenge instances of abuse of power. As a follow up of national commitments made during these conferences, India has formulated the "Women Empowerment Policy, 2001* for the upliftment of women socially, politically and economically. This would require creation of an environment, through positive economic and social policies, for the development of women to enable them to realize their full potential.

Himachal Pradesh Government has taken a number of steps to empower women in every sphere of life. In order to check the decline in sex ratio a massive awareness campaign has been launched to highlight that protection of female child is vital to maintain the very fabric of society. State Government is implementing schemes of cash incentives to improve sex ratio and protection of the female child. A scheme for awarding the Panchayats upto '5.00 lakh for recording favourable sex ratio at birth has been started. Incentive is given to anybody who gives information in person or on telephone/ fax/in writing about violation of provisions of PC & PNDT Act to the appropriate authority of the District i.e. the CMO of the concerned district. Identity of the informer is not disclosed. The incentive money i.e. Rs. 10,000/- is given in cash. The payment of cash award is subject to nailing down of the culprit and to the satisfaction of the appropriate authority.

Another scheme called *"Indira Gandhi Balika Suraksha Yojana"* to raise the status of girl child and to prevent female foeticide is also under implementation in the State. Under this scheme, an incentive of '25,000/- is provided to the parents who adopt terminal family planning methods after the birth of the first girl child and the parents who adopt terminal family planning method after the birth of second girl child are provided an incentive of '20,000/-. These incentives are given as interest bearing deposits in the name of girl child to be encashed at the time of her marriage. Financial assistance under *"Matri Shakti Bima Yojana"* has been increased 4 times. In the event

of death due to accident; relief money has been enhanced from '25,000/- to '1,00,000/- and in the event of loss of a part of the body, this amount has been raised from '12,500/- to ' 50,000/-. *'Jan Shri Yojana'* has also been started for Anganwadi Workers and Helpers in the State under which no premium is to be paid by the beneficiaries. In the event of death under different circumstances, assistance ranging from '20,000/- to '75,000/- is provided under the scheme.

Under *"Janani Suraksh Yojana"* all women aged 19 years or above belonging to BPL, SC & ST families are given Rs. 600 (to those belonging to urban areas) and Rs. 700 (to those belonging to rural areas) for deliveries in a Government health institution or in an accredited private health institution. All pregnant women belonging to BPL families are also given Rs. 500 for home deliveries. These cash benefits are linked upto 2 live births. To reduce IMR (Infant Mortality Rate) and MMR (Mother Mortality Rate), Government of India has launched *"Janani Shishu Suraksha Karyakram"* under which following entitlements are given to expectant mothers and infants:-

- Free delivery.
- Free Caesarean section.
- Free Drugs and consumable.
- Free diagnostics (blood, urine tests and USG).
- Free diet during stay in health institution (upto 3 days for normal delivery and 7 days for C-Section).

Apart from above, one of the major strategies for securing gender equality for decision making in allocation of public resources and budget distribution, all departments of the State Government have been asked to ensure that atleast 30% of the funds are earmarked in women related sectors in such a manner that these benefit and empower the women. State Level Gender Budgeting Cell has been established under the Chairpersonship of Director, Women and Child Development to monitor and coordinate the activities of all Departments. Representation in this Cell has been given to the Planning and Finance Departments. This Cell will also compile and analyze the data received from various departments and will suggest policy interventions.

HP State Resource Centre for Women has been set up for implementation of National Mission for Empowerment of Women in the State. Purpose of the Mission is to secure convergence of schemes / programmes of both central as well as the State Government. The Mission will also review the legislations affecting women and their implementation, apart from giving a fillip to gender mainstreaming of policies and programmes. Under the Mission, State Mission Authority (SMA) has been constituted under the Chairmanship of Hon'ble Chief Minister Himachal Pradesh. Hon'ble Minister of Education, Revenue, IPH, Housing, Rural Development and Panchayati Raj, Health, Industries/ Labour &Employment and Chairperson, State Commission for Women are members of the SMA. Hon'ble Social Justice & Empowerment Minister is the Member- Convener. State Resource Centre for Women has

also registered as Society under HP Societies Registration Act, 2006 on 02 April 2012.

On political front, women MLAs constitute 4.41 % in the present Vidhan Sabha. To increase the participation of women in decision-making and developmental activities, the State Government has raised the reservation for women in the PRIs and ULBs from 33% to minimum 50%. The percentage of women, elected in the Panchayat Elections held in December 2010 and January, 2011 is as under:-

Table-14

Representation of women in Panchayati Raj Institutions

1	Ward Members	58.33 %
2	Members of Panchayat Samitis	51.55 %
3	Members of Zila Parishad	51.00 %
4	Gram Panchayat Pradhans	50.54 %
5	Chairpersons of Panchayat Samitis	54.55 %
6	Chairpersons of Zila Parishads	50.00 %

Mahatma Gandhi National Rural Employment Guarantee Act, 2005 is being implemented in all the Districts of the State w.e.f. 1st April 2008 through Rural Development Department. Though there is no specific provision for women in this Act, but employment opportunity is offered equally to men and women, hence, women do get benefit of this Act. Another provision beneficial to women under this Act is that in case the number of children (below the age of 6 years) accompanying the women working at any site is 5 or more, one of such women workers will be deputed to look after these children.

Female prisoners in the Jails of the State are kept in separate blocks/ barracks. The female prisoner is allowed to keep child with her till the age of 6 years. Pre-natal and postnatal care for both the mother and child are provided in the Zonal/ Regional Government Hospitals. The pregnant prisoner is released on parole to enable delivery outside the jail. To provide medical checkup facilities to the women prisoners, regular/ permanent medical officers have been appointed in 4 Jails viz. Kanda, Nahan, Dharamshala and Bilaspur. Number of female prisoners in rest of the jails/ sub-jails generally remains quite low, therefore, permanent medical officers have not been appointed in those jails. However, Dispensers have been appointed in all the jails of the State. With a view to provide better facilities, women who are found victims in any case, are shifted to Kanda Jail.

For protection of Women from domestic violence, *"Domestic Violence (Prevention), Act 2005"* has come into force in the State w.e.f. 26th day of October, 2006. Under Section 8(1) of the Act, all ICDS Supervisors have been declared Protection Officers within their respective area of jurisdiction for the implementation of this Act. Proper orientation through Himachal Pradesh Judicial Academy has been given to all the Protection Officers. *Nari Sewa Sadan Mashobra* in Shimla District has been declared as Shelter Home under

Section 6 of the Act. The Government of Himachal Pradesh has declared all District Hospitals/ Referral Hospitals/CHCs/PHCs and Dispensaries (both Ayurvedic and Allopathic) as Appropriate Health Institutions for providing health related facilities under Section 7 of the Act. Besides, 15 NGOs have been declared as Service Providers in the State under Section 10 of the Act.

In order to prevent the sexual exploitation of women at work place, Complaint Committees have been constituted in all the Departments/ Boards/ corporations and Universities of the State. Particulars of the Chairpersons of all Complaints Committees have also been put on the website of Department of Social Justice and Empowerment.

The Dowry Prohibition Act, 1961 has also been enacted by the Central Government to prevent giving and taking of Dowry in the country. The Government of Himachal Pradesh is implementing this Act through Police Department. Under the Act, Dowry Prohibition Rules-2000 have been notified by the State Government. To prevent dowry, all Child Development Project Officers (appointed under ICDS) have been notified as Dowry Prohibition Officers and to assist them Advisory Boards have been constituted in all Districts of the State.

There are a number of other programmes/ schemes under implementation in Himachal Pradesh which are aimed at socio-economic upliftment of women and their general well-being. Scheme-wise description of such programmes being run by the department of Social Justice and Empowerment is given below:-

i) **Mukhya Mantri Kanyadan Yojana:** Under this scheme, a grant of ₹21000/- per beneficiary is given to the parents/guardians of the girl or the girl herself for her marriage, provided their annual income does not exceed ₹15000/-.

ii) **Widow Re-Marriage Scheme:** From the year 2004-05, the State Govt. has started Widow Re-Marriage Scheme. Main objective of the scheme is to help in rehabilitation of widows by encouraging male persons to enter into wedlock with widows, by providing some monetary incentive for the same. Under this scheme, ₹25000/- are provided as a grant to the couple.

iii) **Self Employment Scheme for Women:** Under this scheme, ₹2500/- are provided to the women whose annual income is less than ₹7500/- for carrying income generating activities.

iv) **Mata Shabri Mahila Sashaktikaran Yojana:** With a view to relieve poor women belonging to Scheduled Castes BPL Families from drudgery of collecting fuel-wood, "Mata Shabri Mahila Sashaktikaran Yojana" has been started. Under the scheme, 50% subsidy subject to a maximum of ₹1300, is given to eligible women for purchase of Gas connection. There is a provision of benefiting 75 women belonging to SC BPL families in each Vidhan Sabha Constituency.

v) **Vishesh Mahila Utthan Yojana:** From the financial year 2012-13,

State Government has started *"Vishesh Mahila Utthan Yojana"* as 100% State Plan Scheme for training and rehabilitation of women in moral danger in the State. Under this scheme, a provision to provide stipend @ Rs. 3000/- per month per trainee and test fee of Rs. 800/- per trainee through the Department of Women and Child Development has been made. Further, for those women who intend to start their own self employment projects, a back ended subsidy is provided @ 20 % of the Project Cost subject to maximum of Rs. 10,000/-per beneficiary, on loan arranged through HP Mahila Vikas Nigam.

vi) **Financial Assistance and Support Services to Victims of Rape Scheme 2012:** This scheme has been notified on 22nd September 2012 as 100% State Plan Scheme to be implemented with immediate effect. The scheme aims to provide financial assistance and support services such as counseling, medical aid, legal assistance, education and vocational training; depending upon the needs of rape victims. An affected women shall be entitled to financial assistance and restorative support / services adding upto a maximum amount of Rs. 75,000/-. Additional assistance of Rs. 25,000/- can also be given in special cases.

vii) **Indira Gandhi Matritva Sahyog Yojana:** Indira Gandhi Matritva Sahyog Yojana was started during 2010-11 in Hamirpur District with the objective to improve the health and nutrition status of pregnant & lactating women and infants by promoting appropriate practices, care and service utilization during pregnancy, delivery and lactation period. Under the scheme, there is a provision of providing cash incentive of '4000/- in a phased manner to pregnant and lactating women (excluding State/ Central Govt. employees) of 19 years of age and above for first two live births.

viii) **Honorariun to Anganwadi Workers and Helpers:** As fixed by the Government of India, monthly honorarium @ '3000/- and'1500/- is being paid to the Anganwadi Workers and Helpers/ Mini AWWs w.e.f. 01.04.2011.

ix) **State Home:** For destitute women and wayward girls/women, State Home is being run at Mashobra (Shimla) by the department. The inmates of this Home are provided free boarding and lodging facilities and training in craft, tailoring and embroidery etc. For rehabilitation of such women, after leaving State Home, financial Assistance upto ' 10,000/- per woman is also provided.

x) **Self Help Groups:** To promote economic empowerment among women, 29282 Self Help Groups of women have been formed through the network of ICDS. Out of these 12614 groups have been linked with banks.

xi) **Working Women Hostels:** A centrally sponsored scheme, 'Working Women Hostel' is under implementation in the State from the year 1983-84. Voluntary organizations, public trusts working in the field of women's welfare/social welfare/women's education are eligible for the assistance. Under this scheme, 14 Working Women Hostels have been constructed in the State.

xii) **State Women Council:** To review and monitor the effective imple-

mentation of national policy for the empowerment of women 2001 (NPEW) and to advise on policy matters, from time to time on issues like advancement, development and empowerment of women, a State Women Council has been constituted under the Chairmanship of Hon'ble Chief Minister.

xiii) Awareness Campaign: To mobilize public opinion and strengthen social efforts against social evils like dowry, child marriage, and female foeticide and to make women aware of the departmental schemes and their legal rights, awareness camps are being organized by the department for representatives of PRIs and women including SHG/ Mahila Mandal members.

xiv) H.P. Women Development Corporation: The Himachal Pradesh Women Development Corporation is assisting the women entrepreneurs in the rural as well as urban areas in securing cheap loans from commercial and co-operative banks for their self employment oriented projects. To make the loans cheaper, interest subsidy is also provided on all bank loans so that the beneficiary does not have to bear the burden on interest beyond the rates fixed by the corporation. In addition to the above programme, the corporation initiates new projects with the financial assistance from State as well as Central Government under STEP, RMK. The corporation has been appointed as nodal agency for *'Rashtriya Mahila Kosh'*.

Beti Hai Anmol: In order to change the negative attitude of community towards girl child and mother at the time of birth, Beti Hai Anmol scheme has been started w.e.f. 5th July 2010. Under the scheme a post birth grant of '10,000/- is deposited in bank/ post office in the name of the girl child, taking birth in a BPL family which can be drawn by her after attaining the age of 18 years. Annual scholarship ranging between '300/- to '1,500/- is also provided to these girls when they start going to school from 1st to 10+2 standard.

Kishori Shakti Yojana

Objectives of Kishori Shakti Yojana are

i) to improve the nutritional and health status of adolescent girls;

ii) to train and equip the adolescent girls to improve/ upgrade home-based and vocational skills; and

iv) to promote awareness of health, hygiene, nutrition and family welfare, home management and child care and to take all measure as to facilitate their marrying only after attaining the age of 18 years and if possible, even later.

This is a centrally sponsored scheme and was being implemented through out the State. From the financial year 2010-11, *Kishori Shakti Yojana* was replaced by *Rajiv Gandhi Scheme for Empowerment of Adolescent Girls*-SABLA" in 32 ICDS Projects of Solan, Chamba, Kullu and Kangra Districts. In 46 ICDS Projects of remaining District, Kishori Shakti Yojana will continue to be implemented as before.

Rajiv Gandhi Scheme for Empowerment of Adolescent Girls-

SABLA: This scheme was started from the financial year 2010-11 on pilot basis in Solan, Chamba, Kangra and Kullu Districts by replacing Kishori Shakti Yojana and also Nutritional Programme for Adolescent Girls (NPAG) in Kangra District. Objectives of the scheme are almost same as that of Kishori Shakti Yojna. Under the scheme grant provided by the GOI has been increased from `1.10 lac per project to `3.80 lac per project for IEC activities, Nutritional and Health Education, Life Skill/ Vocational Trainings, Iron Folic Acids tablets etc. In addition to this, Supplementary Nutrition will be provided to the school going girls in the age groups of 15-18 years and all out of school adolescent girls at the rate of `5.00 per day per adolescent girl. Under this component, GOI bear 50% cost. Remaining 50% expenditure is borne by the State Government.

Mother Teressa Asahaya Matri Sambal Yojana: For the bringing up of children upto the age of 18 years, the destitute, widow, deserted and divorced women belonging to BPL families whose annual income is below `18,000/- are provided annual assistance of `3000/- per child (for two children).

Prohibition of Child Marriage Act, 2006: The Prohibition of Child Marriage Act, 2006 is being implemented in the State with the objective of prohibiting child / minor marriages. Child marriage/ minor marriage means a marriage taking place between a male who has not completed 21 years of age and a female who has not completed 18 years of age. The Child Development Project Officers have been declared as the Child Marriage Prohibition Officers within their respective areas of jurisdiction.

Bal Balika Suraksha Yojana: The State Government has started a new scheme titled "Bal Balika Suraksha Yojana" (sponsorship and foster care) to ensure holistic development of destitute children. This scheme is providing financial assistance to the families which look after destitute children so that the children instead of being sent to the institutional care are brought up in a family environment. An assistance of Rs. 500 per child (upto 18 years) per month is provided under the Scheme.

Himachal Pradesh Mahila Vikas Nigam

Himachal Pradesh Women's Corporation was created with a view to lay stress on the development of women. Its headquarters is at Shimla. The Himachal Pradesh Mahila Vikas Nigam was set up on 10th April, 1989 under Section 25 of the Companies Act, 1956 with the following main objectives :

(a) To assist women entrepreneurs, women cooperative societies and other organizations of the women subject to such terms and conditions as may be prescribed.

(b) To provide entrepreneurship among women.

(c) To provide margin money, subsidy to women or their organization

preferably cooperative societies for trades, business or other economic activities so as to enable them to secure financial assistance from financing institutions.

(d) To identify trades and industries which can be taken up by the women. It also undertakes feasibility studies of such schemes for the benefit of women entrepreneurs.

(e) Arranging training programs to promote talent among women to improve their professional skill and general development.

(f) To undertake programs for promotion of literacy and education among women for their development.

O Women, thousand of year back this society was created to protect your honour, dignity and to ensure you safety from might is right. Restriction and taboos were levelled to place you in a comfortable position by developing the institution of marriage and recognized motherhood. Today the same very institutions (society and marriage) are in danger because of your own uncalled desire of my life my right. Think of a situation where there is no society to control unbridled behaviour of man, where there is no institution of marriage and all women are free for all men as it happens in animal kingdom. Will you be able to protect your chastity in that situation?

Today on the name of women liberation, so much vulgarity is offered by exposing women physically from toothpaste to car, furniture to tiles, women are used as an object of publicity and that too in most sensuous way. Did you ever realise that why you are always made to minimise your clothes in a simple video clipping, where you ought to be in a sensible clothes? The idea of live in relationship, premarital and extra marital sex, my life my right, beauty pageant is nothing but sophisticated ways of mental and physical exploitation of women by male dominated society.

The more you expose, the more you become laughing stuff for men. Don't compete men with vulgarity and sensuousness, challenge them if you want with the power of mind and wisdom. By exposing body a woman can earn money but not respect. Look around which women earned respect and position in the world, those who dare nude or those who were knowledgeful and dignified in their behaviour. Nudity and unrestricted sexual behaviour is nothing but elements of pre-civilized animal conglomeration. In the age of stone human beings were used to walk nude and their behaviour was not controlled by any social restrictions or laws. While living in society we must learn to obey the rules which have been developed since the formation of the society to make it worth living.

H.P. State Women Commission

Himachal Pradesh State Commission for Women was constituted under H.P. State Commission for Women Act, 1996 with the aim of furthering the fundamental rights guaranteed by Article 14, 15 & 16 of the Constitution of India with respect to women and to give effect to the Directive Principles of State Policy and in particular those enshrined in Articles 38, 39, 39A and 42 of

the Constitution. The Commission strives to improve the status and dignity of women in society, to investigate into and take or suggest suitable remedial measures against practices derogatory to women, to effectively monitor and implement laws affecting women and to advise the Government in all matters related to the improvement and upliftment of status and dignity of women in society.

H.P. State Commission for Women Chairpersons

S.No.	Name	From	To
1.	Smt. Saroj Sharma	26.12.1997	15.05.1998
2.	Smt. Indu Goswami	08.03.1999	18.02.2001
3.	Smt. Malvika Pathania	30.06.2001	05.08.2003
4.	Smt. Viplove Thakur	06.08.2003	16.03.2006
5.	Smt. Krishna Tandon	17.03.2006	17.09.2008
6.	Smt. Ambika Sood	18.10.2008	17.10.2011
7.	Smt. Ambika Sood	17.11.2011	31.12.2011
8.	Smt. Dhaneshwari Thakur	09.01.2012	11.12.2013
9.	Smt. Jenab Chandel	12.12.2013	to continue

6

History Of Himachal Pradesh

(Earliest Peroid To Till Date)

The term history is derived from the Greek word 'historia' which means information or an enquiry into truth. The word history has been used to refer not only to the process of inquiry but also to knowledge obtained as the result of investigation into human action and written account of the same. History has expressed both vertically and horizontally. The study of history is important for several reasons. It tells us how, when and where people developed the earliest cultures. It indicates how they started agriculture, which made life secure and settled. It shows how ancient civilization originated and developed, and utilized natural resources, how they created means for their livelihood. We come to know how they founded villages, cities and large kingdoms. We come to know about the language that we speak today, have roots in past and have developed through the ages.

The ancient history of Himachal Pradesh, like many other regions of India is lost in obscurity because of the lack of accurate source material. History of Himachal has remained unexposed and unearthed, the main cause of this phenomenon is that, for most of the time, Himachal as a state, what we see today was non existent. It was a territory under the control of local rulers; Rajas, Ranas, Thakurs and frequently devastated by natural calamities and foreign aggression. Local rulers were also not in good terms. This resulted into frequent battles and destruction of invaluable records of the time.

SOURCES OF HISTORY

Whatever source material pertaining to Himachal Pradesh is available with us can be divided into the category *i.e.* Archaeological and literary. The former sources could further be categorized as stone tools, coins, monuments, inscriptions and sculptures etc. Of the literary side we have Sanskrit works, Greek and Chinese traveller's accounts of pedigree (vamshavalis) which give us a fair amount of informations about the people, their culture, life etc.

Archaeological Sources: The importance of archaeological sources for the history of Himachal Pradesh is manifold in the absence of reliable literary sources. However, the archaeological sources are also not as eloquent and sufficient to make any authentic declaration on the subject. In the past years very little excavation work has been made due to financial and technical problems. In the Shivalik hills and interiors no systematic excavation has been made to excavate the historical sites. The archaeological sources include stone tools, implements, coins, inscriptions, monuments and sculptures.

The places where excavations have been made include Guler, Dhaliara, Dehra, Masrur, all in Kangra district, to trace out the remnants of culture in the sub-Himalayan basin. Other surveys conducted in the areas of Jwalamukhi, Dehra-Gopipur and Nurpur give indication about the early stone age. Some other prospective sites are—Balh valley, Salanu near Manglore, Nawahi near Sarkaghat, Binaul in Siwa-Badar and Kao-Mamel in Mandi district, Nirath, Dattanagar, Sholi, Sarahan, Nirmand, Hatkoti, Kamru, Sungra, Kothi, Chitkul, Kullu, Mandi, Naggar, Bajaura, Jagatsukh, Dashal and Khokan.

There are a good number of monuments in Himachal Pradesh in the form of Forts and Temples which can throw adequate light on the history of Himachal Pradesh.

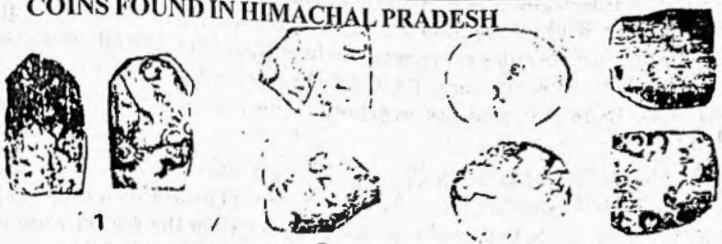
(i) Coins: The only hope in retrieving the history of Himachal Pradesh lies in numismatics— the study of coins found in the region. But hardly any attention was paid to them for long. During the British period many small principalities were scattered all over the region; none of them was interested in their heritage of the past. No attempt was even made to collect ancient coins or gather any kind of information about them.

The only Museum that existed during this period in this region was the Bhuri Sing Museum at Chamba. But that too remained indifferent towards numismatics. Only a few coins of no consequence reached this Museum. People not being aware of the importance of the coins, mostly melted them for their metal, if and when any came into their possession through chance discoveries. A few such finds filtered out of the region and reached the hands of those for whom they had some meaning. But even these finds were not properly noticed or recorded; if they were noticed, the information is buried in the pages of journals that are not easily accessible to scholars in India.

With the advent of Independence and the formation of the state of Himachal Pradesh by the integration in the Republic of India of more than thirty Punjab and Shimla Hill states that were created during the British period, some consciousness towards the collection of coins awakened. With the establishment of the Himachal State Museum in 1973-74 at Shimla, the coin finds attracted the attention of its curator, Dr. V.C. Ohri. Now this Museum as well as the Bhuri Singh Museum, Chamba, began acquiring coins from the region's finds that came to their notice. They have now built up coin collections of their own. The State Museum Shimla and the Bhuri Singh Museum Chamba contain the large collection of coins pertaining to the ancient tribal kingdoms of Trigarta, Adumbara, Kulutas and Kunindas extending from the 2nd century B.C. to the 2nd century A.D. The earliest 87 punch-marked coins out of which 25 coins are preserved in the Bhuri Singh Museum Chamba, and 12 are kept in State Museum Shimla are found from Arki, 21 coins from Appollodotus have been found in Tappa Mewa village in Hamirpur district, while 31 coins were found from Jwalamukhi in Kangra district. Some Indo-Greek coins have also been found in Lachori and Sarol villages of Chamba district.

These coins show the influence of Greco-Bacterian penetration into

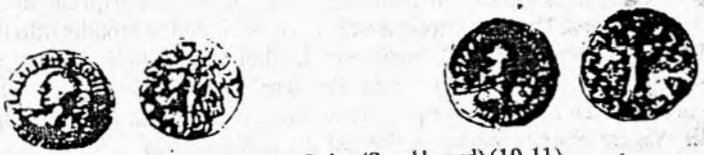
COINS FOUND IN HIMACHAL PRADESH



Silver Punch-Marked Coins (Arki hoard) Shimla Museum (1-4)



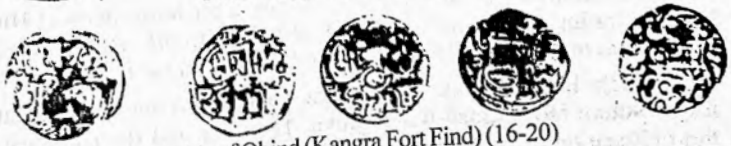
Punch-Marked Indo-Greek Coins (Lachori hoard) (5-9)



Indo-Greek Coins (Sarol hoard) (10-11)



Kashmir (Pratapaditya) (12-15)



Shahis of Ohind (Kangra Fort Find) (16-20)

Chamba and Hamirpur. Most of the coins found are punch marked. The earliest coins found in Kullu were issued by a Virayash King of 1st century A.D. In district Kangra two eulogies *(prasastis)* have also been found. Both these inscriptions mention the local Chief Lakshmana or Lakshman Chandra of Kiragrama (Kangra) and his overlord, King Jayachandra of Trigarta (Jalandhara).

The availability of coins belonging to foreign rulers in different parts of Himachal Pradesh, should not be taken as remnants of invasion and supremacy. But may be that trade links and commercial activities in the region were wide spread, extending to the other parts of world too at that period of time.

(ii) Inscriptions: A large number of copper plates and other relevant material is preserved in the Bhuri Singh Museum Chamba. These inscriptions throw light on the early socio-economic and political history of Himachal Pradesh. The earliest inscriptions have been found in 'Pathyar' and Kanihara in Kangra district, Soopur from hillock cave inscription of Hatkoti in Shimla district and Salanu near Manglore in Mandi district. The Nirmand copper plate of 7th century AD issued by Mahasamanta Maharaja Samudrasena is an important historical document.

(iii) Stone Inscription: In Himachal Pradesh a large number of stone inscriptions have been found. These inscriptions can be put under four broad categories viz., Rock inscription, Fountain inscription, Slab inscription and Sati stone inscriptions. These inscriptions which may be classified broadly into three headings of commemorative, Donative and Dedicative have helped a lot in the reconstitution of the history of ancient Himachal Pradesh. Those inscriptions have been written in various scripts such as *Sharda, Kharoshti, Brahmi, Tankri, Kutila, Nagari, Sankha, Bhotia or Tibetan* and *Sidhamatrika.*

The highest number of inscriptions numbering 36 have been found in the Chamba region. They are donative in character and have been mostly written in *Sharda* and *Tankari* scripts. The Bhuri Singh Museum Chamba is housing these inscriptions.

Literary Source:

(i) Persian Source: Many Persian chronicles speak about the "Turkish penetration into the Shivalik Hills. Some of the famous books are *Tarikh-i-Yamini* or *Kitabul-Yamini* (1020 A.D.) followed by Khawand Mir's *'Habibus Siyar'* (1523 A.D.) and Farishta's *Tarikh-i-Farishta* or *Gulshan-i-Ibrahim.* The two contemporary chronicles namely the *Tabaqat-i-Nasiri* and *Tarikh-i-Feruz Shahi* often mention about the rebels finding shelter in the lower parts of Himachal Pradesh. During Tughlaq period Badr Chach in his *'Qasaid-i-Badr-i-Chach'* gives some verses of the penetration of the Turkish forces in the Kangra hills.

Ziauddin Barani has also made some reference to the Nagarkot invasion led by Sultan Mohammed-bin-Tughluq. The siege and the conquest of the fort of Nagarkot by Sultan Firoz-Shah Tughlaq is found in Barani's and Afif's

'Tarikh-i-Feruz Shahi', Farishta's *'Tarikh-i-Farishta'*, Jahangir's *'Tuzuk-i-Jahangiri'* and Shahnawaz Khan's *'Muasir-ul-Umara'*. The autobiography of Mongol invader Amir Timur (1369-1414 A.D.), the *'Tezuk-i-Timuri'* refers to Raja Ratan Sen of Shivalik Hills. Other books such as *'Waqiat-i-Mushtaq'* by Rizakulla Mushtaq. *'Akbar Nama'* and *'Ain-i-Akbari'* by Abul-Fazal, *'Munrakhab-ul-Tawarikh'* by Abdul Qadir Badauni and emperor Jahangir's autobiography the *'Tuzuk-i-Jahangiri'* are the important source of information related to the Muslim period of Indian history.

(ii) Sanskrit Literature: The famous among the Sanskrit books are the four Vedas— *'Rig Veda'*, *'Sam Veda'*, *'Yajur Veda'* and *'Atharva Veda'*. The Rigveda speaks about various tribes of Himalayan foothills about 1800 B.C. Besides this, *Puranas, Brahmins, Aranyakas, Ramayana* and *Mahabharata* also have references about the Himalayan region in general. In secular Sanskrit Literature Panini's *'Ashtadhyayi'*, the *'Raghuvansham'* of Kalidasa, Vishakhadutta's *Devichandra Guptam*, *'Mudrarakshasha'*, Kalhan's *'Rajtarangini'* are very useful works, throwing light on the life of the people of this region.

(iii) Khalsa Literature: The major part of the modern Himachal Pradesh is comprising of the erstwhile Punjab hill states. That is why a fair amount of information is present in the Sikh historical and religious literature. The *'Guru Granth Sahib'* (The Adi Granth)— the holy scripture of the Sikhs, the *'Bachitra Natak'* of Guru Govind Singh, the *'Janam Sakhis'* (biographies) of Sikh Gurus and other writers, the *'Gur Sobha'* of Sena Pat, *the 'Gur Bilas'* of Bhai Sukha Singh and Mohsin Fani's *'Dabistan-i-Mazahib'* give detailed history of the penetration of Sikh religion in the Himalayan foothills. The Himalayas had been an attraction for the Sikh Gurus for which accounts are available in various books written during 16th to 19th century. Besides these sources, the Bhandari collection at the Punjab state Archives. Patiala is also useful to extract some invaluable information pertaining to Punjab hill states.

(iv) Travelogues: The Himalayas have always been inspiring people from all over the world. The accounts left by these foreign and domestic travelers are serving as very important source of information. Hiuen Tsang, the Chinese traveller left the reliable historical references about the Himalayan state, who visited India in 630 A.D. and remained here till 648 A.D. The Kuluta, Jalandhara and Shrughna state are mentioned by him.

Among European travellers include William Finch and Thomas Coryat, who visited during the time of Aurangzeb. Foster visited in 1783, J.B. Fraser in 1815, Alexander Gerard in 1817-18, W.Moorcraft in 1820-22, Captain Monday in 1829, Major Archer in 1829, Baron Charles Hugel visited in 1835-39. Others include George Forsters, G.T. Vigne, J.C. Davidson and Captain A.P.F. Harcourt. The details left by these travellers ranges from political to cultural, geographical to historical and religious to economic affairs. Their details also include the description of the courts of the native Himalayan rulers and their behaviour in contrast with the outside powers such as Gurkhas,

Britishers and Sikhs.

(v) **Vamshavalis (Genealogical rolls):** The genealogical rolls include the names of the rulers with tenure and various activities performed during that period. These rolls were prepared by the Rajgurus or Kul purohits. Some of them have doubtful description, while most of them are acknowledged for their accuracy and as an authentic source of history.

In the 20th century with the expansion of research and literary activities more and more informations are being extracted by historians from the available resources. That is why on Himachal Pradesh, particularly on Punjab Hill states and Lahaul-Spiti and Kinnaur an adequate compilations have been released in the recent past. In the year 2011 Himachal Pradesh Language, Art and Culture academy found 600 year old manuscript in Spiti valley. This manuscript deals with Ayurvedic system of medicine. This is written in Bhoti language. Another manuscript written in golden words was found in Tholag Village of Lahaul Valley. The Language, Art and Cultural academy has started a unique project of collecting manuscript from different parts of the state, lying with individual families for hundreds of years.

The history of Himachal Pradesh can be divided into two broad categories of states i.e. Jalandhara circle and Shimla Hill states. The third is Durgar circle or Jammu circle which may be included here because of its proximity and geographical contiguity with Jalandhara circle state. The prominent states are mentioned here:

(A) JALANDHRA

Country	*Clan*	*Country*	*Clan*
(1) Chamba	Chambial	(2) Nurpur	Pathania
(3) Guler	Guleria	(4) Datarpur	Dadwal
(5) Siba	Sibai	(6) Jaswan	Jaswal
(7) Kangra	Katoch	(8) Kutlehar	Kutleria
(9) Mandi	Mandial	(10) Suket	Suketia
(11) Kullu	Koluo	(12) Bangahal	Bangahalia
(13) Shahpur	Pathania	(14) Kotla	Guleria

DURGAR

Country	*Clan*	*Country*	*Clan*
(1) Chamba	Chambial	(2) Basohli	Baloria
(3) Bhadu	Bhadwal	(4) Mankot	Mankotia
(5) Bandralla	Bandra	(6) Jasrota	Jasrotia
(7) Samba	Sambial	(8) Jammu	Jamwal
(9) Chanehni	Hantal	(10) Kashtwar	Kashtwaria
(11) Bhadrawah	Bhadrawahia		

The above mentioned states were Hindu states. There were also some Mohammaden states in the Durgar region such as-

Country	Clan	Country	Clan
(1) Kashtwar	Kashtwaria	(2) Punch	Mangral
(3) Kotli	Mangral	(4) Rajauri	Jaral
(5) Bhimdar	Chib	(6) Khari-Khariyali	Chib

The Chamba finds mention in both category of states, owing to its being divided by the river Ravi.

Nomenclature and Rank in Hill States: Each of the ruling family had a distinguished appellation or *'Al'* i.e. class name, derived invariably and without exception from the country over which it formerly held dominion. In some cases, the clan name was taken from the original capital and it usually remained the same when capital was changed. In addition to the general clan name, each clan comprises numerous subdivisions. For example, the Katoch clan has four great subdivision, viz., *Jaswal, Guleria, Dadwal* and Sibia, in addition to the generic appellation of *'Katoch'* and each of these in turn comprises several subordinate *'als'* or *surnames.* In the same way, the *Jamwal* clan has four chief subdivision: *Jasrotia, Mankotia, Sambial* and *Lakhanpuria* each of these has its own separate *'als'.* Jamwal has 24 *als.* Katoch 24 *als,* Pathanias 22, Baloria 12, Chambial 12 *als.*

All the members of these 22 clans are now distinguished by the honorific title of **Mian,** said to have been conferred on their ancestors by the Emperor Jahangir. From the various records available from the hills it becomes quite clear that the original rulers of these states were all Rajputs. It is interesting to note that the older and the more important states names, which, as in ancient India, were applicable to both to the country and the tribe, by which it was inhabited. In most of the states the name of the capital was different from that of the principality. The states of later origin were generally named after the capital, and when that was changed the name of the state was changed with it. Thus, Chamba has received its name from its present capital, the ancient Chamba. Other instances are *Nurpur,* Mandi, Suket etc. Sometimes the capital was simply called *Nagar* or the 'Town' being the only real town in the state e.g. Naggar in Kullu and Nagarkot in Trigarta or Kangra.

In the ancient ages royal personages were addressed as 'deva' and also used this title as suffix. From this came the Rajput salutation *'Jaidea'* or *Jaideva,* which is accorded only to Rajputs in the hills as being members of the ruling family. Jaidea usually is an abbreviation of the Sanskrit phrases *"Jayatu Deva"* - may the king be victorious. Among Rajputs the receiving and returning of this salutation was of prime importance.

In the ancient times to present day, certain titles have also been in vogue in the royal clans. In the ancient ages, an heir apparent bore the ancient title of 'Yuvaraja' found in inscriptions down to the 16th century. In recent times the 'Yuvaraja' or the eldest son of a ruling chief bore the title of *'Tikka',* and the younger sons were called *'Dothain', 'Trithain', 'Chauthain'* etc. The

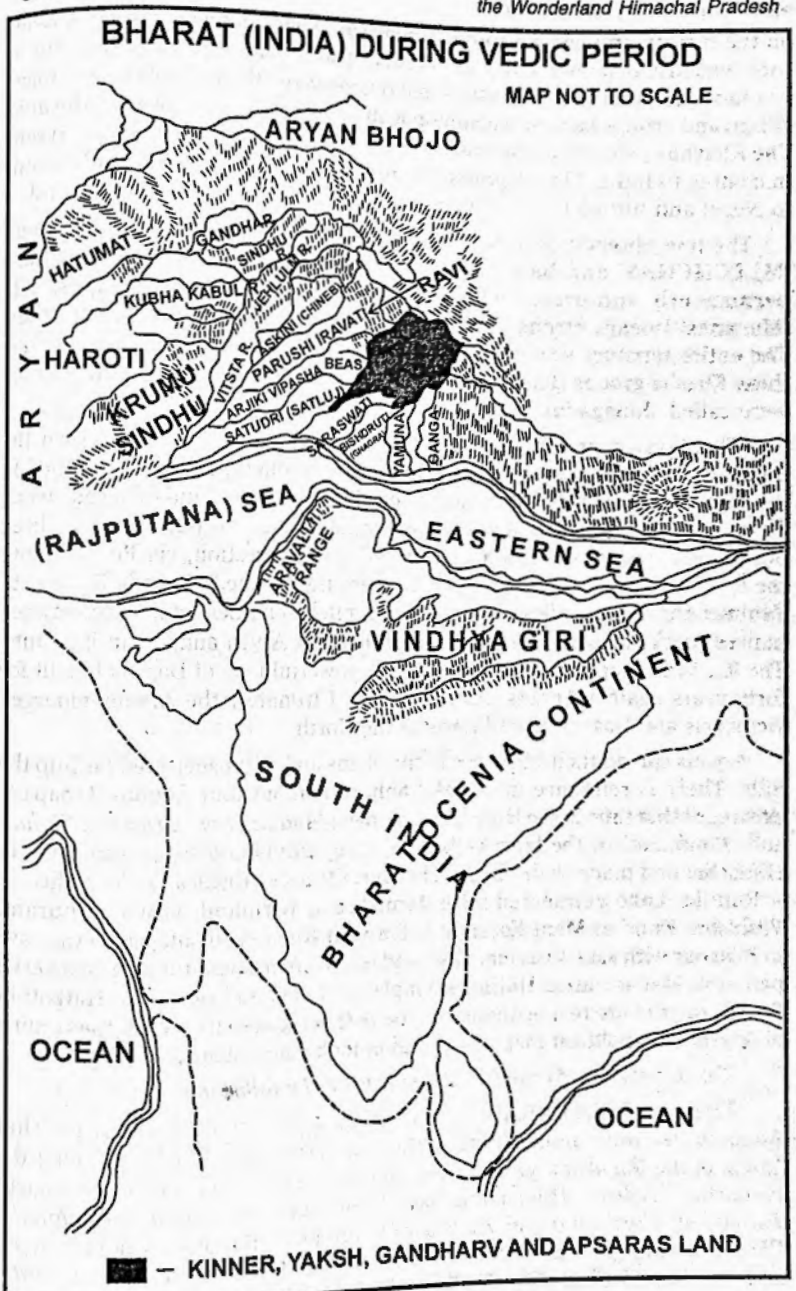
title of Raj Kumar was also used. The title 'Mian' is also significantly used among the Rajputs. The title was originally given by Emperor Jahangir to the 22 Rajput princes from the Punjab Hill states, who were hostages to the Mughal court, a practice which had been introduced by Akbar to ensure the loyalty of these states. Later on the title became the distinctive appellation of all the 22 royal clans to which those princes belonged. At present time its application has become more general, applicable to all the estates of Rajputs in the hills. A 'Mian' had to follow a certain social code in the past. He must not drive the plough; he must never give his daughter in marriage to an inferior in social rank nor himself marry much below his rank; he must never accept money in return for the betrothal of his daughter, his female household must observe strict seclusion. But with the passage of time these restrictions have become much relaxed and now virtually outdated.

There are clear-cut evidences of the existence of prehistoric man in the Himalayan region. There is little doubt that two million years ago at least one form of man lived on the Himachal foothills, the area traversed by the *Banganga-Beas of Beas valleys of Kangra, the Sirsa-Satluj valleys of Nalagarh-Bilaspur* and *the Markanda valley of Sirmaur.* In the earliest stages, it is believed that migration and cross migration of people from the Indian plains and central Asia was a common feature. The Indus valley civilization is believed to have flourished between 3000 B.C. to 1500 B.C.

This civilization covered an enormous area from the Arabian sea to the Gangetic valley in the East. In the North and the East it covered whole of Punjab as far as the Shivalik hills, and in the South, Gujarat and Rajasthan. The prehistoric culture came to Himachal from South and settled down in Central and Southern slopes. This is represented today by *Koli, Hali, Domis, Channals* etc. and their language is *Kolarian.* Kinnaur and Lahaul-Spiti are their primary concentration. The Indo-Gangetic plains in the prehistoric times were inhabited by Proto-Australoid or say, Munda speaking Kolarian people. When the Indus-valley people spread in these areas; they pushed forward the Kolarian people. The latter moved to the forests and valleys of Himachal where they could preserve their way of life.

The earliest inhabitants of Himachal—'Dasas', 'Nishads' and 'Dasyus' etc. find mention in the Rig Veda. The Kolis, also known as 'Mundas', were perhaps the earliest and original migrants to the Himachal hills. Their powerful king was **Shambra** who had ninety nine strong forts in the hills between the Yamuna and the Beas rivers. The Mongoloid people called **'Bhotas'** and **'Kiratas'** in Indian literature, who came around 3rd millennium B.C. occupied the sub-Himalayan region in the prehistoric times and at present settled in the highest region of Himachal Pradesh. **Mongoloids** were the second race to enter this area.

The third race to enter the Himalayan regions were the **'Aryan'** or **'Khasas'**, who entered India from North (via Kashgir to Kashmir) and settled in mid-mountains, from Kashmir to Nepal. This race has left very deep impact


BHARAT (INDIA) DURING VEDIC PERIOD
MAP NOT TO SCALE
ARYAN BHOJO
ARYAN HAROTI
HATUMAT
GANDHAR
SINDHU R.
KUBHA KABUL R.
JEHLUM R.
RAVI
SKINI (CHINEB)
PARUSHI IRAVATI
VITSTA R.
PARUSHNI BEAS
ARJIKI VIPASHA
SATUDRI (SATLUJ)
KRUMU
SINDHU
SARASWATI
DRISHDRUTI
YAMUNA
GANGA
(RAJPUTANA) SEA
ARAVALLI RANGE
EASTERN SEA
VINDHYA GIRI
BHARATVARSHA CONTINENT
SOUTH INDIA
OCEAN
OCEAN
— KINNER, YAKSH, GANDHARV AND APSARAS LAND

on the history and culture of the Himalayas. Their language closely aligned with Sanskrit is known today as *'Pahari'*. The Aryans who were superior in war tactics, suppressed the natives and overpowered them. In organized form, village and groups became a common feature with a chief, known as 'Mavana'. The Khashas (who are considered to be Kshatriyas) preceded the Vedic Aryans in coming to India. They captured the region of Cis-Himalayas from Kashmir to Nepal and turned to the Kinnaur-Kirat and Nagaland into Khasha land.

The non observance of Sanskritic rules by these people had made them 'MLECHCHAS' and barbarians in their behaviour. They settled here permanently and organized themselves into families and villages. The 'Mavanas' (means strong man) were constantly fighting with each other. The entire territory was divided into small units. With the passage of time these Khasha groups (territorial units) developed into tribal republics, which were called 'Janapadas' in Sanskrit Literature.

The Aryan race, which entered the later stages came to be known the 'Indo-Aryans'. After crossing the 'Hindukush' through passes, they settled in the Indus valley, which they called 'Sapta-Sindhu' or the land of seven rivers. These Indo-Aryans subjugated the local inhabitants, who were more civilized people and then moved towards North-Easterly direction, via Punjab, upto the foothills of the Himalayas, from where they turned towards Saraswati, Yamuna and Ganga valleys. Many a times, pitched battles took place between natives (dark skinned people) called 'Dasyus' by Aryan and Aryan migrants. The Rig Veda mentions that Shambra the powerful king of Dasyus fought for forty years against Aryans unsuccessfully. Ultimately the Aryans emerged victorious and Dasyus retired towards the North.

Aryans spread their influence in the plains and also penetrated far into the hills. There is reference in the Mahabharata about four famous Janapada existing at that time in the Himalayas, namely; *'Audumbara', 'Trigarta', 'Kuluta'* and *'Kunindas'*. In the later Vedic age, many saints and sages also came to Himachal and made their abode. The Hermitages of Rishies are identified as – Renuka Lake connected with Jamadagni, Nirmand with Parshuram, Vashishta Kund at Mani Karan in Kullu with Rishi Vashishta, the Vyas cave in Bilaspur with sage Vyas etc. The Pandava brothers spent their 12 years exile period in Mahasu area. Hidimba temple in Manali and place like Hatkoti in Shimla district are real testimony to the post vedic scenario. With the coming of Aryans, the political map of the region took a new shape.

The Janapadas, formed by Aryans, were the following:

THE AUDUMBARAS – The epic Mahabharata testifies that Audumbaras were descendants of the sage Vishwamitra, who founded the *'gotra'* of the *'Kaushika'* group. They were one of the famous tribes of ancient Himachal Pradesh. Their coins have been found in *Kangra, Jwalamukhi, Pathankot, Gurdaspur* and *Hoshiarpur* regions. A Buddhist scholar named Chandragomin (5th century A.D.) refers to the Audumbaras in his book *'Vritti'* as a section of 'Shalvas'. Mention of Shalvas has also been made in the

'Satapatha Brahamana', a work of 8th century B.C. This refers to the fact, that there were many constituent unit of Shalvas, and Audumbaras were also one of them. The coins, inscribed with 'Brahmi' and 'Kharosthi' legends, throw adequate light on the form of Government prevailing during that period. They were 'Shaivite' in faith.

Panini a great Sanskrit scholar who lived most probably in 5th century B.C. has also made mention about Audumbaras, along with the people of Jalandhara is his Ganapatha'. It is very difficult to establish the fact, that where Audumbaras have been living. J. Prezyluski mentions that they (Audumbaras) had to bear the brunt of the Aryan invasion, which ultimately resulted in the division among the tribe. According to him, the *'Markandya Purana'* and *'Brihatsamhita'* mention about Southern Audumbaras, while the couples them with the Trigarta, the ancient people of Kangra and Kulindas. Adumbara or Audumbaras were used in interchangeably.

The territory of Audumbaras was located on a very advantageously trade route running from 'Takshashila' to the 'Gangetic valley'. Their territory was also serving as a natural link between the mountains and the plains. It was a route from Magadha to Kashmir. 'Pathankot', where a number of coins of the Audumbaras have been found was the junction of the commercial routes from Kangra, Nurpur and Chamba. The tribe Audumbaras had republican system with an elected King. Their coins inscribed in *'Brahmi'* and *'Kharosthi'*, throw sufficient light on their form of government.

1. Mahadevsa Rana — Sivadasa Odumbarisa
2. Mahadevsa Rana — Rudradassa -do-
3. Mahadevsa Rana — Dharaghosasa Odumbarisa
4. Bhagavati Mahadevasa — Raja Rana -do-

The Audumbaras coins had an additional word 'Mahadevsa' along with the name of the Raja or Rana of the tribe. Either it was used as a regal title for the Audumbara leaders or for lord Shiva. The use of the title for lord Shiva is also supported by the figure of a 'trident' (three prolonged implement), a symbol of Shiva on their coins. It indicates that the issuers of these coins were 'Shaivite' (worshipper of Shiva). The coins that bear the figure of a bull also point to the same conclusion, for a bull probably stands for Nandi, the *vahana* (carrier) of Shiva. In the later stages downfall of republican system paved the way for monarchial system of government. The coins of the Adumbaras were made of copper and silver, issued in the name of the community and the King. On the coins of Sivadas, Rudradas, Dharaghosha and Mahadeva we find the name of the tribe associated with that of the King. These coins date from 1st century B.C. and have legends in both *'Brahmi'* and *'Kharosthi'*. The numismatic evidence shows that the Audumbaras asserted their independence and formed a separate state in about 2nd century B.C.

On the careful study of the chronological history of the Audumbaras we find that the lineage *'Mitra'* (second group among Audumbaras) followed the

former. Their well known chiefs were, Rudravarma, Mahimitra, Aryamitra, Bhanumitra and Mahabhutimitra. Their coins omit the name of the tribe. The omission of the name of the tribe may be due to increase in the authority of the rulers of the tribe, who gave their own name only in the coin legends. The material prosperity of Audumbaras is testified to by the abundance of coins, which bear their names. Local industries contributed a major source of their wealth. Sheep rearing was one of the occupations of the people. Audumbaras may have grown prosperous through the sale of woollen goods manufactured by them. Their economic affluence is also testified to by Buddhist texts like *'the Vinaya'*.

Among the states which existed earliest, **'TRIGARTA'** was one counted most. The dwellers of the area were called by Panini as **'Ayudhajivis'** (one who earn by means of war). Trigarta came into existence some time around 8th—5th century B.C. It was founded by **Susharma Chandra,** who helped *'the Kauravas'* in the Mahabharata war. The original seat of the Susharma's family was said to be at **Multan.** He built the fort of Nagarkot. It is believed that Trigarta and Jalandhara were used interchangeably for the whole region. Jalandhara was the name of the country in the plains and Trigarta of that in the hills. *Trigarta denotes the region drained by three rivers, the Ravi, the Beas and the Satluj. Modern Kangra was called Trigarta in the past. Trigarta is the oldest princely state in Himachal Pradesh.* It also found mention in the Mahabharata, the Puranas and the work of Panini.

TRIGARTA: Susharma, the founder of Trigarta, was an ally of the 'Kauravas' and attacked Virata; the King of the Matasya, with whom Pandavas had sought refuge. Apparently 'Trigarta' and the 'Matasya' were neighbours. In the **'Mahabharata'** and **'Brihatsamhita'**, Trigarta is mentioned with other tribes of Punjab. They are closely connected with the Yaudheyas. The **Vishnu Purana** couples the Kulutas and the Audumbaras.

The first historical mention of Trigarta was found in the writings of Sanskrit scholar **Panini.** He called it a confederation of six states known as *'Trigarta-Shashthas'*. Trigarta represent a second group of mountainous *Sanghas* being counted amongst **'Parvata- srainah'** along with the **Niharas, Darvas, Karna Pravarnas** etc. who formed the North-Western group.

The Kashika mentions the six members of this confederacy as:

1. Kaundoparatha	2. Kraushakti	3. Dandaki
4. Janaki	5. Jalamani	6. Brahmagupta

These states have not been identified so for. The existence of Trigarta an independent republic in the 2nd century B.C. is indicated by a coin bearing the legend **'Trakata Janapadasa'** in Brahmi script and the traces of the same inscription in Kharosthi. The coin is square in shape, is further confirmation of its early date. ***(For more details see chapter on Kangra district).***

KULUTA: The area located in the upper Beas valley found mention in 'the Ramayana', 'the Mahabharatha' and 'the Vishnu Purana', under that name

in a list of the countries lying in the North of India. The *'Brihatsamhita'* and the *'Markandya Purana'* also mention about it. There is reference about inhabitants (Kulutas) along with many other tribes like the Audumbaras, the Kashmiras, the Kulindas, the Dravabhisaras, the Tanganas and the Dardas. The Kuluta has also been referred as a territory of two people— the Kulutas and the Audumbaras, not widely separated from each other. Its ancient capital was "Naggar" on the Beas, a name mentioned in the *'Katreyadi Ganga'* (iv. 2.95) of Panini.

Vishakha Dutt, the author of 'Mudrarakshasa' discussed 'Kuluta' as a separate political entity. According to him Chandragupta Maurya (324 B.C.) had an alliance with Himalayan states, which gave him an army recruited from a variety of people. But the reference to various states which either helped or opposed Chandragupta Maurya is of no help to prove the existence of these people in the territory called as Kuluta. The oldest historical record of the Kulutas is the legend on a coin found in the 'Kullu valley bearing the name 'Virayasasyarajna Kulutasya' (of the Kuluta King Virayasa). The probable date of this coin is about 100 A.D. The coin is made of *copper,* the metal which was readily available during that period. The coin was inscribed in Sanskrit form bearing the impression of *'Prakrit'* and *'Kharosthi'* on the reverse. But the name of Kullu raja, mentioned on the coins (Virayas) is not available in the *'Vamshavali'* of the Kullu rajas. Kullu tradition says that the founder of the state was one **BIHANGMANI,** who came to the valley from **Prayag.** It means that second Kullu state was founded in the Pre-Gupta period.

THE KUNINDAS (or Kulindas): The other group of people which find mention in **'the Mahabharata', 'the Vishnu Purana', 'the Vayu Purana'** and **'the Markandeya Purana'** were Kulindas or Kunindas. The Mahabharata mentions that the Kulinda people were conquered by Arjuna. From description in the epic, it may be concluded that they were mountaineers and neighbours of the Trigartas. From the various reference such as from Vishnu Purana, Panini's Kuluna (Gans Patha, iv 2.133, iv, 3.93), Ptolemy's (c.140 A.D) Geographica, it can be said that, Kunindas occupied the country of the lofty mountains, where in the Beas, the Satluj, the Yamuna and the Ganga had their sources. Varahimira (c. 500 A.D.) mentions them as the people of Kulutas and Sirhind. From the above description it may be concluded that Kunindas or Kulindas were a hill people who lived in the area lying between the rivers Beas, Satluj and the Yamuna i.e. Sirmaur and Shimla hills and between Ambala and Saharanpur in the plains. The coins of Kulindas have also been found in the territory between Ambala and Saharanpur on the plains and on the Shivalik hills. In the modern period, we can identify Kunindas with the Kanets or Kunets, who form the bulk of population of Kullu, the Shimla hills and the Sirmaur hills.

The names Kunindas or Kulindas are still preserved in the district of Kullu on the Beas, Kinnaur on the Satluj, and Sirmaur on the Giri river. The names 'Mavi' or 'Mavana' given to the Kanets and the Khashas designate the ancient

inhabitants of the hills, whom they identify as their ancestors. Their tradition also says that before the coming of Aryan immigrants, Kanets and the Khashas were the masters of the hills. The numismatics find of the 2nd and 1st centuries B.C shows the ethnographic distribution of the Kulindas in the Shivalik hills right from Kangra to Kumaon, including Himachal Pradesh and the area of the plains between Ambala and Saharanpur, showed that, at that time Kulindas were independent. During Saka invasion, when Greeks were pushed out of Mathura, the Kulindas extended their power down to the plains, with which they were familiar.

Kulindas are believed to use plains as grazing grounds for their cattle, like *Gaddi tribe* of today's Himachal. They issued silver coins and these were furnished with only one name, Amoghabhuti, who was ruling during the later half of 1st century B.C. Kulindas lost their independence in the plains, with the entry of Sakas. From the coming of Sakas to 3rd century A.D. their coinage ceased and reappeared only with the decline of Kushana empire. They (Kunindas) probably had joined hands with Yaudheyas in the expulsion of Kushanas from the Eastern Punjab. Kunindas had republican form of government. The confirmation to this fact is established by a coin legends bearing *'Rajnah Kunindasya Amoghabutisya Maharajasya'*. The literature of the period shows that all the members of the tribal assembly were called *'Rajas'* and the *'President'* or the chief of the house was called 'Maharaja'. One confusing element in the coins of Kunindas was the use of the name Amoghabhuti, 'Raja' and 'Maharaja'. The coins bearing the title 'Amoghabhuti' have been issued during a period, extending over centuries. It means, that 'Amoghabhuti' was not the name of a person, but official title.

The Kunindas were the contemporaries of the Audumbaras, the Trigartas and the Kulutas in the hills, and the Yaudheyas, the Malavas and the Arjunayas in the plains. The Kunindas coinage bears legends in *Prakrit*. Their coins were of two types; silver and copper. The silver coins bear the Prakrit script in the obverse and the Kharosthi on the reverse. The copper coins mostly have legends in Brahmi script. For local use copper coins were used while silver coins had importance beyond the boundaries. It means the prevalent script of Kunindas was Brahmi.

The coins of Kunindas fall into two groups, one about the end of the first century B.C. and the other were issued at the end of the 2nd century A.D. or beginning of the third century. The former bears the name of Amoghabhuti, with a legend which reads 'Rajnah Kunindasya Amoghabhutisya Maharajasya'; these are distinguished by Buddhist symbols, in addition to the name of Kunindas. While the latter are large copper pieces, resembling that of Kushana copper coins. The obverse bears a figure of Shiva holding a trident and the legend 'Bhagavata-Chatresvara-Mahatman'. It implies that this was an Indian insignia of sovereignty and Kunindas at one time were probably dedicated to lord 'Shiva' and coins were issued in his name in the capacity of its sovereign ruler. Kunindas were economically very strong,

this can be inferred from their capacity of issuing silver coins.

The republican states, which flourished, in the Shivalik hills and area around, during 3rd century B.C. to 4th century A.D., suddenly disappeared, with the coming of Imperial Guptas. In the 4th century A.D. Samudragupta subdued and overpowered all these 'Ganas' and 'Sanghas', and made them part of his own empire. With this came the end of these Sanghas.

The beginning of Samudragupta's reign was marked by the defeat of his immediate neighbours, Achyuta, ruler of Ahichchhatra, and Nagasena. Following this Samudragupta began a campaign against the kingdoms to the south. This southern campaign took him south along the bay of Bengal. He passed through the forest tracts of Madhya Pradesh, crossed the Odisha coast, marched through Ganjam, Vishakapatnam, Godavari, Krishna and Nellore districts and may have reached as far as Kancheepuram. Here however he did not attempt to maintain direct control. After capturing his enemies he reinstated them as tributary kings. This act prevented the Gupta Empire from attaining the almost immediate demise of the Maurya Empire and is a testament to his abilities as a statesman. His ambition was inspired by becoming "Raja Chakravarti" or greatest emperor and *"Ekrat"*, undisputed ruler. In the North, he adopted the policy of "Digvijaya" which meant the conquest and annexation of all territories. In the South, his policy was *"Dharma Vijaya"* which meant conquest but not annexation.

Samudra Gupta was chosen as emperor by his father over other contenders and apparently had to repress revolts in his first years of rule. On pacifying the kingdom, which probably then reached from what is now Allahabad (in present-day Uttar Pradesh state) to the borders of Bengal, he began a series of wars of expansion from his northern base near what is now Delhi. In the southern Pallava kingdom of Kanchipuram, he defeated King Vishnugopa, then restored him and other defeated southern kings to their thrones on payment of tribute. Several northern kings were uprooted, however, and their territories added to the Gupta empire. At the height of Samudragupta's power, he controlled nearly all of the valley of the Ganges (Ganga) River and received homage from rulers of parts of east Bengal, Assam, Nepal, the eastern part of the Punjab, and various tribes of Rajasthan. He exterminated 9 monarchs and subjugated 12 others in his campaigns. That Samudragupta was a brilliant commander and a great conqueror is proved by Harisena's description of his conquests. He mentions that Samudragaupta exterminated nine north Indian states, Subdued eighteen Atavika kingdoms near Bajalpur and Chhota Nagpur, and in his blitz-like campaign humbled the pride of twelve South Indian Kings, Nine border tribes, and five frontier states of Smatata, Devaka, Karupa, Nepal and Krtripur 'paid taxes, obeyed orders and performed obeisance in person to the great Samudragupta'. The conquests made him the lord-paramount of India. Fortune's child as he was, he was never defeated in any battle. His Eran inscription also stresses his being 'invincible' in battle.

The early history of Himachal Pradesh will remain incomplete, if no

reference is made about foreign invaders who came from central Asia during 5th century B.C. to 2nd century A.D. and the emergence of Mauryan dynasty with the downfall of Nanda dynasty.

Before 5th century B.C. and the beginning of Christian era, the **Persians, the Greeks, the Scythians** and the nomadic **Kushanas** from Central Asia overran Northern India. In 327 B.C. **Alexander** from Macedonia crossed Afghanistan and advanced as far as the river Beas. In Punjab he was opposed by republican people, who were mentioned by **Panini** as **Ayudhajivi Sangha**, (warrior communities). When Alexander met stiff resistance in the Punjab, his soldiers refused to go further and in 321 B.C. he returned. On his way back to Macedonia he died of Malaria at Babyloan in Afghanistan.

After the departure of Alexander an internal rising took place in India. Chandragupta was the contender of Magadha throne. He along with **Chanakya** (also known as **Kautilya** and **Vishnu Gupta**) took full advantage of the situation. They gathered army from different regions. Chanakya mentions the name of the Mlechcha tribe like the highlanders. He also made an alliance with the Himalayan chief **Parvataka**, as stated in both the Sanskrit and Jaina texts, **'Mudrarakshasa'** and **'Parishishtapavan'**. The Himalayan alliance gave Chandragupta an army of variety of people. Among these are mentioned the following: *the Yavanas, the Kiratas, the Sakas, the Kambojas, the Vahlikas* and *Paraskas*. According to Mahabharata, the **Vahlikas** comprised *the Prasthalas, the Madras, the Gandharas, the Khasas, the Sindhus, the Sauviras* and *Vasatis*. If not others, the Kiratas and the Khashas were definitely from the Himachal hills, and the Himalayan King Parvataka must be Trigarta (modern Kangra) chief major portion of whose dominion was spread into the hills and whose capital was at Jalandhara. Moreover before leaving, Alexander had made the king of Abhisara rule in Kashmir with the state of Arsaces (Hazara) added to his kingdom. All this shows that the Parvataka were the rulers of the territory between the Ravi and the Yamuna rivers.

In 324 B.C. Chandragupta Maurya ascended the throne of Magadha at Patliputra by removing the Nanda dynasty. His next target was Greeks garrison in Punjab. Chandragupta followed up his success by subduing all the states of Northern India. He tried to penetrate into the inner hills of the Himalayas. There is a mention in the 'Mudrarakshasa' that he was opposed by a coalition of five kings, among whom the name of **Chitravarma** of Kuluta is mentioned. Chandragupta who was assisted in his early mission by *'Ganas'* from Himalayas, followed the policy of subduing and destroying them. Ashoka, the grandson of Chandragupta, extended his boundaries into the Himalayan region. He followed the policy of tolerance and religiosity. Ashoka was a staunch Buddhist. At the conclusion of the third Buddhist council, he sent Buddhist monks to various regions.

The mission to Himalaya was headed by **Majjhima** with four monks namely—**Kassapagotta, Dundhibissara, Sahadeva and Mulakadeva.** The **'Mahavansha'** mentions that Majjihima along with four monks preached

Buddhism in five countries of the Himalayas. These five countries of the ancient period are today identified with *Himachal Pradesh, Garhwal and Kumaon.* Buddhism was injected into the Himachal hills as early as 242 B.C. by Buddhist missionaries and their disciples. Ashoka also built many stupas in the Himalayan region. One of them is existing in the Kullu valley (Chinese traveller Hiuen Tsang, 630-644 A.D has also mentioned it). Ashoka also erected many rock edicts. One of them is at Kalsi, at the confluence of the Tons and the Yamuna in the Jaunsar Bawar region of Uttrakhand. Earlier it was the part of Sirmaur state. The people of hills accepted the overlordship of Ashoka, but were free to look after their own affairs. The social, political, cultural, religious and economic relations between the people of hills and plains at that time were quite active and harmonious.

After the disintegration of Mauryan Empire, the republics of Himalayan hills declared themselves independent. The Sunghas (187-75 B.C.) could not keep local republics under their control. These republics became free and issued their coins from 2nd century B.C. to 2nd century A.D. Issuing of coins was probably the sign of independence and superiority. Sunghas were followed by the Kushanas (A.D. 20-A.D. 225). They established extensive empire, extending from Central Asia to Mathura and Banaras in the East. Kanishka was the greatest ruler of this dynasty. He was a staunch Buddhist. The finds of 382 copper coins of *'Wema Kadphises'* with 40 copper coins of Kanishka on the *Kalka Kasauli Road* and two coins of Wema Kadphises, one of Kanishka and one of Vasudeva at *Kanihara* in the Kangra district throw light on the extensive nature of Kushana's empire.

The fourth Buddhist council was held during the period of Kanishka to discuss the matter pertaining to Buddhist theology and doctrine. Historians are not unanimous on the actual venue of the meeting. While one group favours the *'Kundalavana Vihara'* in Kashmir others locate it in the *'Kuvana monastery'* at Jalandhara, the capital of Trigarta. Under the overlordship of Kanishka and Huviska, Kushanas were very powerful. The tribal republics of Audumbara, Trigarta, Kuluta and Kulinda probably were in the domination of Kushanas at that time. But the policy of Kushana rulers against these tribal republics was not hostile at all. They (tribal republics) were free to issue their own coins, under the overlordship of Kushanas.

This is evident from the fact, that coins of Kushanas and tribal chiefs belonging to 2nd century B.C. to 2nd century A.D have been found together. With the passage of time, the Kushanas power started declining by the end of 2nd century A.D. and beginning of 3rd century A.D. By that time *the Yaudheyas, the Arjunayas* (of Punjab) and *the Kulindas* republics had grown powerful, due to the policy of free hand given to them by the Kushanas. Later on the combined forces of these republics succeeded in pushing the Kushanas completely beyond the Satluj. They (local republics) issued new coins and asserted their independence. The first blow to the Kushanans empire was given by the combined force of Kulindas (Kunindas), Arjunayas and the Yaudheyas

while second and last came from the monarchical power of the Guptas. The above mentioned tribal republics had asserted their independence in the Punjab and the Himachal hills about 145 A.D.

In the middle of 4th century A.D., the Guptas power arose from Magadha with its capital at **Pataliputra**. The Gupta empire was founded by **Shrigupta**, the grandfather of Chandragupta-I. The greatest king of this dynasty was **Samudra Gupta** (*also known as Indian Nepolean and Kaviraj*). His achievements have been engrave by his minister of war, **Harisena**, on the 'Ashoka pillar' at Allahabad. He expanded the limit of his kingdom far and wide. In the Punjab the state of Kartiputra and in the Shivalik, the Arjunayas, the Madrakas and the Yaudheyas acknowledged the overlordship of Samudra Gupta without a war. Samudra Gupta never felt the need of picking up arms against them, since they had readily recognized his supremacy. He followed quite a different policy towards the republican tribes of the Punjab region. The rulers who submitted, were not disturbed in their internal administration and enjoyed internal autonomy, but they had to acknowledge Gupta's supremacy and paid tributes to him as feudatories. All the lands of the feudal chiefs were considered as parts of the Gupta empire. The good relation between Gupta empire on the one side and feudatories on the other ensured latter social, economic and political development.

Samudragupta was succeeded by his son Ram Gupta, whose wife was Dhruva Devi. Chandragupta II was the younger brother of Ram Gupta. The plot of Vishakhadatta's play **'DEVICHANDRAGUPTAM'** is the story related to Ram Gupta, Dhruva Devi and Chandragupta. It is said that in a course of war with a Saka King, Ram Gupta was defeated, and besieged and placed in such an embarrassing position that in order to save his people, he agreed to surrender his queen Dhruva Devi to the Saka King. Ban Bhatt has also mentioned in his book **'Harshacharita'** that the Saka King possessed lust, for another wife. On hearing this act of dishonour and wickedness, the younger brother Chandragupta, offered to go to the enemy's camp in the disguise of queen Dhruva Devi in order to kill the Saka King.

He was accompanied by all the youth of Royal camp, disguised as maidens. The stratagem succeeded and Chandragupta saved the empire and its honour. Later on he married a Dhruva Devi, who was no more interested to stay with Ram Gupta her first husband for his act of wickedness. *'Mujmalu-i-Twarikh'*, an Arabic Folklore translated in Persian by **Abdul Husain Ali** in A.D. 1226, also made reference to a similar version. In this book, Ram Gupta has been named as **'Rawal'** and Chandragupta as **Barkamaris**. Chandra Gupta II continued the task of conquest and empire expansion, started by his father Samudragupta. He not only subdued the tribal states and kingdoms on the border but also the territories ruled by foreign lords, like *the Kushanas and the Sakas.* The **Mehrauli Iron Pillar** inscription which is related to Chandragupta's period throws sufficient light on the mission and achievements of this monarch. He launched severe attacks against the rulers of North-

West, who were insubordinate and refused to acknowledge his supremacy. In the initial years of his reign he devoted himself fully to the strengthening of his North-Western dominion from Jalandhara to Mathura. Chandragupta was followed by Kumaragupta and Skandgupta. With the end of the rule of these valiant gupta rulers, the empire began to weaken.

During the period from the beginning of the 4th century to the end of 6th century a great deal of changes took place in the political condition of ancient Himalayan states. Some old republics dwindled and new appeared. 'Audumbara republic' also came to an end probably some time in the 4th century. There is no reference to this republic in the Samudragupta's Allahabad pillar inscription. But it is difficult to ascertain, what led to the extinction or weakening of this republican state. It is presumed that two neighbouring states i.e. Madrakas from the West and Trigarta from the East must have occupied the lands of the Audumbaras. Another republic, whose name is not found in the Allahabad pillar inscription was, Kuninda.

Kuninda republic was fragmented into many small kingdoms with the rise of Gupta power in the 4th century. Some of them are —**'Brahampura'** in Ramganga valley, **'Govisana'** (a place identified with a site in the vicinity of Kasipur) and **'Kartipur'** in the Katyur valley of Kumaon. The name of Kartipur is found in the Allahabad inscription. The Kulutas, who were the western neighbours of 'Kunindas' probably had encroached on their land on the upper Beas and Satluj valleys. By this time two new powers i.e. **Bushahr** (in the upper regions of Himalayas) and **Sirmaur** (in Jaunsar-Bawar region) appeared to have come into existence. (Jaunsar-Bawar, which is currently in Uttrakhand was part of Sirmaur before A.D. 1815, when it was transferred. According to the two inscriptions of 6th century found in *'Lakha Mandal'* this kingdom is called *'Singpur'*, which can be connected with Sirmaur. This kingdom was established some time around 150 A.D. The inscriptions in 'Lakha Mandal', reveals the name of some rajas, having suffix **Varman** with all of them. (Names are—Sen Varman, Datt Varman, Pradeep Varman, Ishwar Varman, Jai Varman, Yagya Varman, Achal Varman and Bhaskar Varman).

The Trigarta people seem to have faced foreign aggression and Gupta subjugation with great courage and audacity. In the process they must have encroached on the territory of Audumbaras in the West, **'GABDIKA'** (Bharmaur) in the North and **'SUKSHETRA'** (Satluj valley) in the East. In the 6th century A.D., a new dynasty was established in the upper Ravi valley by Maru Varman, who is said to have come from the upper Ganga valley. Its capital was Brahampura (modern Bharmaur in Chamba district).

Before the emergence of Gupta dynasty, in the 4th century A.D., these hill states followed a *'republican system'* of government (with central assembly and an elected head), but later on they fancied to follow in the footsteps of their overlord Guptas and adopted the monarchial system (hereditary system). By the 4th century A.D., the Audumbaras and the Kulindas had totally disappeared from the scene and new dynasties in Sirmaur, Bushahr, Kullu and Chamba

regions came into existence. The Trigarta confederation, a powerful one also came to an end.

In the middle of the 5th century A.D., a central Asian Tribe, the Hunas, accompanied by *'Gujjars'* entered in the Punjab and settled there. From there, they moved towards the Yamuna valley and overcame the reigning Gupta King. Their chief was 'Toramana'. He was succeeded by his son Mihiragula who was very cruel. In 520 A.D., he was defeated at *'Kahrur'* near Multan by the United forces of Indian princes under the command of 'Baladitya' of *'Magadha'* and Yashodharman of *'Malwa'*. He was forced to retire to Kashmir, where he died in 540 A.D. Some of the fleeing tribesmen settled in the hills and got absorbed into Hindu society. Those, who could not settle, followed the pastoral and nomadic way of life. The Gujjars and Gaddis of the Shivalik and sub-Himalayan region in the modern period are identified with the tribesmen of Hunas race.

The confusion prevailing, after the collapse of Gupta Empire and before the emergence of Harsha, led to the rise of local chiefs known as 'Rajas', 'Ranas' and 'Thakurs' in the cis-Himalayan region between the Ravi and the Yamuna. They claimed themselves to be Kshatriyas. Except Kangra and Kullu, the whole of Himachal was divided into small Apthakurai (ruled by Rajas), Rahun (ruled by Ranas) and Thakurai (ruled by Thakurs). In the Chamba region alone, there were more than 100 such states. The Ranas are evidently identical with the old Rajanakas, the court elites of the pre-Rajput times. There is reference about them in the inscriptions ranging from 7th century to 10th century and beyond. The Thakur means 'lord' and originally may have been applied to any petty chieftains. It is difficult to define the actual status of Ranas and Thakurs in terms of political jurisdiction; whether they were independent rulers or under the suzerainty of a paramount power.

These states were constantly in wars and so their boundaries were liable to change frequently. Mutual conflicts, dissensions and hatred among these petty chiefs, resulted in their early extinction from the political map of Himachal hills and paved the way for the rise of numerous Rajput principalities which ruled the area almost till the dawn of independence in 1947.

The Apthakurai or Ranahun Age: The ancient tradition shows that narrow and deep valleys of rivers and streams were parcelled out into hundreds of tiny political units under small chieftains called *'Ranas'* and *'Thakurs'*. On the slab inscriptions and copper plate title deeds the *'Ranas'* are indicated by the title *'Rajanaka'*. In the Sanskrit the final *'Ka'* is not pronounced. Obviously the word *'rana'* has been derived from *'rajana'*, the former form taking place of the latter in Kharosthi script on most of the tribal coins. Thus *rajana* is the original of the modern *rana* which is used either as the title of a petty chief or as a caste name. In the former meaning it is synonymous with Sanskrit *'samanta'* and *'thakura'*.

In the Rajtarangini it is used in exactly the same sense as *'rajanaka'*, to denote a feudal chieftain. The *Ranas* were of the Kshatriya or Warrior caste,

as in the republican period there were Kshatriya families in which the title and office of *rajana* and military leadership had become hereditary. In due course of time these families became independent in their respective territories and established Rana families with their own hereditary *'Thakurain'* or *'Ranhuis'*.

On the fountain slabs the *Ranas* are rudely depicted as knights on horseback, armed with sword and shield, and as feudal barons each of them had his own retainers with whom he accompanied his lord superior, the Raja on military expeditions. In this relationship we see a close analogy to the feudal system of Medieval Europe. The title *'Rajanaka'* seems originally to have been held only by the ancient petty chiefs, but in later times the Rajas of Kashmir, Chamba and probably other states, were in the habit of conferring it on some of their officers as a personal distinction for special services. The title was probably given along with a *Jagir* or grant of land. The high officials on whom the honorary title *'Rajanaka'* was conferred were usually *'Brahmins'* and thus the word has survived in Kashmir in the form *'Razdan'* as a Brahmanical family name.

The title of *'Thakura'* was also conferred as an honorary distinction in the same way as that of *Rajanaka.* The name *Thakura* like Rajanaka is also a Sanskritized rather than a true Sanskrit word and may have been introduced into India by some foreign tribes purely as a title, meaning *"lord"*. Hence the use of term *"Thakur"* in its latter form to donate *'Vishnu'* and his incarnations. It too, is used as a caste name. In Rajputana the Thakurs are all Rajputs, the name being used chiefly as a title. In the Western hills *Thakur* is used as a title and also as a caste name in the old families, but among others the caste name is *Thakur,* the ancient form. The old feudatory *'Ranas'* of the Jammu-Himachal Hills belonged naturally to the warrior caste. But the high officials on whom the honorary title of *'Rajanaka'* was conferred were often Brahmins and thus the word has survived in Kashmir in the form of *'Razdan'* as a Brahmin family name. It would seem that two titles implied a difference of caste, the *Thakurs* ranking lower than the Ranas socially— a distinction which is maintained to the present days. As a caste the Thakurs rank in the hills immediately below the Rajputs.

In their relations with one another the *Ranas* appear in less favourable light. By each of them his neighbourers seem to have been regarded as natural enemies, with whom the only possible relationship was one of the mortal feud. When not opposing a common foe, they were engaged in oppressing and despoiling one another and in the traditions of the hill men they are associated only with dissensions and strife. Numerous incidents of those stirring times have been handed down by local traditions and are treasured in folklore of the people. In some parts of the hills the *'Ranas'* acknowledged the supremacy of a paramount power seems probable, but that in others, especially in the olden time they were free and independent rulers is fully borne out of local tradition, and the negative evidence of some of the slab inscriptions.

Traditions related to *'Apthakurai'* (independent rule) period are common

throughout the hills and many traces still exist of the old order of things. The time during which the *'Ranas'* and *'Thakurs'* ruled in the hills is spoken of as the *"Thakuri"* or *"Thakurain"* and in Chamba the name *"Ranhui"* is occasionally heard. But nothing definitely can be said about the origin and decline of the *Thakurain.* The traditions relating to the Thakurain are much older in Kangra than in Kullu, owing probably to the fact that the *Ranas* were subjected at a much earlier period in the former than in the latter. In Kullu they continued to maintain a semi-independent existence till the reign of Raja Bahadur Singh A.D. 1559 by whom most of them were finally subdued. In the upper Ravi valley they lost their independence at a very early period but in the lower Ravi valley and Pangi they were probably independent down to the tenth or eleventh century when they became subject to Chamba. The *Thakurs* of Lahaul where in ancient times subject to Tibet or Ladakh, but in the 10th or 11th century those of upper Chandrabhaga valley were under the control of Chamba.

Indeed, all through the hills, traces are still to be found of the old order of things, and local traditions can often point to the sites of the *Ranas* forts, or recall stories of their exploits, and even define the boundaries of their territories. Some of the state *'Kothis'* are said to stand on the very sites formerly occupied by the *Ranas* forts, and there is hardly a locality where the villagers can't recall the place of residence of the local *Rana,* and can often point out the very site on which his house or fort formerly stood.

The baronies owned by these petty chiefs were called *Ranhu,* and were always of small extent often comprising only a few villages. As it is evident from various sources that Trigarta, Kuluta, Bushahr and other easily accessible parts of present Himachal were ruled by *Rajas,* at the same time it is possible and even probable that the remote and inaccessible valleys continued under the sway of *Ranas* and *Thakurs,* who enjoyed practical independence. The duration of the *Apthakurai* period is a matter of doubt, but their end led to the emergence of numerous Rajput principalities, which held dominion till recent past. These were founded by Rajput adventurers who either came direct from the plains, or were descendants of one or other of the noble families which had already established themselves in the hills. By then the *Rana* and *Thakurs* were reduced to the position of tributaries.

Their subjection, however, seem to have been little more than nominal, the petty chiefs simply agreeing to acknowledge the supremacy of the local Raja, while they continued as before to rule their own baronies, waged war on one another and generally act as they were quite independent. For a long period after their subjection by the Rajas, the *Ranas* seem to have clung to the hope of regaining their independence and in almost every one of the hill states an attempt was made by them to drive out their new masters. The central authority treated them as danger and safety was assured by their complete subjection. After their subjection the *Ranas* and *Thakurs* ranked as bendal barons under the Rajas and the copper plate deeds of the 10th, 11th and 12th centuries in Chamba clearly prove that. It thus appears that like their

contemporaneous princes in Europe, the Rajas sought to attach the feudal barons to their court and from turbulent chieftains to convert them into assiduous officials. Most of these families now occupy the position of common agriculturists, in no way different from the agricultural community of which they form a part.

Harsha ascended the throne in 606 A.D., the centre of power now shifted first from 'Patliputra' to 'Thaneswar' and then to 'Kanauj'. He was a patron of both Buddhism and Brahminism. Harsha established a unified empire in Northern India. The great Chinese piligrim Hiuen-Tsang visited India during the period of Harsha. He stayed here for 13 years, from A.D. 630-644, and visited a very large part of Indian territory including the parts of Himachal Pradesh. In 635 A.D. he visited Jalandhar, the capital city of Jalandhar-Trigarta and remained there as a guest of Raja Utitas for four months, who has been identified with the Adima of the '*Vamshavali*' (genealogy).

In his return journey from Kanauj in A.D. 643, Hiuen-Tsang again visited Jalandhar. He has left a vivid account of the Jalandhar Kingdom and its people. According to him, the kingdom was spread about 1000 Li or 267 kms from East to West, and about 800 Li or 213 kms from. North to South, the capital was 12 to 13 Li in Circuit. The people were brave and rustic in appearance, houses were rich and well planned, land was fertile and useful for the cultivation of rice and pulses, climate was warm and moist.

People were of religious bent of mind, there were temples of Devas and 500 heretics, who all belonged to the '*Pasupatas*' (i.e. lord Shiva). There were also 50 or so convents and 2000 priests. They had students of both little and great vehicle. According to Cunningham, if these dimensions given by Hiuen-Tsang are correct by any means, then Jalandhar must have included the district of Chamba in the North, and Mandi and Suket in the East, and Satadru in the South-East. But records of the period do not speak anything about the Chamba dynasty, which was founded by Maru Varman, with it capital at Bharmaur. The inscriptions made in the Harsha era are not found beyond the Karnal district in the Haryana and Punjab regions and hence it may be inferred that the era lying to the West of the said district was outside Harsha's jurisdiction. From this it may be concluded that Jalandhar was a very important state in the first half of the 7th century.

Hiuen Tsang, after spending four months at Jalandhar went to Kullu, a place nearly 700 Li (187 kms) or so (he called it Ku-lu-ta=Kuluta) from Jalandhar. This country was about 3000 Li (801 kms) in circuit and surrounded on every side by mountains. The chief town was about 14 or 15 Li (upwards of 3 kms) round. He has left vivid account of the people, land, climate, crops, minerals, religion and social system of the country. There are about twenty 'Sangharamas' and 1000 priests or so. They mostly study the great vehicle, a few practise other schools. There are 15 Deva temples, different sects occupy them without distinction.

There are stone chambers along the sides of the mountains (a type of caves)

where the 'Arhats' dwelt or '*the Rishis*' stop. In the middle of the country is a stupa built by Ashokraja, reminds us the visit of Tathagata, who came to this country with his followers to preach the law and to save men. From Kuluta (Kullu) he visited of the country Lo-u-Lo (Lahaul) and from there to the country of Mo-lo-so (also called San-po-ho). Hiuen-Tsang did not mention anything about the political status of Kuluta at that time. Buddhism was widely practised in the valley. He has mentioned of a stone image of 'Avalokiteshwara' in the temple of 'Kapila Muni' at Kelat, some miles North of Sultanpur, which is worshipped even today. The valley was rich in minerals, flora, fauna and medicinal herbs, exported to various parts of the country and outside (medicinal herbs were exported from Kuluta and Kashmir to Roman territories). Hiuen-Tsang stayed for some time at SURUGHNA (Sirmaur) with the monk **Jaya-Guptam**, but has not discussed anything about its rulers and political status.

It was only 67 km from Thaneshwar and probably a feudatory of Harsha. It is clear from the facts discussed above that in the 7th century *Jalandhara, Kuluta, Surughna, Bharmaur* and *Spiti* were important states, located in the Himalayan valleys between the Ravi and the Tons-Yamuna rivers. During the period of Harsha, there were no foreign aggressions and peace was prevailing in the Himalayan hills. People followed Buddhism and Brahminism (Hinduism) with equal dignity and freedom. In the seventh century a new branch of Buddhism called Vajrayana emerged with its centre in Eastern India.

Harsha died in 647 A.D. His death was followed by the era of trouble and confusion in the history of Himachal Pradesh, until the reign of King **Yashovarman** (A.D. 700-740). He was the contemporary of Lalitaditya (A.D. 724-760) of Kashmir. There is mention of a war between these two in the immortal work of Kalhanas **'Rajtarangani'** in which Yashovarman was defeated. It was during this period that Trigarta, Brahampura (Chamba) and other Western hill states came under the influence of Yashovarman. Trigarta (Kangra) and the territory upto the river Satluj were subject to Kashmir state in the 9th century. **Shankaravarman** (A.D. 883-903) a king of Kashmir had led an expedition to conquer Gurjara (Gujarat). In the way he was opposed by the chief of Trigarta, **Prithvi Chandra**, who was probably an ally of Gurjara. But on the approach of Kashmir army he fled away.

Kannauj had become a centre of power since the days of Harsha. In the post Harsha period, all the powers that arose in the succeeding centuries wanted to be the ruler of Kannauj. The master of Kanauj was considered to be the sovereign ruler of the Western Himalayan Hill states. To occupy the proud possession of Kannauj, triangular contest was ensued with the rise of the **Rashtrakutas** under the leadership of **Danti Durga** (A.D. 757-773) from the South, **Palas** under **Dharampala** (A.D. 770-810) from the East and the **Prathiharas** under **Nagabhatta I, Mihira Bhoja** (A.D. 836-885) and **Mahendrapala** (A.D. 885-908) from the West and the North. In the ensued struggle Gurjara-Prathiharas, emerged victorious. They extended their

influence Northwards as far as 'Pehoa' in the Karnal district of Haryana. Their further progress was halted by Shankravarman of Kashmir. The Pehoa inscription of Mihira Bhoja describes that his armies carried invasion upto Karnal and the areas lying in the North-Western Himalayas were outside the power influence of Gurjara-Pratiharas. The decline of Pratihara empire in the 10th century gave rise to a number of feudatories in Rajasthan and the Ganga-Jamuna Doab (Rajput states). In the absence of marked physical boundaries of these newly emerged states, they continued fighting amongst themselves for supremacy.

Some of the Rajput rulers, who could not face the power of their rivals in the plains, turned their way to the North and with their followers penetrated into the central and Western Himalayan valleys and founded a number of states in the hills in the 10th and 11th century. This was the period, when Muslim invasion of India started. In the turbulent period of Indian history i.e. after the death of Harsha and more particularly from 8th to 12th century a number of Rajput princely states were founded by the migrant Rajputs from plains in the outer ranges of the Himalayas between the Ravi and the Yamuna.

Nirmand Plate (in Kullu district): The Nirmand copper plate found in Kullu district has some controversy associated with it regarding its date and the king who issued it. On the basis of paleogeographical grounds Dr. Fleet says that it belongs to 7th century A.D. The donor of the plate calls himself a Mahasamanta or feudatory of some paramount power; but probably of Kullu or Jalandhara. The name of state over which he ruled is not mentioned on the plate. The names mentioned on the plate in chronological order are—Mahasamanta Maharaj Varmasena; his son from Prabalika, the Mahasamanta Maharaja Ravi-Sena; his son from Sikharasvamini, the Mahasamanta Maharaja Samudrasena. There is also mention of a chief of the past, a Maharaja Sarvavarnan. The year '6' which is mentioned on the plate possibly refers to the crowning year of Samudrasena. This Sena dynasty appears to have been subordinate to the rulers of Kuluta and in turn Jalandhara.

In the early centuries of Christian era, a pre-Buddhist Hindu dynasty bearing the surname of *'Sena'* is said to have been ruling in the Spiti. Captain A.P.F. Harcourt, famous writer of the book *"The Himalayan District Kooloo, Lahoul and Spiti,"* states that coins with *'Sena suffix'* on them have been found in the Spiti valley. Although this statement has not been verified, yet if authentic, the donor of the plate might have been one of the Spiti Raja. R.S. Tripathi assigns the record of the plate to the Harsha era. But it is difficult to agree to this statement, since the inscriptions dated in the Harsha period have not been found beyond the Karnal district of Haryana.

HILL STATES AND CENTRAL AUTHORITY

The period from 8th to 12th century was turbulent period in the history of

Himachal Pradesh. During this period adventurous Rajput migrants founded numerous states in the outer ranges of the Himalayas lying between the Ravi and the Yamuna. Some of these principalities were founded as late as the 15th or 16th century. Here an attempt has been made to discuss the role of central authority which came into contact with these principalities from 11th century to the end of British Empire in India.

TURKISH INVASION OF KANGRA

The Arab conquest of India in the eighth century was only a passing phase in the History of India. However, the work started by the Arabs was completed by the Turks, a brave, energetic and enthusiastic people who poured into India from beyond the Afghan hills. The Turks were barbaric people who were employed by the *Khalifas* to protect their person.

In other words we can also say that in the eighth and ninth centuries, the Turks got the upper hand over the Khalifas of Baghdad. The Turks were different from the Arabs. They were more aggressive than the Arabs. They spread Islam at the point of sword. They were brave and full of boundless energy. They were thoroughly materialistic in their outlook. They were full of ambition, eminently fitted for establishing a military empire in the East so, in the course of time. Turks came to occupy a position of dominance by relegating the Arabs to the background. Actually the power of the Arabs began to decline after the fall of Khalifa Omaxyad. The new Khalifa Abbasibs, who succeeded him began to neglect the Arab aristocracy and entrusted the administration to the persion officials. This led to the replacement of the democratic Ideals of the Arabs by the despotic ideas of the Persians.

With the decline in the power of the Khalifa the central authority was greatly weakend. This encouraged the local governors to assert their independence and a number of independent principalities made their appearance which was ruled by the Persions, Turkish, Kurdish, Arab and other. Slowly the Turks established their dominance and conquered large part of western Asia. By the middle of the tenth century, they even began to invade India Lane-Poole describes the expansion of the Turks as *"the master movement in the Mohammadan Empire in the tenth and eleventh centuries." The early Turk invaders were followings–*

Alaptgin: The first Turkish adventurer whose name is associated with the story of Muslim conquest of India was Alaptgin. He was a man of great ability and courage and was originally a slave of Abdul Malik, the Samanid King of Bukhara (Persia). By dint of sheer ability, he rose to the rank of Hajib-ul-Hujjab. He was appointed the Governor of Khorasan in 956 A.D. When Abdul Malik died in 962 A.D., there was a struggle for succession to throne between his brother and uncle. Alaptgin took up the cause of the uncle but in spite of that, Mansur, the brother of Abdul Malik, gained the throne. It was under these circumstances that Alaptgin settled in Ghazni in Afghan territory with his personal retainers numbered about 800. He frustrated the plots of

Mansur to dislodge him from Ghazni and retained the mastery of the city and its neighbourhood. Alaptgin died in 963 A.D. and was succeeded by chiefs like Abul Ishaq, Bilaktgin and Piritgin. The latter even organised certain attacks against India but did not succeed.

Subuktgin (977-97): After the death of Alaptgin, there was once again struggle for power" and it was in 977 A.D. that Subuktgin became the king of Ghazni. Subuktgin was also originally a slave of Alaptgin. He had been purchased by Alaptgin from a certain merchant who had brought him from Turkestan to Bukhara. As Subuktgin appeared to be a promising young man, he was given promotions by his master.

He was given the title of *Amir-ul-Umra.* Alaptgin also married his daughter to him. It was with the accession of Subuktgin the Afghan power greatly expanded. Subuktgin tried to coalesce the Afghans into a compact body and extended his sphere of influence by conquering *Lamghan and Sistan.* After settling himself on the throne, he started a career of conquest which brought him into prominence in the Eastern world. After years of continued fighting, he was able to secure the province of Khorasan in 994 A.D. Ambitious as he was; Subaktgin directed his attention towards the conquest of India, a country full of riches and the worshippers of idols.

First Invasion, the first Indian ruler he had to meet was Raja Jai Pal of the Shahi Dynasty whose kingdom extended from Sarhind to Lamghan (Jalalabad) and from Kashmir to Multan. Shahi Kings had their capitals successively at *Und, Lahore and Bhatinda.* In 986-87 A.D., Subuktgin attacked the Indian Territory for the first time. He conquered forts and captured cities "which had up to that time been tenanted only by infidels and not trodden by the camels and horses of Musalmans." This was too much for Jai Pal. He collected his troops and marched into the valley of Lamghan where he was met by Subuktgin and his son. The battle dragged on for several days. A snowstorm upset all the calculations of Jai Pal.

It was under these circumstances that he sued for peace. Subuktgin was willing to accept the terms of peace but Mahmud, his son, asked him to continue the war for *"the honour of Islam and of Musalmans."* He addressed his father in these words: *"Cry neither for peace nor demand it, for you are the highest and God is with you, and will not suffer your affairs to fail."* In spite of his initial failure, Jai Pal sent the following message to Subuktgin: *"You have seen the impetuosity of the Hindus and there in difference to death whenever any calamity befalls them, as at this moment. If therefore, you refuse to grant peace in the hope of obtaining plunder, tribute, elephants, and prisoners, then there is no alternative for us but to mount the horse of stern determination, destroy our property, take out the eyes of our elephants, cast our children into the fire, and rush on each other with sword and spear, so that all that will be left to you, is stones and dirt, dead bodies, and scattered bones."* After this, peace was made and Jai Pal agreed to pay a tribute of one million Dirhams, fifty elephants and some cities and fortresses situated in his dominion. He was

also to send two hostages to Subuktgin as a guarantee for fulfilling the terms of the treaty.

The Second Invasion: It is stated that as soon as Jai Pal found him out of danger, he decided to violate the terms of peace and imprisoned the officers of Subuktgin who had accompanied him. Subuktgin was very much annoyed and he appeared like a *"foaming torrent"*. He at once marched towards India to punish Jai Pal for his "wickedness and infidelity." The border lands of Jai Pal were ravaged and the town of Lamghan was captured. When Jai Pal found that "his chiefs had become the food of vultures and hyenas and that weakness had fallen on his arm, he resolved to fight once more against the Muslims." He organised in 991 A.D., a confederacy of the rulers of *Ajmer, Kalinjar* and *Kanauj* and started at the head of more than a lakh of soldiers to meet the enemy. Ultimately Jai Pal was defeated and had to give lot of booty including 200 elephants of war by Jai Pal as a heavy tribute.

The sovereignty of Subuktgin was acknowledged by Jai Pal. Subuktgin appointed one of his officers with ten thousand horses to the government of Peshawar. Before Subuktgin could proceed further, he died in 997 A.D. exhausted by perpetual wars and conquests leaving behind him a large and well established kingdom for his son, Mahmud.

About A.D. 980, Kabul was captured and soon afterwards the last bulwark against Mohammedans was broken down. Mahmud of Ghazani succeeded his father in A.D. 997, and in A.D. 1001 invaded India. In his fourth expedition (A.D. 1009) Mahmud, after defeating a large Hindu army, advanced into the Punjab, and crossing the large rivers near the foot of the hills, laid siege to Nagarkot Kangra. It was probably the first among the Hill States to fall a prey to deliberate and atrocious Muslim vandalism. The avaricious iconoclast Mahmud of Ghazani, made a raid on Nagarkot or Kangra in A.D. 1008-09 and he robbed the town of its very penny and carried away immense wealth which the Turks had never even dreamed of. As Prof. J.R. Sharma remarks: *"with the plunder of the ancient temple of Nagarkot (Kangra) in 1008 A.D. the tiger tasted human blood."*

Sultan entered the fort with the ruler of Juzjan, **Abu Hasar Ahmad Bin Muhammad Fariguni**. Two of his commanders *'Asightigin'* and *'Altutmish'* were allowed to take charge of all valuables including gold and silver, while he himself took charge of the jewels. The Kangra fort is situated about 150 feet above the *river Banganga,* near its confluence with Beas. It is about three miles in extent. The sides of the hill are very precipitous, and masonry and ramparts protect the more exposed parts.

After capturing Kangra fort, he appointed one of his most confidential servants to the charge of the fort and property in it. The wealth carried off by Mahmud from Kangra fort did not comprise of only the offerings to the idol accumulated there over centuries. But the contents described by 'Utbi' show that these were contents of royal treasury of the Hindu Shahis of Kabul, who had shifted it from Kabul and Peshawar to this stronghold after their defeat at Sakawad at the hands of Sabuktigin. Some opine that temple plundered by

Mahmud was probably situated within the fort and not the temple of Devi in Bhawan as has been supposed. But plunder of the Bhawan is not ruled out, when it was quite near and undefended as well.

The reason for the easy fall of Kangra fort seems to be the fact that Anand Pal Shahi had, in a bid to save his trans-Indus dominions and Peshawar, give a call to his vassal and fellow rulers to join his flags against the Turk invaders. He organized a confederacy in which chieftains from North Punjab and Hills must have participated. This confederate army fought the invaders desperately and when Mahmud was thinking of withdrawing, Anand Pal's elephant fled the battle field and this was taken by Anand Pal's armies as a signal to retreat. Disorder prevailed in the Indian army. Thus a sure victory converted into defeat. The fleet footed cavalry of Mahmud pursued the fugitives in hot haste and fleeing troops found no shelter. The chieftains of Kangra and around must have gone at the head of their armies to help their overlord, who once held a vast kingdom spreading from Kabul to Kangra. This left Nagarkot undefended and unimaginative inhabitants of the fort, surrendered it meekly.

The Nagarkot fort remained under the possession of Mahmud's garrison till A.D. 1043. According to traditional accounts, Katoch rulers were helped in their venture against Madud, grandson of Mahmud Ghazani to recover Nagarkot by a Tomar chief of Delhi. The proud Tomar chief of Delhi Mahipal founded a confederacy of Indian princes in 1043 A.D., to put an end to Ghanavide rule in the plains of Punjab. He then marched against Hanoi, Thanesar and other places held by Mohammedan garrisons under Madud, grandson of Mahmud, and drove them out. Having completed raids in the plains, he moved towards hills and after four months siege captured the Kangra Fort.

Although Mahmud had conquered a part of the Punjab, yet he could not establish garrison till A.D. 1023, except Nagarkot. The Hindu Shahi rulers then continued asserting their suzerainty in constant warfare against Mahmud Ghazani. Trilochan Pal and his son Bhim Pal were both killed in battles, fighting against Mahmud Ghazani, and with the death of *Bhim Pal, the last of the Hindu Shahi ruler* in A.D. 1026, the Shahi rule in Kabul, Ohind and Punjab came to an end, and the Western Punjab was finally occupied by Ghazani rulers.

There is some reference by Khwaja Masud-bin-Sad-bin Salman that Kangra fort was recaptured by one Abdul Rashid, son of Sultan Mahmud in 1051-52 A.D., but it was recovered by 1060 A.D. by the Katoch rulers. Then on, for nearly 300 years, it remained in their (Katoch dynasty) possession. Till about A.D. 1170 the state continued undivided under one head. For nearly 200 years after Mahmud, the Mohammedans were unable to advance their frontiers much beyond the Satluj. To the South, they were opposed by the Rajas of Delhi of the Tomar line of Rajputs, who had formed confederacy with chiefs of Northern India. There is reference in 'Prithvi Raj Raso' by the bard Chandbardai that "Kangra and its mountain chiefs" included among those who were summoned by Anang Pal-the last of his line— to follow his standard to the field. Anang Pal died childless in A.D. 1151, he was succeeded by Visaladeva

Chauhan of Ajmer-whose grandson Prithvi Raj, was the son of Anang Pal's younger daughter, and followed in succession about 1171 A.D. as Raja of Ajmer and Delhi. The first two royal houses of Delhi *Sultanate* viz., Slaves (1206-1290 A.D.) and *Khilji's* (1290-1320 A.D.) did not pay any serious attention towards the Punjab hills as against Punjab plains which witnessed several attacks by the Muslim Turks, and that led many Rajputs such as Chauhans, Chandels, Tomar, Sens and Panwars etc. to migrate to Himachal Hills in the early 12th century and subsequently they founded several Rajput states.

TUGHLAQ DYNASTY AND KANGRA

The Tughlaq dynasty also referred to as Tughluq or Tughluk dynasty, was a Muslim dynasty of Turkic origin which ruled over the Delhi sultanate in medieval India. Its reign started in 1320 in Delhi when Ghazi Malik assumed the throne under the title of **Ghiyath al-Din Tughluq**. The dynasty ended in 1413. The dynasty expanded its territorial reach through a military campaign led by **Muhammad ibn Tughluq**, and reached its zenith between 1330 and 1335. The rule was marked with torture, cruelty and rebellions, resulting in the rapid disintegration of the dynasty's territorial reach after 1335 AD. Khilji dynasty was ruling Delhi Sultanate before 1320. Its last ruler, Khusro Khan was an Indian born Hindu who had converted to Islam and then served Delhi Sultanate as the general of its army. Khusro Khan, along with Malik Kafur, had led numerous military campaigns on behalf of Alauddin Khilji, to expand the Sultanate and plunder non-Muslim kingdoms in India.

After Alauddin Khilji's death from illness in 1316, a series of palace arrests and assassinations followed, with Khusro Khan coming to power in June 1320 after killing licentious son of Alauddin Khilji, **Mubarak Khilji**. However, he lacked the support of the Persian and Afghan nobels and aristocrats in Delhi. The Muslim aristocracy invited the Turkic origin **Ghazi Malik**, then the governor in Punjab, to lead a coup in Delhi and remove Khusro Khan. In 1320, Ghazi Malik launched an attack and killed Khusro Khan to assume power. After assuming power, Ghazi Malik rechristened himself as **Ghiyasuddin Tughlaq** - thus starting and naming the Tughlaq dynasty. Ghiyasuddin Tughlaq is also referred in scholarly works as *Tughlak Shah*. He was of *Turko-Indian origins*, with a Turkic father and a Hindu mother.

Ghiyasuddin Tughlaq ordered the construction of Tughlakabad, a city near Delhi with fort to protect Delhi Sultanate from Mongol attacks. Ghiyasuddin Tughlaq rewarded all those maliks, amirs and officials of Khilji dynasty who had rendered him a service and helped him come to power. He punished those who had rendered service to Khusro Khan, his predecessor. He lowered the tax rate on Muslims that was prevalent during Khilji dynasty, but raised the taxes on Hindus, wrote his court historian **Ziauddin Barni**, so that they might not be blinded by wealth or afford to become rebellious. He built a city six kilometers east of Delhi, with a fort considered more defensible against the Mongol attacks, and called it Tughlakabad.

In 1321, he sent his eldest son Ulugh Khan, later known as Muhammad bin Tughlaq, to Deogir to plunder the Hindu kingdoms of *Arangal* and *Tilang* (now part of Telangana). His first attempt was a failure. Four months later, Ghiyasuddin Tughlaq sent large army reinforcements for his son asking him to attempt plundering Arangal and Tilang again. This time Ulugh Khan succeeded. Arangal fell, was renamed to *Sultanpur,* and all plundered wealth, state treasury and captives were transferred from the captured kingdom to Delhi Sultanate. According to many historians such as *Ibn Battuta, al-Safadi, Isami,* and *Vincent Smith*, Ghiyasuddin Tughlaq was killed by his son Ulugh Juna Khan, who then assumed power in 1325 AD. Juna Khan rechristened himself as Muhammad bin Tughlaq, and ruled for 26 years. During Muhammad bin Tughluq's rule, Delhi Sultanate temporarily expanded to most of the Indian subcontinent, its peak in terms of geographical reach.

He attacked and plundered *Malwa, Gujarat, Mahratta, Tilang, Kampila, Dhur-samundar, Mabar, Lakhnauti, Chittagong, Sunarganw* and *Tirhut.* His distant campaigns were expensive, although each raid and attack on non-Muslim kingdoms brought new looted wealth and ransom payments from captured people. The extended empire was difficult to retain, and rebellions all over Indian subcontinent became routine.

He raised taxes to levels where people refused to pay any. In India's fertile lands between Ganges and Yamuna rivers, the Sultan increased the land tax rate on non-Muslims by ten fold in some districts, and twenty fold in others. Along with land taxes, *dhimmis* were required to pay crop taxes by giving up half or more of their harvested crop. These sharply higher crop and land tax led entire villages of Hindu farmers to quit farming and escape into jungles; they refused to grow anything or work at all. Many became robber clans. Famines followed. The Sultan responded with bitterness by expanding arrests, torture and mass punishments, killing people as if he was *"cutting down weeds"*. Historical documents note that Muhammad bin Tughluq was cruel and severe not only with non-Muslims, but also with certain sects of Musalmans. He routinely executed *Sayyids* (Shia), *Sufis, Qalandars,* and other Muslim officials.

Revolts against Muhammad bin Tughlaq began in 1327, continued over his reign, and over time the geographical reach of the Sultanate shrunk particularly after 1335. The Vijayanagara Empire originated in southern India as a direct response to attacks from the Delhi Sultanate. In 1338 his own nephew rebelled in Malwa, whom he attacked, caught and flayed alive. By 1339, the eastern regions under local Muslim governors and southern parts led by Hindu kings had revolted and declared independence from Delhi Sultanate. Muhammad bin Tughlaq did not have the resources or support to respond to the shrinking kingdom. By 1347, Bahmanid Sultanate had become an independent and competing Muslim kingdom in Deccan region of South Asia. At the time of Muhammad bin Tughlaq's death, the geographic control of Delhi Sultanate had shrunk to Vindhya range (now in central India).

After Muhammad bin Tughluq died, a collateral relative, Mahmud Ibn

Muhammad, ruled for less than a month. Thereafter, Muhammad bin Tughluq's 45 year old nephew Firuz Shah Tughlaq replaced him and assumed the throne. His rule lasted 37 years. Firuz Shah was, like his grandfather, of Turko-Indian origins. His Turkic father Sipah Rajab became infatuated with a Hindu princess named Naila. She initially refused to marry him. Her father refused the marriage proposal as well. Sultan Muhammad bin Tughlaq and Sipah Rajab then sent in an army with a demand for one year taxes in advance and a threat of seizure of all property of her family and Dipalpur people. The kingdom was suffering from famines, and could not meet the ransom demand. The princess, after learning about ransom demands against her family and people, offered herself in sacrifice if the army would stop the misery to her people. Sipah Rajab and the Sultan accepted the proposal. Sipah Rajab and Naila were married and Firoz Shah was their first son.

Firoz Shah Tughlaq reign was marked by reduction in extreme forms of torture, eliminating favours to select parts of society, but an increased intolerance and persecution of targeted groups. After the death of his heir in 1376 AD, Firuz Shah started strict implementation of Sharia throughout his dominions.

Firuz Shah suffered from bodily infirmities, and his rule was considered by his court historians as more merciful than that of Muhammad bin Tughlaq. When Firuz Shah came to power, India was suffering from a collapsed economy, abandoned villages and towns, and frequent famines. He undertook many infrastructure projects including an irrigation canals connecting Yamuna-Ghaggar and Yamuna-Sutlej rivers, bridges, madrasas (religious schools), mosques and other Islamic buildings. He also undertook destruction of Hindu temples, suppressed non-Sunni sects by demolishing their structures. Firuz Shah Tughlaq is credited with patronizing Indo-Islamic architecture, including the installation of lats (ancient Hindu and Buddhist pillars) near mosques. The irrigation canals continued to be in use through the 19th century. After Feroz died in 1388, the Tughlaq dynasty's power continued to fade, and no more able leaders came to the throne. Firoz Shah Tughlaq's death created anarchy and disintegration of kingdom. In the years preceding his death, internecine strife among his descendants had already erupted.

The first civil war broke out in 1384 AD four years before the death of aging Firoz Shah Tughlaq, while the second civil war started in 1394 AD six years after Firoz Shah was dead. The Islamic historians Sirhindi and Bihamadkhani provide the detailed account of this period. These civil wars were primarily between different factions of Sunni Islam aristocracy, each seeking sovereignty and land to tax dhimmis and extract income from resident peasants. Firuz Shah Tughluq's favorite grandson died in 1376. Thereafter, Firuz Shah sought and followed Sharia more than ever, with the help of his wazirs. He himself fell ill in 1384. By then, Muslim nobility who had installed Firuz Shah Tughluq to power in 1351 had died out, and their descendants had inherited the wealth and rights to extract taxes from non-Muslim peasants. *Khan Jahan II*, a wazir in Delhi, was the son of Firuz Shah Tughluq's favorite wazir Khan Jahan I, and rose in

power after his father died in 1368 A.D.

The booty captured by Mahmud Ghazani from Kangra fort made it quite popular among Mohammedan rulers of Lahore and Delhi. The Sultans of Tughlaq dynasty were more ambitious than their predecessors. It was during the reign of Prithvi Chandra, that the Sultan of Delhi, Mohammed Tughlaq, (A.D. 1325-1351), is said to have invaded the Kangra fort and captured it. But neither Ferishta nor Barni has made any reference to the invasion of Kangra fort in his *Tarikh-i-Firozshahi*. As per the narration of Badari Chacha, the siege took place in the year A.D. 1337 i.e. the year of the so called invasion of China (Quarachi) by the Sultan. He had not accompanied the army, and the invasion was only an incursion of short duration into the outer Himalayas and a detachment may have reached Kangra, since it was famous all over India.

The next ruler of Kangra was Parava Chand (1354-1360) whose reign was uneventful. The reign of his successor, Rup Chand (A.D. 1360-1375) however was an important period. It was during his period that Firoz Shah Tughlaq besieged the fort of Kangra in A.D. 1365. Rup Chand's plundering raid on the plains upto Delhi, provided Firoz Shah Tughlaq (A.D. 1351-1388), a rational pretext to lead an expedition for the conquest of Nagarkot in A.D. 1365. This expedition of Kangra and siege of Nagarkot has been referred to both in *"Tarikh-i-Firoz Ferishta"* and in the *"Tarikh-i-Firoz Shahi"*.

The Rajput chiefs of the hills were feeling quite uneasiness under the new yoke imposed upon them by the Mohammedan rulers. They (hill rulers) were always looking out for an opportunity to harass the alien Mohammedan rulers. This probably continued from the days of Mahmud Ghazani's days. Raja Rup Chand of Kangra had been participating in such revengeful expeditions. Once when Raja Rup Chand after plundering the plains upto Delhi, was returning, he was encountered and lost all wealth to the Sultan of Kashmir, Shahabuddin (1356-1374 A.D.) and fled back to Kangra.

The offended Firoz Shah Tughlaq undertook calculative invasion of Nagarkot in 1361 A.D. to punish Rup Chand. For six months siege continued and ultimately the Katoch chief was forced to surrender. So, the Raja throwing-off his pride, came down from his fort and making apologies, cast himself at the feet of the Sultan, who with much dignity placed his hand on the back of the Raja, and having bestowed upon him robes of honour and an umbrella sent him back to his fort. Raja Rup Chand was also presented with gifts and invaluables by the Sultan Feroz Shah Tughlaq. In reciprocation, Raja also sent many offerings and horses of priceless worth to Sultan.

According to Ferishta's account, the name of Nagarkot was on this occasion changed to that of *'Mohammedabad'* in honour of the late king. The people of Nagarkot told Firoz that the idol which the Hindus worshipped in the temple of Nagarkot was the image of Nowshaba, the wife of *Alexander* the Great and that conqueror had left the idol with them. The name by which it was then known as *'Jwalamukhi'*. In this temple there was a fine library of Hindu books, consisting of 1,300 volumes.

Firoz Shah Tughlaq ordered one of these books to be translated into Persian, which treated of philosophy, astrology and divination and called it *'Dalayil-i-Firoz Shahi'*. This translation was done by Izzudin Khalid Khani. In his account Ferishta has confounded two different goddesses, the great *Mata Devi* of Nagarkot and the goddess of Jwalamukhi, two places which are upwards of twenty miles apart. Shams-i-Siraj correctly states that Jwalamukhi, much worshipped by the Hindus, was situated "in the road to Nagarkot".

The event of the siege of Kangra fort by Firoz Shah has also found mention in the *Ma 'Usir-ul Umara* writings. Cunnighum says that the fort of Nagarkot was occupied by Mohammedan garrison. This however, is not supported by any contemporaneous account, and is not clearly deducible from the bard's narratives. On the contrary Ferishta distinctly states that Rup Chand was resorted to his dominions, while the *Tarikh-i-Firoz Shahi* written during the reign of Firoz Shah, says nothing about a garrison, having been left in the fort. *Ma 'Usir-ul Umara'* also strengthen the conclusion that the fort was not occupied. *'Shah-Fateh-i-Kangra'* also affirms the view that Kangra fort was never occupied or garrisoned by Mohammedan armies before its occupation by *Jahangir.*

Raja Rup Chand died in A.D. 1375 and was succeeded by his son Sangara Chand. During his period Firoz Shah's eldest son *Nasir-ud-Din* was compelled to take shelter, driven from power by his two cousins. The fugitive prince first fled for safety to mountains of Sirmaur, and being pursued he retreated to Nagarkot. Prince *Nasir-ud-Din* seems to have been given asylum in the fort along with a few of his followers in fulfilment to the Rajput tradition to extend protection to those who supplicate for it, even if any of them happened to be fallen enemy. The prince remained at Nagarkot till the end of A.D. 1389 when he was recalled to Delhi, and in August A.D. 1390 he ascended the throne under the name of *Mohammed Tughlaq.*

TIMUR INVASION OF KANGRA

Timur Historically known as Tamerlane Timur(-e) Lang, "Timur the Lame"), was a Turko-Mongol conqueror and the founder of the *Timurid dynasty* in Central Asia. Born into the Barlas confederation in Transoxiana during the 1320s or 1330s, he gained control of Western Chagatai Khanate by 1370. From that base, he led military campaigns across West, South and Central Asia and emerged as the most powerful ruler in the Muslim world after defeating the Mamluks of Egypt and Syria, the emerging Ottoman Empire and the declining Sultanate of Delhi. From these conquests he founded the *Timurid Empire*, although it fragmented shortly after his death. He is considered the last of the great nomadic conquerors of the Eurasian steppe, and his empire set the stage for rise of the more structured and lasting gunpowder empires in the 1500s and 1600s.

Timur envisioned the restoration of the Mongol Empire of Genghis Khan. As a means of legitimating his conquests, Timur relied on Islamic symbols

and language, referring to himself as the Sword of Islam and patronizing educational and religious institutions. He converted nearly all the Borjigin leaders to Islam during his lifetime. His armies were inclusively multi-ethnic. Timur also decisively defeated the Christian Knights Hospitaller at Smyrna, styling himself a ghazi.

Timur's armies were feared throughout Asia, Africa, and Europe, sizable parts of which were laid waste by his campaigns. Scholars estimate that his military campaigns caused the deaths of 17 million people, amounting to about 5% of the world population.

He was the grandfather of Ulugh Beg, who ruled Central Asia from 1411 to 1449, and the great-great-great-grandfather of Babur, founder of the Mughal Empire, which ruled parts of South Asia for around four centuries, from 1526 until 1857. Timur is also recognized as a great patron of art and architecture, as he interacted with Muslim intellectuals such as Ibn Khaldun and Hafiz-i Abru.

The last Tughluq ruler Mahmud Nasir-uddin ruled from 1395-1413 AD. The invasion of Mongol ruler Timur in 1398 A.D. sealed the fate of the Tughluq dynasty. Muhammad fled and Timur captured the city and destroyed many temples in north India. Thousands of people were killed and Delhi was plundered for fifteen days, Timur returned to Samarkhand carrying away a large amount of wealth with him. Muhammad Tughlaq reoccupied Delhi and ruled till 1413 A.D. Raja Megh Chand succeeded to the throne of Kangra in A.D. 1390. During his regime Timur invaded India in A.D. 1398-99. A reference to Nagarkot occurs in Timur's memoirs called *'Malfuzat-i-Timuri'*. The invasion of the Mongol Amir Timur in 1398 A.D. gave a death blow to the crumbling Sultanate of Delhi. Timur invaded the Shivalik states on his return journey in A.D. 1399. He reached the foot of Shivaliks somewhere near Haridwar and advanced along the outskirts of the hills to Jammu.

His accounts reveal that he had invaded the *Kiarda-dun valley* of Sirmaur also. He claims to have stormed eight forts in the hills but does not actually state that Kangra was one of them. He made numerous excursions into the valleys and ravines till he had reached Nurpur, then called *'Dhameri'* or *'Dhamal'* and most likely passing through Pathankot crossed the Ravi over to Jasrota and Sambha and reached Jammu from the North-East. The Jammu people gave him tough resistance but by a stratagem he captured the Raja of Jammu. At Akhnoor he left the Jammu territory. His camp was probably at Dasuha near Hoshiarpur at the time he formed the resolve to subdue Nagarkot, but the difficult character of terrain prevented him from fully carrying out his design. Winning over lower Sirmaur hills, he reached Hindur (Nalagarh). Alam Chand (1356-1406 A.D.) was the Raja of Hindur at that time, who offered needed provisions to Timur and his entourage, who marched on without inflicting any injury to Hindur state. It is said that one Rattan Singh ruling the area between Shivalik foot hills, perhaps a part of the present day districts of Kangra and Hoshiarpur or may be a territory around Sirmaur opposed to

his march. A few years after invasion of Timur, Hari Chand became the Raja of Kangra, probably in 1405 A.D.

After the death of Firoz Shah Tughlaq in A.D. 1388, the affairs of the Delhi Empire fell into confusion for about a century. The struggle for power was so intense in Delhi, that the hills of Kangra were almost forgotten. In an inscription in the temple of Mata Devi Bhawan, of the date somewhat later than the reign of Karam Chand, it is stated that the Raja Sansar Chand Katoch (I), was a tributary of Mohammed Shah, most probably of the Sayyid dynasty. But disorder of uncertainty was so acute in Delhi Durbar; that it made tributary relationship purely nominal. Indeed Kangra finds no mention in any of Mohammedan records till the reign of Sher Shah Suri A.D. 1540-1545. "A careful study of the whole question leads to the conclusion that the fort remained in the possession of its ancestral chiefs from A.D. 1043 till its capture by Jahangir in A.D. 1620."

SUR AND MUGHALS INVASION OF KANGRA

The Mughal emperors were Central Asian Turo-Mangols from modern-day Uzbekistan, who claimed direct descent from both Genghis Khan (through his son Chagatai Khan) and Timur. At the height of their power in the late 17th and early 18th centuries, they controlled much of the Indian subcontinent, extending from Bengal in the east to Kabul & Sindh in the west, Kashmir in the north to the Kaveri basin in the south. Its population at that time has been estimated as between 110 and 150 million (quarter of the world's population), over a territory of more than 3.2 million square kilometers (1.2 million square miles).

Mughal dynasty started with Babur ascending the throne of Agra in 1526 A.D. In the beginning his rule in India Babur had to face the problems of the Rajputs and the Afghan chiefs. He battled Rana Sanga of Mewar in 1527 A.D. in the battle of Kanwah. Rana lost the battle. The defeat of Rana Sanga shook the power of the Rajputs. Babur's Empire extended from Bhera and Lahore to Bahraich and Bihar and from Sialkot to Ranthambhor. Like his predecessor Muslim Sultans Babur continued with policy of plundering and destroying Hindu temples and killing people. Babur died in 1530 AD. Humayun the eldest of his four sons succeeded him and ascended the throne of Agra in 1530. Humayun was faced with numerous difficulties. He had to reorganize his army that comprised of mixed races. He faced problems from his brothers, and nobles.

The Afghans though defeated by Babur were not vanquished. Sher Khan the King of Bengal defeated Humayun in the battle of Chausa in 1539 A.D. In 1540 A.D., he again defeated Humayun at Kanauj, and went on to capture Delhi and Agra. Thus Sher Khan re-established the Afghans rule in Delhi. Humayun was compelled to flee from India.

In the first half of 16th century Punjab and its hill areas acquired historical importance due to Babur's invasion. It is said that by 1525 A.D. Babur had

established his outposts at Lahore, Sialkot from where he came to Delhi via Malot near Kangra. Due to his fear Daulat Khan, the Punjab Governor and his son Ghazi Khan took refuge in forests near Kangra, but Babur captured the fort and made Daulat Khan a prisoner. Babur does not seem to have encountered the Raja of Kangra directly. It was in 1526 A.D. that Babur killed Ibrahim Lodhi and established Mughal Empire in India.

Babur was succeeded by his son Humayun in 1530 A.D. He was a weak ruler. In 1540 on the expulsion of Humayun and accession of Sher Shah Suri, the things entirely changed for the hill states. The Suri Empire was established by a Muslim dynasty of Pashtun origin who ruled a large territory in Northern part of South Asia for nearly 16 years, between 1540 to 1556, with Delhi serving as its capital. It was founded by Sher Shah Suri, an ethnic Pashtun of the house of Sur, who supplanted the Mughal dynasty as rulers of North India during the reign of the relatively ineffectual second Mughal emperor Humayun. Sher Shah defeated Humayun in the *Battle of Chausa* (June 26, 1539) and again in the *Battle of Bilgram* (May 17, 1540).

The Sur dynasty held control of nearly all the Mughal territories, from modern-day eastern Afghanistan in the west to Bengal in modern-day Bangladesh in the east. The Mughals had retreated west to Persia. During the almost 17 year rule of the Sur dynasty, the region of the South Asia witnessed much economic development and administrative reforms. A systematized relationship was created between the people and the ruler, minimizing corruption and the oppression of the public. Their rule came to an end by a defeat that led to restoration of the Mughal Empire. Today, the Sur are part of the Pashtun tribal system and belong to the sub-groups of the Ghilzais. Sher Shah Suri sent his able general *Khawas Khan* to the Kangra hills to bring the country under subjugation. After the conquest, the hill tracts were placed in charge of one Hamid Khan Kakar. But there was no reference to this event in the works of other historians. All historians agreed to one point that the Kangra fort remained virgin till its capture by Jahangir in A.D. 1620.

The Punjab was then under the rule of Sikandar Shah Sur, a nephew of Sher Shah, who was defeated by the Mughals at Sirhind and then retreated into Shivaliks around Dhameri (Nurpur) and Kangra. We get detailed informations about Afghan period from Rizakulla's *'Waquit-i-Mushtaqi'*.

Akbar succeeded to the throne in A.D. 1556. He was the first among the Mughal rulers, to plan the conquest of Kangra fort. Akbar is said to have subdued the country of Nagarkot and captured the fort, but this is contradicted by later writers. It seems certain that he did not penetrate so far into the hills, and his camp was probably at Nurpur while his army was engaged in scouring the country in pursuit of Sikandar Shah with whom Raja Bakht Mal of Nurpur was in alliance. We find description of this event in *Tabakat-i-Akbari*.

In the following year A.D. 1557, Sikandar Shah came out of his shelter and invaded the Punjab. Akbar then advanced against him and he sought refuge in a fort on way between Pathankot and Nurpur. This fort was built by

Salim Shah Sur, son of Sher Shah. This was besieged by the Mughals for eight months period. On account of scarcity of foodgrains, in the fort, Sikandar Shah supplicated for peace and terms of surrender. He was allowed to retire to Bengal, and promised to remain faithful to his allegiance and leave his son as a hostage. The terms were accepted by Akbar in July 1557 A.D. The fort was surrendered and Sikandar Shah was assigned the districts of Bihar and Kharid in Jagir, but died two years later. We may perhaps assume that a contingent from Kangra was present at the siege, though Dharam Chand was too old to take command. The Kangra Chief was probably among the first in the Punjab Hills to tender his allegiance, but early in Akbar's rule all of them came more or less under Mughal control. To ensure the fidelity Akbar initiated the practice of sending hostages to the Mughal Court, the hostages usually being a son or other near relative of the ruling chief, and in the beginning of Jahangir's reign there are said to have been twenty two young princes from the hill states in attendance on the Emperor.

Jai Chand, the Raja of Kangra incurred Akbar's suspicion, and an order was issued for his arrest, which was affected by Raja Ram Chand of Guler, and he was probably put in confinement in Delhi. His son **Bidhi Chand**, although a minor regarded his father dead, assumed the rule of the state and broke out into revolt. He was being assisted by Raja Gopi Chand of Jaswan. In A.D. 1572, Akbar sent an army under **Khan Jahan Hussain Quli Khan**, Viceroy of Punjab to subdue the country, which had been bestowed by the emperor in *Jagir* upon Raja Birbal.

Raja Birbal seems to have accompanied the Mughal army, and on his arrival at Lahore, Hussain Quli Khan and other nobles set out for Nagarkot by way of Paithan (Pathankot) and Dhameri (Nurpur). On reaching Dhameri the holder of the place; named *Choto* (Takhat Mal) probably Raja of Nurpur, who is said to have been a relative of *Jai Chand,* relying on the security of his Fort, which he had strengthened, declined to come out and sent two *vakils* with his offerings.

There is a reference at some places that a fort had existed there from former times, previous to the one erected by Raja Basu, son of Takht Mal, who transferred the capital of the state from *Pathankot* to *Nurpur. Bakht Mal,* the Raja of Nurpur, in A.D. 1556, had allied himself with *Sikandar Shah* and after the surrender of Mankot he was taken to Lahore and executed by *Bairam Khan,* Akbar's general. His brother **Takhat Mal** was then installed in his place, and must have been ruling when Mughal army passed through Nurpur.

He perhaps thought it safer to keep out of his way, remembering his father's fate. The Mughal army then passed on, a small force being left at Nurpur, seemingly to keep up communications. Mughal army then marched to the Kotla fort, located twenty miles from Nurpur. It originally belonged to Raja **Ram Chand** of Guler, but Raja Dharam Chand and Jai Chand of Kangra had occupied it by force. The Mughal army snatched the fort and handed it over to the Raja of Guler. But he left a garrison of his own in the fort and then

advanced to Nagarkot and invested it.

The siege of Kangra fort was progressing favourably, when it was reported that Ibrahim Hussain Mirza and Musud Mirza, relatives of Akbar, had invaded the Punjab. *Khan Jahan,* therefore with the approval of the other Amirs, opened negotiations with the commander of garrison and on his agreeing to payment of five *mans* of gold and some valuables, the siege was raised and the Mughal army departed to oppose the Mirzas. The *Tabakat-i-Akbari* presents interesting account of all these events.

There is a reference in *Tabakat-i-Akbari,* that on 8th November, 1572 Khan Jahan encamped by a field of maize near Nagarkot. The fortress of Bhawan, which is an idol temple of Mahamai, and in which none but her servants dwelt, was taken by valour and resolution of the assailants at the first assault. A party of Rajputs, who had resolved to die, fought most desperately till they were all cut down. A number of Brahmins, who for many years had served the temple, never gave on thought to flight and were killed.

The accounts of the siege of the Kangra fort are also found in the *'Maasir-ul-Umara'* and *'Akbarnamah'*. The Raja of Nagarkot Gobind Chand accompanied the Mughal army against the Mirza brothers. But soon returned. The Mirza belonged to a branch of the Mughal royal family descended from Timurpur, and they aspired to the throne. After many contests they were all defeated and captured or killed.

It was probably after the Khan Jahan's expedition to Kangra, that Akbar deputed his great finance minister *Todar Mal,* to Kangra in order to create an imperial demesne by confiscation of territory from the hill states. The position of the demesne taken from Kangra seems to have included sixty six villages in the valley; and the whole of *Rihlu* was annexed from Chamba, with similar confiscation accounting to their means from the territories of other Hill states. According to one historian, Akbar failed in his attempt to capture the fort, and this seems to have been the only expedition sent against Nagarkot during his reign.

After the siege made by *Khan Jahan* there is no mention of Nagarkot in the Mohammedan histories till A.D. 1582. Akbar was then on his way to Indus and had reached Dasuha (near Hoshiarpur). He decided to visit Nagarkot temple, but later on abandoned the idea, under some spiritual impression.

Although Mughal supremacy had been established in the hills yet the Hill Chiefs had not been reconciled to the new masters. After the death of Raja Jai Chand in 1585 A.D. his son Bidhi Chand ascended the throne and formed a confederation, embracing most of the states in the outer hills, between Jammu and Kangra. In the thirty fifth year of Akbar (A.D. 1588-89) they all broke into rebellion and *Zain Khan Koka,* Akbar's foster brother, was sent with a large force to bring them into subjugation. He marched through the hills from Pathankot to the Satluj, and on their surrender thirteen of the hill chiefs accompanied him to the court and tendered their allegiance.

On their submission they were all dealt considerately and had their territories and honours restored, but Bidhi Chand had to leave his son Triloka-Chand, then a boy as hostage at the Mughal court. In the last years of Akbar (A.D. 1594-95) there was another rebellion by the hill chiefs led by the Raja of Jasrota. Bidhi Chand of Kangra and Raja Basu of Nurpur do not seem to have been involved in it. A force under *Mirza Rustam Qandhari* was sent against him which entered the hills of Pathankot. A force under Sheikh Farid, the Emperor's Bakshi (paymaster) was also sent to suppress the rising, and marched through the outer hills from Jammu by Jasrota and Man'kot to Guler. But none of the rebellious rulers could stand against the royal army and they all rendered submission one by one. After having carried the campaign to a successful issue ***Sheikh Farid*** paid his respects to the Emperor and received great rewards. *Sheikh Farid* afterwards received the title of *Murtaza Khan* for his services at the siege of Kangra Fort, in A.D. 1615 in collaboration with Suraj Mal of Nurpur.

Bidhi Chand died in 1605 A.D., and was succeeded by his son **Trilok Chand.** Jahangir also succeeded to the throne in A.D. 1605, but it was not till A.D. 1615, that he sent a force against Kangra, under the command of ***Sheikh Farid Murtaza Khan,*** governor of Punjab, the same who commanded in A.D. 1594-95. In his venture Raja Suraj Mal of Nurpur also assisted the imperial forces. Jahangir has made detailed description of these events in his autobiography *"Tazuk-i-Jahangiri".* Raja Suraj Mal's previous *mansab* was increased by 500 personnel and horses. By the order of Emperor, Raja Man, who was in confinement in the fort of Gwalior was also released, on the security of *Murtaza Khan,* and confirming his *mansab,* sent him to assist Murtaza Khan, in his expedition to Nagarkot. When Kangra fort was about to be besieged, differences developed between Sheikh Murtaza Khan and **Raja Suraj Mal** of Nurpur. The reduction of fort was held in abeyance and Jahangir requested Raja Suraj Mal to come back, and on his return, he was attached to the prince Shahjahan to the *Dakhan* in October A.D. 1616. Soon after Suraj Mal's recall, Murtaza Khan was taken ill and died at Pathankot. So the first attempt to capture Kangra fort failed.

After the death of Murtaza Khan, Raja Man was made leader of the attack on the Kangra fort. Probably he was also made governor of Punjab in succession to Murtaza Khan. He however, was killed before he could take over his charge by one of the **Zamindars** (chiefs) of the hill country of Punjab, named ***Sangram.*** The siege of Kangra Fort was then deferred for a time. This was in the end of A.D. 1616 or in January A.D. 1617, when Raja Sangram was probably the ruler of Jammu and Raja Man was ruling Ambar (Jaipur).

Not baffled with his unsuccessful attempt to capture Kangra fort, Jahangir had a discussion with Shah Jahan (Khurram) regarding feasibility of new venture. After having favourable response from the Prince, the enterprise was sanctioned. Shah Jahan selected Suraj Mal and Shah Quli Khan Mohammed Taqi, his own Bakshi for the command. Before leaving, Suraj Mal was honoured

with a standard and drums and was also presented with a *Khilat* or dress of honour, an elephant and a jewelled *Khapwa* (dagger), and Mohammed Taqi with a *Khilat*. The Royal army started on its expedition to Nagarkot in September A.D. 1617. In the way to Nagarkot Suraj Mal started quarrelling with Mohammed Tagi with a view to get rid of him, as to be able to assume the supreme command of the Mughal forces and declaring Mohammed Taqi incompetent, he was recalled. The blood of rebellion was surging in Suraj Mal's veins and his only object seems to have been to be back to his hills on the pretext of Nagarkot invasion. After Mohammed Taqi's departure Suraj Mal started sending away the imperial troops to their Jagirs for re-equipment as the pretext of the shortage of supply.

When most of the Mughal troops had been dispersed and Mughal camp was thus weakened, he collected his troops and raised revolt. He ravaged the *parganas* at the foot of the hills, and carried off all he could lay his hands on, in the shape of money and moveable property. On hearing of Suraj Mal's rebellion, Jahangir sent Rai Raiyan Sunder Dass for his suppression. Suraj Mal was forced to abandon *Mankot* and *Nurpur* forts, and took shelter in Chamba territory, where he died in A.D. 1619. On the arrival of Mughal army, Suraj Mal fled to the fort of Mankot, from there to Nurpur fort and then fled to Taragarh fort, which belonged to Raja of Chamba.

In the outbreak of Suraj Mal's rebellion, his younger brother Jagat Singh was summoned from Bengal "in greatest haste". On his arrival he was asked to join Mughal army, in its expedition to Kangra hills. He joined Rai Raiyan in the siege of Kangra fort. The garrison put up a stout resistance, but ultimately surrendered in November, 1620. It was the first time then, that Kangra fort was garrisoned by the Mughal army under *Nawab Ali Khan* and it continued to be held so by Mughal Quiladar (Governor) till A.D. 1783.

Hari Chand, chief of garrison, being twelve years of age, made over the fortress to Rai Raiyan Bikramjit. Hari Chand then, with one Sikandar, his uncle and chief officer, and the rest of garrison, appeared before the Rai Raiyan. He left trusted men in charge of the fortress, and placing Hari Chand and the rest under surveillance, he began his march to the court. The siege had lasted one year, two months and some days, as we learn from the *Maasir-ul-Umara*. Jahangir received the news of capture of Kangra fort on 20th November A.D. 1620. The famous fort thus passed away from the possession of the Katoch princes, and for a hundred and sixty years probably not one of them was ever inside its walls. It also seems certain that the whole state was annexed by the Mughals, along with the fort, only the district of Rajgir being assigned as *Jagir* for the maintenance of the royal family of Kangra.

In January A.D. 1622, Jahangir visited Kangra in person. He came by way of *Siba* and *Guler* and returned by *Nurpur* and *Pathankot*. This visit is still recalled in local tradition, and it is said that he was so fascinated with the beauty of the valley that he ordered a palace to be built for himself, and the foundations were actually laid and the site still exists in *Mauza Gargari*. The work however could

not, proceed further; probably Kashmir had greater attractions for him. As a memory of this visit, one of the gates in the fort was called *'Jahangiri Darwaza'*, having been erected by the order of the Emperor. On the gate, it is said, was inscribed the date of conquest on a marble slab. Presumably the slab was broken in pieces when the fort was captured by *Sansar Chand* in A.D. 1786. On the occasion of Jahangir's visit to Kangra, several Hill Chiefs must have waited upon him and among them was the Raja of Chamba. This was a great event in the sense that, the ruler of Chamba "had not obeyed any king nor sent offerings". He was also considered greatest Zamindar in the Kangra hills. The Raja of Chamba at that time was probably *Janardhan*. He along with his brother, *Bishambar* had waited on Jahangir. Both of them were killed in the following year in a war with Jagat Singh of Nurpur.

Guerilla warfare to capture the fort started from Raja Hari Chand's time and continued by Raja **Chander Bhan Chand,** who was later captured and imprisoned in Delhi. But the rulers of Kangra seem to have realized the futility of uneven struggle against a powerful foe and had probably reconciled themselves to the status of subordinate *Jagirdars* of the Mughals.

According to *'Tarikh-i-Punjab'* Vijay Ram Chand succeeded to the Gaddi in A.D. 1660, he defied summons from the Imperial court, and consequently *'rajtilak'* was conferred on his brother Udai Ram, along with *Jagir* of *Rajgir* and five other taluqas of *Nadaun, Palam, Mahal Sarai, Jaisukh* and *Malhar*. Raja Vijay Ram Chand founded the town Bijapur or Bijaipur. Royal palaces were constructed there and the town was made the capital, which continued to be the place of residence of the Rajas till the reign of Raja Ghamand Chand. He died in A.D. 1687.

The Battle of Nadaun: The Battle of Nadaun was fought at Nadaun, between Raja Bhim Chand of Bilaspur (Kahlur) and the Mughals under Alif Khan. Raja Bhim Chand was supported by Guru Gobind Singh (the tenth Sikh Guru) and other hill chieftains, who had refused to pay tribute to the Mughal emperor. The Mughals were supported by Raja of Kangra and Raja Dayal of Bijarwal. The battle resulted in the victory of Bhim Chand and his aides. Different authors give the date of the battle variously as 1687, 1689, 1690,20 March 1691, and 4 April 1691.

Bichitra Natak, considered to be the autobiography of Guru Gobind Singh, is one of the major sources of information about the battle. However, its authorship is disputed by some scholars.

The Mughal emperor Aurangzeb's Deccan campaigns against Bijapur and Golconda had put considerable strain on the Mughal exchequer. To meet these expenses, Aurangazeb ordered the Governor of Punjab, Azim Khan, to recover annual tributes from the rulers of hill states, who had been defaulting on the payment for three consecutive years. Azim Khan assigned the duty of collecting tributes to Mian Khan, the viceroy of Jammu. The duty of collecting tributes from Kangra and adjoining principalities was assigned to Alif

Khan (or Alaf Khan).

Alif Khan first approached Raja Kirpal Chand (or Bhim Chand Katoch of Kangra). The Raja told him that Raja Bhim Chand of Bilaspur (Kahlur) was the most powerful king in the region; if he pays tribute, the others will follow. Raja Dayal of Bijarwal (or Bijharwal) was persuaded by Kirpal to meet Alif Khan's demands. At Raja Kirpal's suggestion, Alif Khan proceeded towards Bhim Chand's capital. He halted at Nadaun and sent his envoy to Bhim Chand of Bilaspur with his demands. However, Bhim Chand refused to pay the tribute.

Raja Bhim Chand of Bilaspur formed an alliance with the rest of the hill Rajas, and also sought the support of Guru Gobind Singh. The Guru, who was against the idea of paying tributes to the Mughals, decided to support Bhim Chand. The author of Bichitra Natak states that Bhim Chand was aided by Raj Singh, Ram Singh, Sukhdev Gaji of Jasrota, and Prithi Chand of Datarpur, among others. He also states that the Rajputs of the Nanglua and Panglu tribes, and the soldiers of Jaswan and Guler, also participated in the battle.

Initially, the forces of Kirpal Chand overpowered Bhim Chand's forces. Then, Bhim Chand called all his allies, including the Guru. As the combined forces launched an attack, the enemy forces of Raja Dayal of Bijharwal and Raja Kirpal also advanced. In the ensuing battle, the forces of Mughals and Kirpal Chand were driven out into the river. Alif Khan and his warriors fled away. According to Bichitra Natak, Guru Gobind Singh remained at Nadaun, on the banks of the River Beas, for eight more days, and visited the places of all the chiefs. Later, both the parties made an agreement and peace was established. Later, Maharaja Ranjit Singh built a gurdwara on the spot where the Guru had pitched his tent. The Gurdwara was affiliated to Shiromani Gurdwara Prabandhak Committee in 1935. It is known as **Gurudwara Dasvin Patshahi or Gurdwara Nadaun Sahib.**

The first Mughal Quiladar of Kangra fort was ***Nawab Ali Khan,*** succeeded by his son whose name probably was *Hurmat Khan.* During the reign of Shah Jahan Nawab Asad Ullah Khan and Koch Quli Khan succeeded to the possession of the fort one after the other. Koch Quli Khan held the fort for 17 years till his death. He was buried on the bank of the branch of Ban Ganga river, flowing near the fort. During Auragzeb's reign Kangra fort was successfully held by Mughal Quiladars Sayyid Hussain Khan, Hasan Abdulla Khan Pathan and Nawab Sayyid Khalil Ullah Khan. The fifty years of Aurangzeb's imperial sway saw the turn of the tide in the Mughal glory. The bulk of his army and all the best officers were in Deccan since 1681, and North India sank back to a place of secondary importance. Moreover, on the issue of converting all Hindu temples into mosques, Raja Bhim Chand was probably provoked by such intolerance and he rose in protest and leagued with Guru Govind Singh in order to repel and attack on his country by Mughal Chief Mian Khan and Raja of Jammu which proved victorious.

The last Mughal Quiladar of Kangra fort Nawab Sarif Ali Khan was appointed in A.D. 1740 during the closing reign of Mughal Empire. In the

beginning of second half of the 18th century, the Mughal empire was in the throes of dissolution. Chaos and confusion prevailed and the Sikh confederacies wrested most territories from the Mughal rulers. The authority of the Mughal governors of Lahore did not extend beyond the city wall. **Zakaria Khan** (1726-1745 A.D.), the Nazim of Punjab carried out ruthless persecution of the Sikhs. Meanwhile Ahmad Shah Durrani invaded Punjab ten times between 1748 and 1788.

He carried out an extensive loot of the fertile plains of North-Western India, with the result that common people developed a government's philosophy of life contained in a popular adage (खादा पीता लाहे दे ते बाकी अहमद शाहे दा) "whatever you eat is yours, the rest belongs to Ahmad Shah"). The succeeding Mughal governors of Lahore, Mir Mannu (1745-1752 A.D.) and Adina Beg, did not fare better. They carried on their relentless persecution of the Sikhs and a crumbling defence against Ahmad Shah Durrani. From South Marathas struggled for mastery over the Punjab plains and appointed ***Adina Beg*** as their Governor. Ahmad Shah Durrani's invasions destroyed the Mughal administration in Punjab, leaving the field open for the Sikhs, who had been flattened during Farrukhsiyar's reign. On 15th November Ahmad shah left Peshawar to sack Delhi. There was no one to resist him. In January 1757, he was acknowledged Emperor of Delhi, but was interested only in fleecing India of its wealth. Delhi was divided into sectors under Afghan leaders so that they might plunder it systematically. From there Durrani marched upon Mathura and savagely looted the Hindu temples and rich merchants. The advent of Summer made Afghans further advances impossible and Ahmad Shah returned to his country laden with treasure from his Indian invasions.

Raja **Ghamand Chand**, took advantage of this confusion, like several other hill chiefs, recovered all the territory that had been lost by his ancestors to the Mughals, with the exception of Kangra fort, which held out under the last Mughal Nawabs, **Saif Ali Khan**, who maintained his position against all assailants for 40 years and continued direct relations with Delhi. Only once in A.D. 1758 he was compelled to bow to a man stronger than himself-Adina Beg Khan, then governor of the Doab, and afterwards Viceroy of the Punjab.

Ahmad Shah Durrani appointed Ghamand Chand in 1759 A.D. as Nazim of Jalandhara Doab and thus acquired the supremacy over all the Hill States of the Jalandhara circle, between the Satluj and the Ravi. Kullu was also invaded as mentioned by Moorcraft and it was probably on that occasion that the figures on the Bajaura Temple were mutilated by his mercenaries. Ghamand Chand had enlisted a large army of 4,000 Mohammedans, chiefly Rohillas and Afghans and with it attacked the Kangra fort, but was unable to capture it.

MUGHALS AND CHAMBA

In the annals of history, there is no evidence that Chamba was ever invaded by Muslims before 16th century. However it is said that Chamba became tributary to the Mughal Empire after the capture of Kangra fort. Akbar had

sent his able Finance Minister, Raja Todar Mal to build imperial demesne in Kangra by way of confiscating territories from various adjoining states of Kangra group. In this process the state of Chamba lost Rihlu, Chari and Gharoh. Raja Pratap Singh Verman of Chamba, a contemporary of Akbar continued to remain loyal to the Mughals. When Raja Suraj Mal of Nurpur took refuge in Chamba, against protecting himself from Mughal army, the ruler of Chamba was asked to surrender him or face the wrath of the Mughal army. However, before anything could happen, Raja Suraj Mal fell ill and died. The ruler of Chamba handed over all property and articles of Suraj Mal to Mughal authority.

In the *Dhalog battle* (near Dalhousie) between Raja Janardhan of Chamba and Jagat Singh of Nurpur, Mughal sided with Jagat Singh. Chamba was defeated in this battle. Raja Janardhan of Chamba was deceptively made to present himself at the Mughal court to settle the terms of negotiations with Raja Jagat Singh. He was treacherously murdered sometime in the year 1623 A.D. and consequently for two decades Raja Jagat Singh ruled over Chamba. While Raja Jagat Singh was reigning the Chamba state, he revolted against the Mughal authority. Emperor Shah Jahan sent large number of Army under the command of Murad Baksh in 1641 A.D. to suppress rebellion Janardhan's son Prithvi Singh rushed to Rajas of Mandi and Suket to seek their help for restoration of the Chamba throne. With the help of Raja of Mandi, he crossed Rohtang and entered Lahaul and Pangi via Cheni pass and remained successful in capturing his capital.

Raja Jagat Singh fought bravely, but could not withstand the might of Mughal Army. The fort *Taragarh* was sieged and Jagat Singh was pardoned. He spent his remaining period in the service of the Emperor and the kingdom of Chamba was restored to Prithvi Singh. He developed good reputation in Mughal Durbar and visited Delhi about nine times. He was granted *Jagir of Jaswan* permanently. In his dispute with chief of Basholi, Sangram Pal regarding his claim over Bhalai, he was favoured by settling the dispute in his favour.

Raja Chatar Singh, who succeeded Raja Prithvi Singh, was contemporary of Aurangzeb, refused to obey the royal order, regarding the demolition of all Brahmnical temples in the native state. Upon this Raja Chater Singh was compelled to organize a confederacy of the hill chiefs of Basholi, Guler and Jammu to counter the attack of Mughals led by Mirza Obed Beg. Consequently the Mughals got defeated whereupon the hill chiefs recovered their lost principalities.

MUGHALS AND SIRMAUR

The Mughal authority also tried to capture Sirmaur Kingdom. Raja Dharam Prakash (1538-70 A.D.) to Raja Budhi Prakash (1605-1615 A.D.) are reported to have remained loyal to Mughal Emperors Akbar and Jahangir. Raja Mandhata Prakash was a contemporary of Shah Jahan, who assisted Mughal forces in numerous expedition against Gharwal chiefs. For his service

to the Mughal authority, he was restored several territories near Doon Kohistan. **Raja Subhag Prakash** (1647-59 A.D.) was the contemporary of Aurangzeb. He was directed to intercept all correspondence exchanged between Sulaiman Shukoh and his father Dara Shukoh.

The Sirmaur chief was restored several of his territories for his loyal services and till the rule of **Medni Parkash** when Guru Gobind Singh was invited to Sirmaur and who founded Paonta Sahib, the Sirmaur rulers had established cordial relations with the Mughal Empire and were granted with *Khillat*. However, the state of Sirmaur remained always dependent on the Mughal court to check encáshments on its territory by the adjoining rulers of Garhwal.

SIKH AND HILL STATES

Guru Nanak Dev was the first Sikh Guru, and founder of Sikhism. To deliver his message of peace, goodwill, brotherhood of human and fatherhood of God, he travelled several times to places such as Ladakh, Kangra, Jwalamukhi, Kullu, Lahaul-Spiti, Tibet, Sirmaur and Garhwal. The 5th Sikh Guru Arjun Dev (1563-1645 A.D.) is said to have sent Bhai Kaliana to Hill States to collect funds to complete Harminder Sahib. The sixth Guru Hargobind (1595-1645 A.D.) is said to have travelled extensively in the hill states and Kiratpur is built by him on the plot gifted by the Raja of Bilaspur.

The ninth Guru, **Teg Bahadur** (1664-1675 A.D.) visited the state of Kahlur to express his condolences on the demise of the prince. He purchased some land there and established himself in the village of *'Makhowal'*, that was later on developed and came to be known as Sikh town of *'Anandpur Sahib'*. Guru Gobind Singh the 10th guru of Sikhs, publicly made it known that he would welcome offerings of arms, horses and able courageous men force to join in his crusade against the Mughals. He succeeded in his mission but said to have been misunderstood by Rajas of Kahlur and Hindur.

A rift developed between Guru Gobind Singh and Raja Bhim Chand of Kahlur on account of a petty white elephant, which was gifted to Guru by Rattan Rai of Assam. Raja demanded the elephant for himself and that was refused by the Guru. At later period on the occasion of betrothal ceremony of Raja's son with the daughter of Raja Fateh Shah of Garhwal, the Kahlur Raja again sent his men to Guru to borrow the white elephant for the occasion but in vain. This paved the way for great animosity between the two. However it is also said that bitterness was also due to the fact that the Guru's army also included some rebel Pathan deserters from the Mughal army. Whatever might be the real issue, battle was fought at *'Bhangani'* near Paonta Sahib in 1686 A.D. in which Guru Gobind Singh emerged victorious. In this battle the Raja of Hindur **Hari Chand** got killed by the arrow of Guru Gobind Singh.

Once the battle was over, the Guru returned Kahlur territory to the successor of Hari Chand and founded the village Anandpur. He became once again friendly with **Raja Bhim Chand**. During this time Aurangzeb had sent **Alif Khan** to collect annual tribute from the hill Rajas. But Bhim Chand

the Raja of Kahlur refused to pay the tribute and instead prepared for an inevitable war with the Mughal army. Mughal forces marched to Bilaspur. Raja Bhim Chand and his allies fought bravely but could not win against a powerful army. He then sought the help of Guru Gobind Singh. The request was accepted, and Guru reached at *'Nadaun'* with considerable army. When *Raja Dayal Chand* an ally to Alif Khan was killed by an arrow of Guru and his friend *Kripal Chand* too was wounded then the Mughal army lost its courage and withdrew in the darkness of night.

According to one version Guru Gobind Singh also visited Kullu and Mandi, at the time of Mandi ruler Raja Sidh Sen (1684-1727 A.D.) Fierce battle between the Guru and the Mughal army took place repeatedly in which every time Guru Gobind Singh emerged victorious. However, Mirza Beg's expedition of 1696 A.D. crushed the rebellion of the hill chiefs. They plundered the country and put the villages on fire. In *Kahlur* Guru Gobind Singh created Khalsa on Baishakhi day, 13 April 1699 A.D. at Anandpur in which about 80,000 people joined to build up a military order. This event created panic among the hill rulers and was viewed as a standing menance to their princely order. After some time Emperor Aurangzeb sent *Adina Beg,* the Mughal Commander along with Paind Khan, a brave Pathan to fight and subdue the Guru. Hill Rajas also helped Mughals. But once again they got defeated. Azmatullah, a leader of Gujjars also helped Mughals along with the hill Rajas to crush the Sikhs. However he was killed and battle continued. In the end Sikhs faced defeat and evacuated *Nirmoh* and retreated to *Basholi* in the dominion of Raja Dharampala.

Later on Guru reoccupied Anandpur and started regrouping his army and strengthening himself. Mughal commander with the help of other allies on the specific instruction of Aurangzeb laid siege to starve the Guru and the Khalsa force to submission. However, the Guru was assured the safe evacuation and left Anandpur on 21st December, 1704 A.D. To oppose the Mughal imperialism in the Punjab, Guru Gobind Singh, had assumed the outward insignia of its grandeur. And in the course of his struggle against the Empire, strongly reminiscent of the trials and tribulations, the fortitude, courage and determination of Maharana Pratap, he lost two of his sons in fighting, two others gave their heads as the penalty for refuging to apostate. Of course, he did not live to achieve this ambition, but success is not always the measure of greatness. To take revenge of the murder of his father a Pathan stabbed Guru Gobind Singh mortally when asleep. Such was the end of the great Sikh reformer. He departed from this world on Thursday, 18th October, 1708 at Nander (in Maharastra) in the Deccan on the banks of Godavari in the forty eight year of his life, having reigned as Guru for thirty years and eleven months.

MAHARAJA RANJIT SINGH AND HILL STATES

Bahadur Shah (1702-1712 A.D.) was quite friendly with Guru Gobind Singh, because the latter had given him military assistance in his struggle against his

brothers for the throne. So, the Guru was taken by Bahadur Shah to his Deccan tour, where the former met one Bairagi named Madho Das at Nander. He became extremely devoted to Guru, who asked to go to North to fight against the enemies of Khalsa. Also, Punjab Sikhs were instructed to obey him and to come jointly under his banner. Accordingly Banda's forces sacked Sirhind captured Amritsar, Kasus, Batala, Pathankot and looted Lahore.

To stop the marauding army of Banda Bahadur, Mughal Emperor Bahadur Shah send *Amin Khan* to subdue Banda who besieged him in the fort of Lahagarh but made good escape from there on 10th December, 1710 A.D. Since he had escaped through Sirmaur state, so Raja Bhup Prakash, the son of Hari Prakash the ruler of Sirmaur was brought back as prisoner, but set free due to confusion during Jahandar's time, during (1712-1713 A.D.) within fortnight of his escape after issuing letters called *Hukamnama* to Sikhs. He led an expedition against the Hindu chiefs, who had been working against Sikhs. The first state to face the wrath of Banda Bahadur was Kahlur. This incident demoralized other hill chiefs. They voluntarily submitted to Banda Bahadur and paid Nazrana and assured him their loyalty and integrity.

The Rajas of *Chamba* and *Mandi* were first to surrender to Banda. In the meanwhile Farukh Siyar came into power who had ousted Jahandar Shah, asked his brave General *Abdus Samad Khan* to punish Banda Bahadur. Banda Bahadur, who was in the hills at that time and had fierce battle with Mughal forces in 1715 A.D. The battle continued for eight long months. In the end he was captured and along with his men executed in June, 1716 A.D.

After the death of Banda Bahadur, the Sikhs organized themselves into 12 groups (commandants) which are known as *Misals*.

The last Mughal Quiladar Nawab Saif Ali Khan was appointed in A.D. 1740, during the closing years of reign. When Mughal empire was in the throes of dissolution, Ahmad Shah Durrani invaded Punjab plains ten times between A.D. 1748-1768. Zakaria Khan (1726-1745 A.D.) the Nazim of Punjab carried out ruthless persecution of Sikhs. Ultimately in A.D. 1752 the weak Mughal emperor of Delhi ceded to Ahmad Shah Durrani the Punjab along with the hill states. Taking advantage of Chaos and confusion, Ghamand Chand of Kangra, established himself and recovered all the territory that had been lost by his ancestors to the Mughals. In 1758, Ghamand Chand was compelled to bow before Adina Begh Khan, the Governor of the Doab, and afterwards viceroy of the Punjab.

In 1759, Ghamand Chand was appointed Governor of Jalandhra Doab by Ahmad Shah Durrani and thus acquired the supremacy over all the hill states of Jalandhara circle between the Satluj and the Ravi. He also annexed *'Chauki'* the Northern half of Kutlehr state and seized the 'taluka of Palam' from Chamba. Raja Ghamand Chand was successful in expelling the Sikh intruders. He defeated Jassa-Singh Ramgarhia in a pitched battle, second time when the latter attacked Raja Ghamand Chand in collaboration with another Sikh miseldar Jai Singh Kanheya. They were again repulsed. His

capital was at Nadaun. The first amongst the Sikh chieftains to invade Kangra Hills was Jassa Singh Ramgarhia, who had made Kangra, Nurpur and Chamba his tributaries. But in 1775 Jai Singh Kanheya defeated Jassa Singh Ramgarhia on the plains and captured the Kangra group of states, including Datarpur, Siba and Nurpur.

But the Kangra fort was still under the siege of Mughal Governor. In 1781-82 Sansar Chand II called into his aid Jai Singh Kanheya to lay siege to the stronghold. The old Nawab was then dying and on his demise in 1783, the fort was surrendered, but by stratagem it fell into the hands of the Sikhs. Four years later Sansar Chand obtained the aid of other Sikh leaders and in 1787 Jay Singh reluctantly obliged to surrender the fort into the hands of Sansar Chand. With the possession of the fort and supreme power in the hills, Sansar Chand was able to prosecute his ambitious designs.

The period 1786-1805 A.D. was a glorious chapter in the history of Kangra. Raja Sansar Chand after the possession of the Kangra fort went upon an operation of ambitious expansion and subdued the states of *Guler, Siba, Jaswan, Datarpur, Kahlur* and *Mandi* consequently as per compulsion the chiefs of hill states formed a confederation to face and subdue his tyranny that resulted in his downfall and the extinction of his empire.

Ranjit Singh was born on Nov. 13, 1780 at Gujranwala. He was named Ranjit Singh by his father Mahan Singh. Ranjit Singh had his first taste of battle, when he was hardly ten years old. It was Sahib Singh Bhangi (they were called bhangis as they use to drink 'Bhang' all the time) of Gujarat (a town in Punjab, now in Pakistan) refused to pay tribute to Mahan Singh and his estate was attacked by him. Sahib singh shut himself at the fort of Sodhran and the siege of the fort was laid. Ranjit singh accompanied Mahan Singh. The siege continued for several months. Mahan singh fell grievously ill. Apprehending his approaching end he INVESTED Ranjit singh chief of the *Sukerchakia Misl* by putting Ranjit's forehead saffron paste. It was a great occasion of joy. When the other Bhangi sardars came to know about the illness of Mahan singh and the army of Sukerchikia's was commanded by a child of ten years they came to rescue the Sahib Singh Bhangi at Sodhran. Ranjit Singh ambushed them and routed their forces. Ranjit singh's victory opened the eyes of many chieftains. When the news of victory was conveyed to Mahan singh, he distributed sweets and perhaps it was the last news given to Mahan singh before he breathed his last.

Mahan Singh died in 1792. Ranjit Singh was then 12 years old. He was too young to manage the affairs of the estate. His mother Raj Kaur became his natural guardian. He was also helped by Diwan Lakhpat Rai. She had full confidence in his integrity but her brother Dal Singh did not like his interference in the administration of the territory. So, Dal Singh joined hands with Sada Kaur, Ranjit Singh's mother-in-law who exercised a lot of control over him. Thus two clear cut groups were formed, Diwan and Raj Kaur on one hand, Sada Kaur and Dal Singh on the other side. The intrigues and counter

intrigues made Ranjit sick of all of them. He started spending most of this time outside the house on hunting expeditions. Ranjit Singh also became suspicious of people around him and disliked some of them.

Ranjit grew up without any formal education and remained totally illiterate. Fond of swimming and excursions, Ranjit had more traits to become a soldier later in life. Ranjit singh once told Captain wade, British agent at Ludhiana that his father had left for him 20,000 rounds of shot which he expended in firing at marks. At the age of 16 Ranjit singh was married to Mehtab Kaur of Kanhaiya misal, thus this marriage brought two great misals together. Then in 1798 he again married to the daughter of Khazan singh Nakai thus also adding his strength. The second marriage annoyed Sada kaur and Mehtab kaur.

Punjab presented a picture of chaos and confusion when Ranjit singh took reins of Sukerchikias misal. The edifice of Ahmad Shah Abdali's empire in India had crumbled. Afghanistan was dismembered. Peshawar and Kashmir though under the suzerainty of Afghanistan had attained *de facto* independence. Barakzais were the masters of these places. Attock was ruled by Wazrikhels and Jhang lay at the feet of Sials. Pathans were ruling Kasur. Multan had thrown yoke and Nawab Muzaffar Khan had

GURKHAS AND HILL STATES

In the second half of 18th century, the Gurkhas of Nepal had been seized with an ambition to set up a Gurkha kingdom, stretching from Nepal to Kashmir. Before the end of century they had extended their dominion from Gagra to Satluj, over the whole of Kumaon, Garhwal, Sirmaur and the Shimla Hill States. To achieve their target of setting up Gurkha kingdom, they also approached Raja Ranjit Singh for a joint action against the Durranis of Kabul who then ruled the Kashmir valley, but the Sikh chief had marked out Kashmir as his own prize, did not encourage them.

While Gurkhas were plundering and subdueing Garhwal, Raja Karam Parkash (1793-1814 A.D. succeeded to Sirmaur *Gaddi.* He was indolent and inexperienced ruler. Raja Ram Saran Singh of *Hindur* (Nalagarh) was his contemporary. He started meddling in the internal affairs of the Sirmaur state and as a consequence the most influential of Karan Parkash officials, Ajit Singh and Kishan Singh conspired with Kanwar Rattan Singh, the Raja's brother, whom they desired to occupy the throne. They besieged the Raja in 'Kangra', a fort in Sirmaur Dun, some 50 kms from Nahan. In the fighting that ensued, one *Cholu Mian,* who resembled Karam Prakash in appearance, was killed and the rumour spread that the raja had been slained.

Taking advantage of this confusion, Raja Karam Parkash managed to escape with his family from the fort to Kalsi. Kanwar Rattan Singh then seized the throne. Raja Karam Parkash, despaired of being regaining his *gaddi,* sought help from Gurkhas. Amar Singh Thapa sent a detachment of 700 men under Bhakti Thapa to quell the rebels but it was encircled by a Hindur force

at *'Jamata'* and was forced to capitulate and to withdraw. This event took place in 1804 A.D. Not being dejected with this setback Raja Karam Prakash again reminded Amar Singh Thapa of their treaty. This time Gurkha General came himself and subdued most of the adjoining states and Sirmaur. But after expulsion of Rattan Singh, Amar Singh Thapa set up his own government, leaving Raja Karam Parkash in no better position than before.

During this period Raja Ram Saran Singh of Hindur managed to win over the loyalties of *Bara Thakurais* (12 Thakurais) which had been feudatories of Kahlur. These Thakurais renounced their allegiance to Raja Mahan Chand of Kahlur in 1793. After sometime Raja Ram Saran of Hindur allied himself with Raja Sansar Chand of Kangra, who invaded the territory of Kahlur located on the right bank of Satluj and occupied fertile land there. He also built a fort at *'Dhar Jhanjiar'*.

In the meantime Raja Ram Saran Hinduria also attacked Kahlur and sacked Bilaspur town. He also captured the forests of *Fatehpur, Bahadurpur* and *Rattanpur*. This made Raja Mahan Chand of Kahlur quite vulnerable and threat to his life was imminent. Sansar Chand's action against Kahlur aroused bitter resentment among the other hill states, and smarting under many wrongs they had endured at his hands, as well as fearing for their own possessions, the chiefs formed coalition against him. The coalition against Raja Sansar Chand drafted a joint invitation to Gurkha Chief Amar Singh Thapa and by 1804 A.D. he arrived in Shimla Hill States. First of all the Gurkha General defeated the Hindur troops at Ajamgarh. But the Forts of Ramgarh and Nalagarh were strongly invested. The garrisons there in were bribed to surrender and Ram Saran Singh fled South to the fort of Palasi Mahan Chand was given nominal trust of all the Thakurais. Seeing his great success, Mahan Chand asked Amar Singh Thapa to intervene in the struggle then going between Kahlur and Kangra over *'taluka of Bati'* in Kahlur which Sansar Chand claimed.

Accepting this invitation, Amar Singh Thapa, the Gurkha commander, who is said to have had an army of 40,000 men, crossed the Satluj at Bilaspur and Jiuri in Suket was joined by the various contingents from the Hill states of Kangra group, and Bilaspur and Basholi. Their united forces amounting to about one lakh men. (The Gurkhas crossed the Satluj in the end of 1805 A.D.)

In 1806, Gurkhas took Mahan Chand with them and the Kangra forces were defeated at *'Mahal Morian' (a place in district Hamirpur now, near Bhoranj).* Pushed back Raja Sansar Chand first took position at Tira-Sujanpur to harass the enemy but later sought refuge in Kangra fort, along with his family. The supplies of grains for the garrison had been sufficient for twelve years, but want of care and actual waste exhausted them in much shorter period. On this, his own kinsmen and relatives also deserted Raja Sansar Chand at this critical time. The Gurkhas then advanced into the heart of the state and laid siege to the fort but all their efforts to capture it were fruitless. For four years Gurkhas plundered and laid waste the country and so dreadful were the ravages they committed that the inhabitants deserted their homes

and fled into neighbouring states.

After the struggle had continued for four years, Sansar Chand rendered desperate by the ruin which had come upon his country; as a last resort, Raja Sansar Chand in 1809 A.D. appealed to Maharaja Ranjit Singh for help. This was accepted after a month long negotiation between the Raja and the Maharaja in Jwalamukhi Temple. (Treaty was signed on 20th July A.D. 1809). Then on Sikh army advanced towards Kangra and defeated Gurkhas, whose number had already reduced due to desertion by other hill rulers and diseases. After expulsion of Gurkhas, Maharaja Ranjit Singh advanced towards the fort. The Kangra fort was surrendered to Maharaja Ranjit Singh by Raja Sansar Chand on 24th August, 1809.

Desa Singh Majithia was appointed Nazim of the fort and the administration of Kangra Hills. With the cession of Kangra fort to Ranjit Singh, the Kangra state, as well as all the other states of the Jalandhara group became subject and tributary to the Sikhs. From that time Sansar Chand retired to Tira-Sujanpur.

After his retreat from Kangra in 1809 A.D. Amar Singh Thapa put his pressure against Raja Ram Saran Singh of Hindur, but during that year the advance of British troops to Ludhiana saved *'Palasi'* from being captured. So Amar Singh Thapa established himself at Arki, in the small state of Baghal, whose chief Rana Jagat Singh was driven into exile in Palasi. Sometime afterwards, Amar Singh Thapa sent a force under his son ***Ranzor Singh*** to attack Sirmaur. Its ruler Karam Prakah was defeated. He first fled to Subathu in the ilaqa of Ramgarh and then to *'Buria'* in Ambala. Thus Nahan and Jythak (in Sirmaur) became important Gurkha posts in the year immediately after these events.

By the year 1810, Gurkhas had conquered *'Hindur'* and *'Jubbal'* States and Pundra area. The *fort of 'Nagana'* in Balsan state was also captured. Some of the Shimla Hill States then made request to the chief of Bushahr state to check the growing power and expansion of Gurkhas. Consequently the Raja of Bushahr sent a strong force under his able wazir to subdue them. Amar Singh Thapa dealt with this new threat from the North in person. In May 1811 he marched from Subathu with a large force, finally took Nagana, and pushed onward into the middle Satluj valley, where stood Rampur, the capital of Bushahr.

However, the ultimately death of Ugar Singh, the Raja of Bushahr, eased the designed operation of Gurkhas. Mohinder Singh the next successor was minor at that time, proved very helpful to the invading party. The Wazir of Bushahr, foresighted threat to the ruling family, escaped along with the Raja and Rajmata into the dense forests. Till 1812, Amar Singh Thapa tried his level best to capture the Raja but all was in vain. Finally, he agreed to leave young Raja all the country North of Sarahan mountains and beyond the Satluj, for a payment of Rs. 12,000 per annum. Thus the entire territory lying between the Yamuna and Satluj had come under Gurkhas control. The Gurkha General

Amar Singh Thapa remained in Rampur and its neighbourhood until 1813 A.D. after which he retired to Arki.

THE GURKHAS AND THE BRITISH

The expansion of East India Company in the Northern part of India, was a bad signal for the Gurkhas, who were desirous of extending their territory beyond the south of foothills, announced their willingness of occupying certain villages in the plains of Sirhind on the plea that they belong to Sirmaur and Hindur, which were conquered by them. The British agent of the area objected to this and asked Gurkhas to withdraw from the proclaimed possessions. The British wanted to keep this area as a buffer zone between the Gurkhas and the British spheres of interest.

In the middle of 1813 A.D. there was a second frontier crisis. The Gurkha men seized six villages of which two were of David Ochterlony's Sikh proteges. Patiala and Hindur affirmed. It belonged to their lowland possessions. Amar Singh Thapa claimed that they belong to Sirmaur and Keonthal states of the hills which he had conquered and to all of whose estates he had the right. This misadventure was objected to by David Ochterlony. The Gurkhas expansion Westward brought all the Himalayan passes under their control. This helped them in practical control of all the trade routes between Tibet and the plains excluding all foreign traders (including British merchants) from business exploitation of the hill markets. Tibet was rich in shawls, wool, borax and musk production. The state of Bushahr had acquired great importance as a commercial centre being situated on the route from Ladakh to Tibet. The traders from Kashmir and Yarkland used to come down to meet the lowland traders to barter the precious merchandise of Central Asia for wheat and other manufactured goods of the plains.

The mercantile interests of the British, made them to frame British Himalayan policy of 1814, based on two considerations; on local border problem, and the other, deriving from basic economic and strategic issues. To achieve its objectives and uncooperative attitudes of the Nepali government in restraining marauding Gurkhas in the hills, the British finally on November 1, 1814 declared war against the Gurkhas. This British adventure was also backed by the local hill rulers, who were fed up with Gurkhas invasions and they were in search of an opportunity to restore their lost territories. While making war's declaration, the British also addressed a proclamation to all hill chiefs of the region offering reinstatement under British guarantee in return for aid against the Gurkhas.

To liberate Himalayan states from Gurkhas, the British put four separate divisions of troops into operation in different sectors. The main columns were under Major General David Ochterlony and Major General Rollo Gillespie. Major Gillespie with 4400 fighting army marched from Saharanpur to Dehra Dun and Kiarda Dun. The Commander of Gurkhas forces Bala Bhadra Thapa was at Dehra Dun when heard of this news. He along with his men positioned at fort of Kalinga, also known Nalapani. A pitched battle took place between

Gurkhas and the British forces in which Gillespie was mortally wounded but British emerged victorious and captured the Kalinga fort.

In Sirmaur, Ranzor Singh son of Amar Singh Thapa was incharge of Gurkha troops in Nahan. On hearing the arrival of the British forces, he left Nahan and took position at *'Jythak'* on a ridge overlooking Nahan. On 19th December 1814, British troops launched attack on Jythak fort. The Gurkhas evacuated the fort, and fell suddenly upon the British troops, who were exhausted and disorganized by the difficulties of ascent. The British had severe losses. For a month odd, British could not take initiative against the Gurkhas.

Now British started acquainting themselves with the difficult and inaccessible terrains, before launching further attacks on the Gurkhas. Meanwhile Amar Singh Thapa with the help of Raja of Kehlur, was determined to resist the British advancement in the region. Gurkhas were attacked with great force at *Ramgarh* by Ochterlony; however, having boomeranged, the British forces led by **Major Mcleod** and **Lt. Col. Thompson** suffered heavy casualties. After changing fighting strategies the British with the help of local Chief of Kahlur (Bilaspur) constructed a road from *Khandri* to *Nahar* to subdue the Gurkhas, who had taken up position on a high inaccessible mountain ridge that was defended by several forts of great strength.

Amar Singh Thapa came to know about this plan and immediately changed his positions. Therefore on 16th January, 1815 Ochterlony marched towards Arki and crossed Gambar river. After analyzing the situation Amar Singh Thapa moved to Malaon and lost important posts such as *Jorjori*, *Ramgarh* and *Taragarh* fort. In the meantime Britishers turned towards Jubbal state in the Northern side. By February, 1815 William Fraser, the British Political Agent suggested that a force of irregulars (not of an army) be sent and Martindell agreed to that. They accompanied by about 500 troops, crossed **Choordhar peak** and reached Sarahan a village near Chopal on 12th March, 1815. There they were joined by two chief men of Jubbal, Dangi Wazir and Primu in secret. Then they marched to Chaupal and surrounded the small fort of Chopal, one of the strongholds of Jubbal controlled by about 100 Gurkhas. After some negotiation the Gurkha men surrendered and all were received into the British camp.

The reduction of Gurkhas in Chaupal was a great victory. After this, the party proceeded to *'Rawingarh fort'*, another stronghold of the Gurkhas, just opposite to Hatkoti in Jubbal. The Rawingarh fort was under the control of Ranzor Singh Thapa. On 17th March 1815, irregular troops from Chaupal also arrived. Here they were joined by Dangi Wazir with Jubbal troops. On the other side *Tikam Dass* and *Badri*, were leading Bushahr forces against the Gurkha garrison of Rawingarh. Fearing the extinction in the hands of combined forces, the Gurkhas evacuated the fort, and it was then occupied by Fraser's irregulars.

In Rampur-Kotgarh region, the Gurkha force occupying the *Hattu Range* was under the control of Kirti Rana. At the beginning of 1815 the combined

forces of Bushahr and Kullu besieged him at *'Nawagarh'*. Finding that his supplies and water were running out, he attempted to retreat to Rawingarh but later on surrendered to the Wazir of Bushahr at *'Saran-Ka-Tibba'* on the conditions that the lives of his soldiers were to be spared, and that they were to be handed over to the nearest British general.

In the end of October 1814, David Ochterlony, entered the foothills of Himalayas from Ropar and proceeded to Nalagarh, which surrendered on 5th November, 1814. This was followed by the surrender of Taragarh, a small hill fort in the neighbourhood. In the meantime Gurkha General Amar Singh Thapa moved along with full force from his headquarters *Arki* to a lofty and inaccessible ridge of mountains. There on his right flank resting the fort of Ramgarh and on his left flank was a high and well fortified hill. At this stage Raja Ram Saran Singh of Hindur joined hands with the British and provided them with his troops. On the other side the Raja of Kahlur also forshook Gurkhas and took side with the British. David Ochterlony played a great role in forming alliance with the chiefs of *Hindur* and *Kahlur*.

Encouraged with his previous adventures with the old friends of Gurkhas, on 16th January, 1815, David Ochterlony launched a major attack on the Gurkha forces led by Amar Singh Thapa. He sealed the Eastern, Southern and Northern approaches to the ridge and thus compelled Amar Singh Thapa to evacuate Ramgarh fort and to concentrate his army in *Malaon*. Then 18 pounders under *Lt. Tenant*, were brought up the mountain with incredible labour, and a battery of fire was opened upon Ramgarh fort which soon surrendered. Now Ochterlony targeted on Malaon fort. **Bhakti Thapa**, one of the bravest officers in the Gurkha army died there in the *Malaon fort*. It was a great loss to Amar Singh Thapa.

In the meanwhile, the news of the fall of Kumaon reached. Amar Singh Thapa was unwilling to surrender but his men started deserting him. Finally, Amar Singh Thapa, under the compulsion of circumstances, surrendered with honour both for himself and for Ranzor Singh Thapa who was defending the fort of *'Jythak'* in Sirmaur against Major General Martindell. On November 28, 1815, the *'treaty of Sagauli'* was signed between Gurkha General Amar Singh Thapa and the British Major General David Ochterlony, under which Gurkhas were allowed to return along with their private properties to Nepal, leaving the hill territory from river Kali to Satluj under the sovereignty of the British.

Treaty of Sugauli (Sagauli)

The Sugauli Treaty (also spelled Sugowlee and Segqulee) was signed on 2 December 1815 and ratified by 4 March 1816 between the East India Company and King of Nepal following the Anglo-Nepalese War in the years 1814-16. The signatory for Nepal was Raj Guru Gajraj Mishra aided by Chandra Sekher Upadhyaya and the signatory for the Company was Lt. Col. Paris Bradshaw. The treaty called for territorial concessions in which parts of Nepal will be given to British India, the establishment of a British represen-

tative in Kathmandu, and allowed Britain to recruit Gurkhas for military service. Nepal also lost the right to deploy any American or European employee in its service (earlier several French commanders had been deployed to train the Nepali army).

Under the treaty, about one-third of Nepalese territory was lost including all the territories that the King of Nepal had won in wars in the last 25 years or so such as Sikkim in the east, Kumaon Kingdom and Garhwal Kingdom (also known as Gadhwal) in the west and much of the Terai in the south. Some of the Terai lands were restored to Nepal in 1816. More Terai lands were restored to Nepal in 1860 to thank Nepal for helping the British to suppress the Indian rebellion of 1857. The British representative in Kathmandu was the first Westerner allowed to live in the post-Malla Era Nepal. (It is to be noted that few Christian missionaries operating were deported by the Gurkhas after conquering Nepal during mid 18th century). The first representative was Edward Gardner, who was installed at a compound north of Kathmandu. That site is now called Lazimpat and is home to the Indian and British embassies. The Sugauli Treaty was superseded in December 1923 by a *"treaty of perpetual peace and friendship,"* which upgraded the British resident to an envoy. A separate treaty was signed with India (independent by now) in 1950 which restored fresh relations between the two as independent countries.

In 1816, East India Company signed a treaty with the Kingdom of Gorkha (Nepal), which led to the end of the two-year-long Anglo-Nepali war. Under this treaty, a part of Mithila was conceded from India to Nepal. This region was popularly called Eastern Terai or Mithila in Nepal. Since the Sugauli Treaty, Nepal holds the control over the Northern parts (minor portion) of Mithila, while the Southern Parts (Major portion) remain under the control of India. Until the Sugauli Treaty was signed, the territory of Nepal also included Darjeeling and Tista to the east, Nainital to the south-west and Kumaon Kingdom, Garhwal Kingdom and Bushahar to the west. These areas had been won by Nepal in the last 25 years or so.

Terms of Sugauli Treaty

The terms of the treaty were as follows:-

There shall be perpetual peace and friendship between the East India company and the king of Nepal.

The king of Nepal will renounce all claim to the lands which were the subject of discussion between the two States before the war; and will acknowledge the right of the company to the sovereignty of those lands.

The king of Nepal will cede to the East India company in perpetuity all the under mentioned territories: i) The whole of low lands between the rivers Kali and Rapti. ii) The whole of low lands between Rapti and Gandaki, except Butwal. iii) The whole of low lands between Gandaki and Koshi in which the authority of the East India company has been established. iv) The whole of low lands between the rivers Mechi and Teesta. v) The whole of territories

within the hills eastward of the Mechi river. The aforesaid territory shall be evacuated by the Gorkha troops within forty days from this date.

With a view to indemnify the chiefs and Bhardars of Nepal, whose interest will suffer by the alienation of the lands ceded by the foregoing Article (No. 3 above), the East India company agrees to settle pensions to the aggregate amount of two lakhs of rupees per annum on such chiefs as may be decided by the king of Nepal.

The king of Nepal renounces for himself, his heirs, and successors, all claim to the countries lying to the West of the River Kali, and engaged never to have any concern with those countries or the inhabitants thereof.

The king of Nepal engages never to molest or disturb the king of Sikkim in the possession of his territories. If any difference shall arise between Nepal and Sikkim, it shall be referred to the arbitration of the East India company.

The king of Nepal hereby engages never to take or retain in his service any British subject, nor the subject of any European or American State, without the consent of the British Government.

In order to secure and improve the relations of amity and peace hereby established between Nepal and Britain (East India company), it is agreed that accredited Ministers from each shall reside at the court of the other.

This treaty shall be ratified by the King of Nepal within 15 days from this date, and the ratification shall be delivered to Lt. Col. Bradshaw, who engages to obtain and deliver to the king the ratification of the Governor-General within 20 days, or sooner, if practicable.

DONE at Sugauli, on the 2nd day of December 1815. PARIS BRADSHAW, LT.-COL., P.A. Received this treaty from Chandra Shekhar Upadhyaya, Agent on the part of the Raja of Nepal, in the valley of Makwanpoor, at half-past two o'clock p.m. on 4 March 1816, and delivered to them the Counterpart Treaty on behalf of the British Government.

DD. OCHTERLONY, Agent, Governor-General Memorandum for the approval and acceptance of the Raja of Nepal, presented on 8 December 1816 ADVERTING to the amity and confidence subsisting with the Raja of Nepal, the British Government proposes to suppress as much as possible, the execution of certain Articles in the Treaty of Sugauli, which bear hard upon the Raja as follows:

With a view to gratify the Raja in a point which he has much at heart, the British Government is willing to restore the Terai ceded to it by the Raja in the Treaty, to wit, the whole Terai lands lying between the Rivers Kushwaha and Gandak, such as appertained to the Raja before the late disagreement; excepting the disputed lands in the district of Tirhoot and Sarun, and excepting such portions of territory as may occur on both sides for the purpose of settling a frontier, upon investigation by the respective Commissioners; and excepting such lands as may have been given in possession to any one by the

British Government upon ascertainment of his rights subsequent to the cession of Terai to the Government. In case the Raja is desirous of retaining the lands of such ascertained proprietors, they may be exchanged for others, and let it be clearly understood that, notwithstanding the considerable extent of the lands in the district of Tirhoot, which have for a long time been a subject of dispute, the settlement made in the year 1812 of Christ, corresponding with year 1869 of Bikram Sambat, shall be taken, and everything else relinquished, that is to say, that the settlement and negotiations, such as occurred at that period, shall in the present case hold good and be established.

The British Government is willing likewise to restore the Terai lying between the Rivers Gandak and Rapti, that is to say, from the River Gandak to the western limits of the district of Gorakhpur, together with Butwal and Sheeraj, such as appertained to Nepal previous to the disagreements, complete, with the exception of the disputed places in the Terai, and such quantity of ground as may be considered mutually to be requisite for the new boundary. As it is impossible to establish desirable limits between the two States without survey, it will be expedient that Commissioners be appointed on both sides for the purpose of arranging in concert a well defined boundary on the basis of the preceding terms, and of establishing a straight line of frontier, with a view to the distinct separation of the respective territories of the British Government to the south and of Nepal to the north; and in case any indentations occur to destroy the even tenor of the line, the Commissioners should effect an exchange of lands so interfering on principles of clear reciprocity.

And should it occur that the proprietors of lands situated on the mutual frontier, as it may be rectified, whether holding of the British Government of the Raja of Nepal, should be placed in the condition of subjects to both Governments, with a view to prevent continual dispute and discussion between the two Governments, the respective Commissioners should effect in mutual concurrence and co-operation the exchange of such lands, so as to render them subject to one dominion alone. Whensoever the Terai should be restored, the Raja of Nepal will cease to require the sum of two lakhs of Rupees per annum, which the British Government agreed to advance for the maintenance of certain Bhardars of his Government.

Moreover, the Raja of Nepal agrees to refrain from prosecuting any inhabitants of the Terai, after its revertance to his rule, on account of having favored the cause of the British Government during the war, and should any of those persons, excepting the cultivators of the soil, be desirous of quitting their estates, and of retiring within the Company's territories, he shall not be liable to hindrance. In the event of the Rajah's approving the foregoing terms, the proposed arrangement for the survey and establishment of boundary marks shall be carried into execution, and after the determination in concert, of the boundary line, Sanads conformable to the foregoing stipulations, drawn out and sealed by the two States, shall be delivered and accepted on both sides.

HILL STATES AND THE BRITISH

On the conclusion of Gurkha-British war in 1815 A.D., the British decided to secure the cooperation of all the liberated hill chiefs by an offer to them with a guarantee of future independence on the condition of their taking part with the British in the event of any subsequent incursions by the Nepalese. Now all the 20 Shimla Hill States had come under the British sovereignty. The General Ochterlony held a collective meeting of all the hill chiefs at 'Palasi'. The objective of this conference was to determine the territories held by each chief prior to the Gurkha occupation. The chiefs of *Bilaspur, Kotkhai, Baghal* and *Bushahr* were granted Sanads, thus came under British overlordship between 1815 and 1819 A.D.

The Thakurais of *Kumharsain, Balson, Tharoch, Kuthar, Mangal* and *Dhami* were constituted as separate chiefships and granted independent *'Sanads'* whereas the Thakurais of *Khaneti* and *Delath* were conferred upon Bushahr state and those of *Koti, Ghund, Theog, Madhan* and *Ratesh* upon Keonthal state. The exigencies of their position to submit to a more powerful neighbour, the superior chief was recognized as the overlord of the inferior one. Under the *sanads,* the hill chiefs were put under certain obligations in return for their protection. They were required to allow full passage to the British merchants and their commodities to provide *begar* and to construct roads in their respective territories. The princely states were under the sovereignty of the British government and were made to pay *Nazarana* in cash. The British could overthrow any heir from his throne in case found defaulter in the fulfilment of the obligations laid down in *sanads.* The recognition of any state by the British was a necessary condition.

The dates of the Sanads granted to these states are as under:

State	Name of the Chief	Date of Issuing
1	2	3
1. Bilaspur	Raja Mahan Chand	6th March, 1815
2. Baghal	Raja Jagat Singh	3rd September, 1815
3. Kuthar	Rana Bhup Singh	3rd September, 1815
4. Baghat	Rana Mohinder Singh	4th September, 1815
5. Bhajji	Rana Rudar Pal	4th September, 1815
6. Dhami	Goverdhan Singh	4th September, 1815
7. Mahlog	Thakur Sansar Chand	4th September, 1815
8. Beja	Thakur Man Chand	4th September, 1815
9. Keonthal	Rana Sansar Sen	6th September, 1815
10. Sirmaur	Raja Fatesh Parkash	21st September, 1815
11. Balsan	Thakur Jog Raj	21st September, 1815
12. Nalagarh	Raja Ram Saran Singh	20th October, 1815
13. Jubbal	Rana Puran Chand	18th November, 1815
14. Sangri	Raja Bikramjit Singh	16th December, 1815

15. Mangal	Rana Bahadur Singh	20th December, 1815
16. Darkoti	Rana Surtes Ram	22nd December, 1815
17. Kunihar	Thakur Magan Deo	28th December, 1815
18. Kumharsain	Rana Kehar Singh	7th February, 1816
19. Bushahr	Raja Mohender Singh	8th February, 1816
20. Tharoch	Thakur Jhobu	31st January, 1819

These chiefs were also asked to promote the welfare of their subjects, to improve land conditions, their cultivation, to keep the public roads safe, apart to redress grievances. In case some conflict arose between Rajas and the trans Satluj states they were required to seek arbitration of the British courts. Thus restoring lands to their legitimate chiefs in perpetuity by the British, in lieu laid certain conditions that were made clear in the *Sanads* given to these Hill Chiefs.

Gradually, the British departed from several practices promised in the *Sanads*. This departure from accepted policy was stated to be due to misrule, oppression of the masses and non fulfilment of the terms of the treaties and Sanads by the Hill States. In short, the relations between British and the hill states from 1815 to 1845 A.D. centred mainly around issues such as retention of territories, complaints, asylum to the Hill Chiefs, intervention to side the hill rulers, problems of succession, British intervention and secret communications with British higher authority.

By this time Sikh forces had become a big threat to the Hill States. Some rulers fled into the British territory due to the fear of Sikhs or may be due to some other reasons. For example, Raja Bir Singh left the state of Nurpur and sought refuge in the British territory at Shimla and Subathu. Likewise, Maharaja Ranjit Singh expelled Charhat Singh, who sought asylum in British territory across the Satluj. Balbir Sen, Raja of Mandi wrote to the political Agent Col. Tapp at Subathu about sending forces of Ranjit Singh against him.

Both the English as well as the Sikhs feared each other's strength and thus avoided direct conflict. Therefore Maharaja Ranjit Singh maintained friendly relations with the British. Although from 1820 A.D. onwards, the British policy towards Maharaja Ranjit Singh began to change outwardly, yet in every respect Britishers continued their respect for the 1809 Amritsar Treaty. The Treaty of Amritsar of 1809 was an agreement between the British East India Company and Ranjit Singh, the Sikh leader who founded the Sikh empire. Among the outcomes was that Singh gained a carte blanche to further consolidate his territorial gains north of the Sutlej river at the expense both of other Sikh chiefs and their peers among the other dominant communities.

Ranjit Singh (1780-1839) was a Sikh warrior who had been establishing a kingdom in what was at that time northern India. He had established a capital at Lahore in 1799 when he defeated Zaman Shah, an Afghan leader, and this emphasised his status among the Sikhs. He proclaimed himself *maharajah of the Punjab* in 1801 and expanded his territories to such an extent that by 1808 he had control of an area bounded by *Gujarat, Ludhiana and Multan.*

He had Malwa, on the south side of the Sutlej river, as his next target but the Sikh chiefs in that area appealed to the British for protection. The protection was forthcoming and the British, who until recently had been occupied in Hindustan obtaining victory in the Second Anglo-Maratha War, attempted to resolve the issue using diplomacy. This failed, Ranjit Singh invaded Malwa in September 1808 and in February 1809 the British successfully attacked Ranjit Singh's forces there. Realising his relative military weakness, Ranjit Singh conceded with the Treaty of Amritsar.

The Text of the Lahore Treaty 1809: *Whereas certain differences which had arisen between the British Government and the Raja of Lahore have been happily and amicably adjusted, and both parties being anxious to maintain the relations of perfect amity and-concord, the following Articles of treaty, which shall be binding on the heirs and successors of the two parties, have been concluded by* ***Raja Ranjeet Sing*** *on his own part, and by the agency of* ***Charles Theophilus Metcalfe,*** *Esquire, on the part of the British Government.*

Article 1. Perpetual friendship shall subsist between the British Government and the State of Lahore. The latter shall be considered, with respect to the former, to be on the footing of the most favoured powers; and the British Government will have no concern with the territories and subjects of the Rajah to the northward of the Satluj.

Article 2. The Rajah will never maintain in the territory occupied by him and his dependants,.on the left bank of the River Satluj, more troops than are necessary for the internal duties of that territory, nor commit or suffer any encroachments on the possessions or rights of the Chiefs in its vicinity.

Article 3. In the event of a violation of any of the preceding Articles,

or of a departure from the rules of friendship on the part of either State, this Treaty shall be considered to be null and void.

Article 4. This Treaty, consisting of four Articles, having been settled and concluded at Amritsar, on the 25th day of April, 1809, Mr. Charles Theophilus Metcalfe has delivered to the Rajah of Lahore a copy of the same, in English and Persian, under his seal and signature, and the said Rajah has delivered another copy of the same, under his seal and signature; and Mr. Charles Theophilus Metcalfe engages to procure, within the space of two months, a copy of the same duly ratified by the Right Honourable the Governor-General in Council, on the receipt of which by the Raja, the present Treaty shall be deemed complete and binding on both parties, and the copy of it now delivered to the Raja shall be returned.

Although the terms of the treaty prevented Ranjit Singh from any further territorial expansion south of the Sutlej, they also permitted him complete freedom of action to the north of it. This enabled him to extract tribute from less powerful chieftains, including Jats and other Sikhs, and ultimately to gain control of areas such as Peshawar and Kashmir. The unification of these territories, which was aided by him Westernising his armies, formed the Sikh empire that last until British subjugation in 1849.

However, a feeling began to grow in British circle that Ranjit Singh had become master of Punjab without any fear of English. So, Captain Murray,

the political Agent (at Ludhiana upto 1823 A.D. and then at Ambala) advocated that Ranjit Singh was not to be allowed to strengthen his hold South of the river Satluj. In fact, when final crisis arose by that time Ranjit Singh had become too weak. In 1839 A.D. after the death of Ranjit Singh, the Sikh Kingdom fell into disorder. The Sikhs fought battles at 'Mudki' and 'Ferozpur' in December 1845 A.D. at Aliwal in January, 1846 A.D. and at Sabraon on 10th February 1846.

Battle of Aliwal

The Battle of Aliwal was fought on 28 January 1846 between the British and the Sikhs. The British were led by **Sir Harry Smith**, while the Sikhs were led by **Ranjodh Singh Majithia**. The British won a victory which is sometimes regarded as the turning point of the First Anglo-Sikh War. The First Anglo-Sikh War began six years after the death of Maharaja Ranjit Singh, who had established the Sikh Empire in the Punjab. The Punjab became increasingly disordered, while the British increased their military forces on their border with the Punjab. Eventually, the increasingly turbulent Khalsa, the army of the Sikh empire, was goaded into crossing the Satluj River and invading British territory, under leaders who were distrustful of their own troops.

On 21 December and 22 December 1845, the army of the British East India Company commanded by **Sir Hugh Gough** and the Governor-General of Bengal, Sir Henry Hardinge, fought the bloody Battle of Ferozeshah. The Sikh armies under **Wazir Lal Singh** and Commander in Chief **Tej Singh** eventually retreated, but the British army was shaken by its heavy losses. They did not renew hostilities for some weeks, and Hardinge sought to relieve Gough of his command, blaming his tactics for the heavy casualties. The Sikhs too were temporarily disheartened by the retreats ordered by their commanders. However, they were reinforced by troops who had not yet seen action, and moved back across the Satluj to occupy a bridgehead at Sobraon, while, a detachment under Ranjodh Singh Majithia (sometimes transcribed as Runjoor Singh), with 7,000 men and 20 guns, crossed higher up the Satluj to besiege the British-held fortress of Ludhiana and menace Gough's and Hardinge's supply lines. The British commanders detached a division under Sir Harry Smith to clear this threat to their rear.

On 16 January 1846, Smith recovered two outposts which the Sikhs had seized at Fategarh and Dharmkot. Although Ranjodh Singh's irregular cavalry had raided over a wide area and set fire to part of the British cantonments at Ludhiana, his main body was advancing only slowly on Ludhiana.

Harry Smith first intended to attack Ranjodh Singh's army at Buddowal. However, on learning of the Sikh strength, and receiving further orders from Gough, he instead force-marched his troops via Jagraon, collecting a British regiment there, to reach Ludhiana ahead of the Sikh main body. On 21 January, as he left Buddowal, the Sikh irregular cavalry (the Gorchurras) continually attacked his rear guards. They captured most of Smith's baggage animals

(mules, bullocks and elephants), and cut down any straggling troops. Nevertheless, Smith succeeded in reaching Ludhiana, with his troops exhausted. A brigade of troops from Delhi, including two Gurkha battalions, reinforced him. After resting his troops, Smith once again advanced to Buddowal. The Sikhs had withdrawn to Aliwal on the Satluj, awaiting reinforcements. On 28 January, Smith advanced against them, cautiously at first. The Sikhs had occupied a position 4 miles (6.4 km) long, which ran along a ridge between the villages of Aliwal, on the Satluj, and Bhundri. The Satluj ran close to their rear for the entire length of their line, making it difficult for them to manoeuvre and also potentially disastrous if they were forced to retreat.

After the initial artillery salvoes, Smith determined that Aliwal was the Sikh weak point. He sent two of his four infantry brigades to capture the village, from where they could enfilade the Sikh centre. They seized the village, and began pressing forwards to threaten the fords across the Satluj. As the Sikhs tried to swing back their left, pivoting on Bhundri, some of their cavalry tried to threaten the open British left flank. A British and Indian cavalry brigade, led by the 16th Lancers, charged and dispersed them. The 16th Lancers then attacked a large body of Sikh infantry. These were battalions organised and trained in contemporary European fashion by Neapolitan mercenary, Paolo Di Avitabile. They formed square to receive cavalry, as most European armies did. Nevertheless, the 16th Lancers broke them, with heavy casualties. The infantry in the Sikh centre tried to defend a *nullah* (dry stream bed), but were enfiladed and forced into the open by a Bengal infantry regiment, and then cut down by fire from Smith's batteries of Bengal Horse Artillery.

Unlike most of the battles of both Anglo-Sikh Wars, when the Sikhs at Aliwal began to retreat, the retreat quickly turned into a disorderly rout across the fords. Most of the Sikh guns were abandoned, either on the river bank or in the fords, along with all baggage, tents and supplies. They lost 2,000 men and 67 guns. Smith wrote afterwards: "I have gained one of the most glorious battles ever fought in India ... Never was victory more complete, and never was one fought under more happy circumstances, literally with the pomp of a field day; and right well did all behave."

Battle of Sobraon

The Battle of Sobraon was fought on 10 February 1846, between the forces of the East India Company and the Sikh Khalsa Army, the army of the Sikh Empire of the Punjab. The Sikhs were completely defeated, making this the decisive battle of the First Anglo-Sikh War. The First Anglo-Sikh war began in late 1845, after a combination of increasing disorder in the Sikh empire following the death of Maharaja Ranjit Singh in 1839 and provocations by the British East India Company led to the Khalsa invading British territory. The British had won the first two major battles of the war through a combination of luck, the steadfastness of British and Bengal units and equivocal conduct bordering on deliberate treachery by Tej Singh and Lal Singh, the senior commanders of the Khalsa.

On the British side, the Governor General, Sir Henry Hardinge, had been dismayed by the head-on tactics of the Bengal Army's commander-in-chief, Sir Hugh Gough, and was seeking to have him removed from command. However, no commander senior enough to supersede Gough could arrive from England for several months. Then the army's spirits were revived by the victory gained by Sir Harry Smith at the Battle of Aliwal, in which he eliminated a threat to the army's lines of communication, and the arrival of reinforcements including much-needed heavy artillery and two battalions of Gurkhas. The Sikhs had been temporarily dismayed by their defeat at the Battle of Ferozeshah, and had withdrawn most of their forces across the Satluj River. The Regent Jind Kaur who was ruling in the name of her son, the infant Maharaja Duleep Singh, had accused 500 of her officers of cowardice, even flinging one of her garments in their faces.

The Khalsa had been reinforced from districts west of Lahore, and now moved in strength into a bridgehead across the Satluj at Sobraon, entrenching and fortifying their encampment. Any wavering after their earlier defeats was dispelled by the presence of the respected veteran leader, Sham Singh Attariwala. Unfortunately for the Khalsa, Tej Singh and Lal Singh retained the overall direction of the Sikh armies. Also, their position at Sobraon was linked to the west, Punjabi, bank of the river by a single vulnerable pontoon bridge. Three days' continuous rain before the battle had swollen the river and threatened to carry away this bridge. Gough had intended to attack the Sikh army as soon as Smith's division rejoined from Ludhiana, but Hardinge forced him to wait until a heavy artillery train had arrived. At last, he moved forward early on 10 February. The start of the battle was delayed by heavy fog, but as it lifted, 35 British heavy guns and howitzers opened fire. The Sikh cannon replied. The bombardment went on for two hours without much effect on the Sikh defences. Gough was told that his heavy guns were running short of ammunition and is alleged to have replied, "Thank God! Then I'll be at them with the bayonet."

Two British divisions under Harry Smith and Major General Sir Walter Gilbert made faint attacks on the Sikh left, while another division under Major General Robert Henry Dick made the main attack on the Sikh right, where the defences were of soft sand and were lower and weaker than the rest of the line. (It is believed that Lal Singh had supplied this information to Major Henry Lawrence, the Political Agent at Gough's headquarters.) Nevertheless, Dick's division was driven back by Sikh counterattacks after initially gaining footholds within the Sikh lines. Dick himself was killed. As the British fell back, some frenzied Sikh soldiers attacked British and left them wounded in the ditch in front of the entrenchments, enraging the British soldiers.

The British, Gurkhas and Bengal regiments renewed their attacks along the entire front of the entrenchment, and broke through at several points. On the vulnerable Sikh right, engineers blew a breach in the fortifications and British cavalry and horse artillery pushed through it to engage the Sikhs in the

centre of their position. Tej Singh had left the battlefield early. It is alleged in many Sikh accounts that he deliberately weakened the pontoon bridge, casting loose the boat at its centre, or that he ordered his own artillery on the west bank to fire on the bridge on the pretext of preventing British pursuit. British accounts claim that the bridge simply broke under the weight of the numbers of soldiers trying to retreat across it, having been weakened by the swollen river. Whichever account is correct, the bridge broke, trapping nearly 20,000 of the Khalsa on the east bank.

None of the trapped Sikh soldiers attempted to surrender. Many detachments, including one led by Sham Singh, fought to the death. Some Sikhs rushed forward to attack the British regiments sword in hand; others tried to ford or swim the river. British horse artillery lined the bank of the river and continued to fire into the crowds in the water. By the time the firing ceased, the Sikhs had lost about 10,000 men. The British had also captured 67 guns. The destruction of the bridge did not delay Gough at all, if this had indeed been Tej Singh's intention. The first British units began to cross the river on the evening of the day of battle, and on 13 February, Gough's army was only 30 miles (48 km) from Lahore, the capital. Although detachments of the Khalsa remained intact in outlying frontier districts of the Punjab, they could not be concentrated quickly enough to defend Lahore.

The central durbar of the Punjab nominated **Gulab Singh**, the effective ruler of Jammu, to negotiate terms for surrender. By the Treaty of Lahore, the Sikhs ceded the valuable agricultural lands of the Jullundur (Jalandhar) Doab (between the Satluj and Chenab Rivers) to the East India Company, and allowed a British Resident at Lahore with subordinates in other principal cities. These Residents and Agents would indirectly govern the Punjab, through Sikh Sardars. In addition, the Sikhs were to pay an indemnity of 1.2 million pounds. Since they could not readily find this sum, Gulab Singh was allowed to acquire Kashmir from the Punjab by paying 750,000/- pounds to the East India Company.

The Hill Rulers were tired of Maharaja Ranjit Singh's policy of annexation and extinction towards them and now looking for an opportunity to regain their territories from the Sikhs and some of them had made their complaints to the British in writing. For example, **Shamsher Singh** of Guler raised a force and turned Sikhs out of Haripur fort. Bir Singh of Nurpur attempted at the cost of his life to vacate the fort of Nurpur for which his enemies had avenged afterwards. **Raja Narain Pal** of Kutlehr expelled the Sikhs and captured all the forts except Kamlagarh, which got freed only after the war was over. Raja of Suket also sent a confidential agent **'Pandit Sibu'** to Erskine to tender their allegiance on 10th February, 1846, Sikhs were defeated by the British in the *Battle of Saraon*. The Punjab Hill Chiefs were expecting the same generous treatment from the British as was given in the case of Shimla Hill States, at the end of Anglo-Gurkha war in 1815 A.D.

As per the *treaty of Lahore*, 9th March, 1846, which was signed between

British and Sikhs, the latter ceded to the British all territories to the South of Satluj along with Jalandhara Doab, lying between the Satluj and the Beas. Instead of restoring the ceded territory to the hill chiefs, the British occupied it as British territory and dispersed the rest to Maharaja Gulab Singh of Jammu.

The Treaty of Lahore: Maharaja Ranjit Singh Sukerchakia had made Lahore the capital of the Sikh Empire of the Punjab, which he built up between 1799 and his death in 1839. After his death, factions and assassinations destroyed the unity of the State, causing alarm to the British because it weakened the buffer against the perceived threat of invasion from the north. Provocative acts by both the British and the Sikhs escalated tension and, on 13 December 1845, Hardinge issued a proclamation declaring war on the Sikhs.

The British came very near to defeat at the *Battle of Ferozeshah*, but were eventually victorious and, after the defeat of the Sikhs at the *Battle of Sobraon*, the British marched unopposed into Lahore on 20 February 1846. The Treaty of Lahore of 9 March 1846, was a peace treaty marking the end of the First Anglo-Sikh War. The Treaty was concluded, for the British, by the Governor-General **Sir Henry Hardinge** and two officers of the East India Company and, for the Sikhs, by the seven-year-old **Maharaja Duleep Singh Bahadur** and seven members of the Lahore Durbar acting on his behalf (Bhai Ram Sing, Raja Lal Sing, Sardar Tej Sing, Sardar Chattur Sing Attarewalla, Sardar Ranjore Sing Majeethia, Dewan Deena Nath and Fakeer Noorudeen).

The terms of the Treaty were punitive. Sikh territory was reduced to a fraction of its former size, losing Jammu, Kashmir, Hazara, the territory to the south of the river Sutlej and the forts and territory in the Jalandhar Doab between the rivers Sutlej and Beas. In addition, controls were placed on the size of the Lahore army and thirty-six field guns were confiscated. The control of the rivers Sutlej and Beas and part of the Indus passed to the British, with the provision that this was not to interfere with the passage of passenger boats owned by the Lahore Government. Also, provision was made for the separate sale of all the hilly regions between River Beas and Indus, including Kashmir, by the East India Company at a later date to Gulab Singh, the Raja of Jammu. The peace treaty was negotiated and drafted by **Frederick Currie**, assisted on military aspects by **Brevet-Major Henry Lawrence**, acting under powers vested in them by Hardinge. Currie's diplomatic skills so impressed Hardinge that the home authorities rewarded him with a baronetcy in January 1847. On 11 March 1846, two days after the signing of the Treaty, a supplement, comprising eight Articles of Agreement, was signed by the same parties.

It provided that a British force would remain in Lahore until no longer than the end of the year *"for the purpose of protecting the person of the Maharajah and the inhabitants of the City of Lahore, during the reorganization of the Sikh Army"*. This supplementary agreement was at the request of the Lahore Durbar. The Lahore army would vacate the City, convenient quarters would be provided for the British troops and the Lahore Government would pay the extra expenses. The Agreement also provided that the British would

respect the bona fide rights of *jagirdars* in the Lahore territories and would assist the Lahore Government in recovering the arrears of revenue justly due to the Lahore Government from the kardars and managers in the territories ceded by the provisions of Articles 3 and 4 of the Treaty.

Consequently in 1846, the Hill states of Kangra, Nurpur, Guler, Jaswan, Datarpur, Suket, Mandi, Kullu, Lahaul-Spiti came under the direct control of the British. Retention of these areas by the British was a great disappointment to the Chiefs of Kangra Hill states. So during the next English-Sikh war they supported internally and outwardly Sikhs and revolted against British. But success of Britishers in this battle proved suicidal for the Kangra Hill Chiefs. The revolt was suppressed and guilty chiefs were brought to book and banished. So the period from 1846 to 1857 A.D. may thus be said as a period of the expansion of British in Himachal Hills.

Maharishi Devendra Nath Tagore (father of R.N. Tagore) was stranded for about 18 months at Shimla (28.4.1857 to 16.10.1858) due to widespread revolt. It was his first visit to Shimla. After the revolt of 1857, a new series of *Sanads* were issued to princely states. The Sanads between 1857-1929 vary from that of the earlier ones which were issued from 1815-1848. Now they included issues such as *annexation of lands, grants of titles, grant of territories, postal conventions* and *Khillats* etc. As per the changed policy of the British, the states under Gurkha power such as *Hindur, Bilaspur, Baghal, Sirmaur* and *Bushahr* were restored to their legitimate Rulers, however complete restoration of their territories was not permitted as expected. On the pretext of providing security from alien enemy, the British retained with them some of the favourable strategic military instalments.

During the revolt of 1857, the Raja of Nalagarh Ram Singh, of Suket Ugar Sen, of Chamba Sri Singh, expressed loyalty with the British and for that they were granted with suitable territories. The revolt of 1857 also marked the end of East India Company's rule in India. On 1st November, 1858, Queen Victoria issued the proclamation which assured the Chiefs of Hill states that the imperial crown had taken over all the *treaties* and *Sanads* issued earlier and made it clear that it had no desire to extend its territorial possessions and that the privileges, dignities and authorities of all Hill Rulers and States would be preserved. After experiencing the bitter tragedy of 1857, the new British System devised a new policy to accomplish cooperation from feudal chiefs and princely rulers in the direction to neutralize any mass movement. For this objective in mind a Chamber of princes consisting of 120 members (known as Narendra Mandal) was framed as a consultative and advisory body on 8th February, 1921. The Viceroy acted as the President and a Chancellor and Pro-Chancellor were elected by the member princes from among themselves.

In the beginning there were 108 permanent members and 12 additional members elected by the rulers. By virtue of 11 gun salute states, *Chamba, Mandi, Suket* and *Sirmaur* became the members of the Chamber of Princes. The Shimla Hill States were represented by the six rulers. Raja Bhagat Chand

of *Jubbal* became an elected representative of the Shimla Hill states in 1921 and again in the year 1933. Raja Durga Singh of Baghat also represented the Shimla Hill States as an elected member from 1924 to 1933. Hence, during 1st World War many Hill Chiefs had remained faithful to the British and many of them were subsequently rewarded.

From the second half of 19th century to the independence of India, many popular movements were launched. Some of them were against the British raj and others against tyrannical rule of the local hill chiefs. Upon the transfer of power in 1947, there was an uneasy calm seen among many ruling families, regarding their status and powers in the Independent India. To enrich readers with thorough knowledge of history of Himachal Pradesh, each district's history has been discussed, as per the princely states falling in their territorial jurisdiction at present.

7

DISTRICTS PROFILE

BILASPUR

(HQ, BILASPUR, ALTITUDE 610 METERS)

Total Area - : 1,167 sq.Km

Languages spoken : BILASPURI (KAHLURI), HINDI, PUNJABI ETC.

The Bilaspur district lies between 31°12'30" and 31°35'45" North latitude and between 76°23'45" and 76°55'40" East longitude in the outer hills of the Himalayas. It is bounded on the North by *'Mandi'* and *'Hamirpur'* districts, on the West by *'Hamirpur'* and *'Una districts'*, on its South lies 'Nalagarh' area of Solan district. It is encircled on the East and South East by *'Solan'* and *'Mandi'* districts. It lies on both the banks of river Satluj which forms the boundary between Mandi and Bilaspur districts upto the centre of the Eastern boundary. The maximum length of the district from East to West is about 51 Km and maximum width from North to South is about 43 Km. Bilaspur stands divided into two natural parts formed by the Satluj river.

The river flows from East to West with a large bend midway and divides the district into two approximately equal parts. Each of the two tracts so formed stands naturally further subdivided into side valley of stream, sub-valleys of stream-lets all enclosed by hills of varying altitudes. On its extreme West is *'Dhar Kathar'* and further to the East is the *'Naina Devi range"*. The district is mostly hilly but has no mountains of higher altitude from the mean sea level. The elevation of the lowest point is about 290 meters and that of the highest is about 1,980 meters.

There are seven main ranges of hills. These are- *Naina Devi, Kot, Jhanjiar, Tiun, Bandla, Bahadurpur* and *Ratanpur*. These have been so prominent that the erstwhile princely state at times used to be called *'Sat-dhar-Kahlur'*, meaning Kahlur of the seven hills.

Naina Devi Hills: 30 Km in length. On this hill lies a celebrated temple dedicated to *'Naina Devi'* at an elevation of about 1,100 meters above mean sea level. Pargana of *'Kot Kahlur'* and *'Fatehpur' lie* on this range. Some of the important forts such as the 'Kot Kahlur fort' and 'Fatehpur fort' (where seven small forts have been constructed) are located on this range.

Kot Hill: 30 Km in length. Parganas *'Baseh'* and *'Bachhretu'* are within the fold of this hill. The well known forts of *Bachhretu, Basiah, Naun* or

ADMINISTRATIVE MAP OF

DISTRICT BILASPUR

km5 0 5 10 15 20km

@ Government of India
Based upon Survey of India, Map
with the permission of the Surveyor
General of India 1980

BOUNDARY, STATE ... ...
BOUNDARY DISTRICT... ... ...
BOUNDARY TEHSIL/SUN-TEHSIL
DISTRICT HEADQUARTERS ... ...
TAHSIL/SUB-TAHSIL HEADQUARTERS ... ...
NATIONAL HIGHWAY ... ... NH 21
STATE HIGHWAY ... ... SH 21
IMPORTANT METALLED ROAD ...
RIVER AND KHAD ... ...
IMPORTANT VILLAGE HAVING 300 AND ABOVE POPULATION... WITH NAME Bhakra
URBAN AREA WITH POPULATION SIZE-CLASS V AND VI ... ...
POST AND TELEGRAPH OFFICE PTO
DEGREE COLLEGE AND TECHNICAL INSTITUTION ... ... RH T
REST HOUSE ... ...



Shiwala Bachhretu Kot and *Dagoga Malhot* are located on this hill. The highest peak, *'Kakrer'* has an altitude of 1,430 meters.

Jhanjiar Hill: The Seer Khad divides this range into two parts; Southern part known as Badol, and Northern as Jhanjiar. The Jhanjiar is the highest peak in this range at about 1,100 meters above mean sea level. There are famous temples of 'Devi Badoli' and 'Guga Gherwin' located in the Southern range.

Tiun Hill: 10 Km in length. The highest point is the *'Sariun peak'* at about 1,350 meters from the mean sea level. The forts of *Sariun, Naurangarh,* temple of *'Peer Bhiyanu', 'Haramba Devi', 'Tiun fort'* and *'Sidh Gurunath'* are located on this hill.

Bandla Hill: 17 Km in length. Its highest peak has an altitude of 1,375 meters from the mean sea level.

Bahadurpur Hill: The *'Ali Khad'* divides this hill into two parts, Northern known as Tatoh and Southern as Bahadurpur. Bahadurpur fort located at an elevation of about 1,980 meters above mean sea level was the summer abode of Raja Bijai Chand.

Ratanapur Hill: 11 Km in length. The Ratanapur fort lies on it at an elevation of about 1,230 meters. It was from this fort that General Ochterlony inflicted defeat on Amar Singh Thapa, the Gurkha leader.

There are three famous valleys in the Bilaspur district:

The Satluj Valley: The Satluj flows for about 90 km within the district, starting from *'Kasol'* hamlet, where the river enters the boundary of the district and running upto village *'Naila'*, where it leaves the district. The Satluj valley is famous for variety of fauna and flora. The villages located in and around the Satluj valley are utilizing the water of river Satluj for agriculture, vegetable production and horticulture. There are a number of streams flowing through this valley.

The Chaunto Valley: Stretching nearly 13 km near Bhakhra dam, is flat and has very fertile soil. The Chaunto valley, having proximity to Punjab and lower Shivalik hills having same type of climate and economic viability from agriculture and allied activities point of view. The formation of Govind Sagar Lake, due to the construction of Bhakhra Dam has added a new dimension to the economy of the district.

The Danwin Valley: It is located between Bahadurpur and the Bandla hills and is about 10 km in length and 5 km in width. It is famous for its produce of maize, rice, sugarcane, ginger and wheat crops.

River System

Bilaspur district's main river is the Satluj. After flowing through Kinnaur, Shimla and Mandi districts, it enters Bilaspur at village Kasol and leaves the district at Village Naila, in Pargana Kot Kahlur. It was the river over which

the treaty between the English and Maharaja Ranjit Singh of the Sikhs Kingdom was signed in 1809. Several foreign travellers, William Moorcraft (1820 A.D.), Baron Charles Hugel, a German (1835 A.D.) and G.T. Vigne (1838-39) have left very interesting accounts of the river Satluj.

Ali Stream: It rises near village *'Mangu Giyana'* in Tehsil Arki of Solan *district* and enters Bilaspur at village *'Kothi Harrar'* and *'Manothi'*. It joins Satluj at a point known as *'Beri Ghat'*.

Ghambar Khad: It is a tributary of the Satluj. It rises below Tara Devi in the Shimla Hills, enters Bilaspur at Village *'Neri'* of Pargana Ratanpur and finally outflows into Satluj at village 'Dagran'.

Seer Khad: It is the largest tributary of the Satluj, which rises in Mandi district. Two small Khads known as *Sukar* and *Saryali* rising in Hamirpur district join this Khad at village *'Balgar'*. It enters Bilaspur district at village Hatwar and joins the Satluj at village 'Seri', after for about 65 km in the district's territory. In 1968, a *pukka* bridge was constructed near Ghumarwin on this Khad.

There are no natural lakes, nevertheless the district enjoys the honour of having the *'largest man made lake'* **Govind Sagar,** as a result of Bhakhra dam. It is said that 256 villages of the district were submerged into Govind Sagar, uprooting ten thousand people. Bilaspur district has some well known tanks. A tank in local parlance is called *toba*. Some of them are:

(a) **Tank Riwalsar:** This small tank exists in village 'Panot'.

(b) **Jagat Khana Tank:** Its area is about 200 square meters. This tank is said to have been constructed by Raja Hira Chand in 1874 A.D. when the state was hit by a famine.

(c) **Tank at Swarghat:** It has an area of 350 square meters. It was also constructed by Raja Hira Chand in A.D. 1874.

(d) **Tank of Naina Devi:** It has an area of about 1,200 square meters.

(e) **Tank of Jamthal:** It has an area of 1,000 square meters, situated 25 km North of Bilaspur.

(f) **Tank of Kasol:** Area occupied around 200 square meters.

(g) **Tank at Toba Sanghwana** (Toba Kaolanwala): It has an area of about 17,600 square meters. This water tank was constructed by **Raja Bije Chand.**

The tanks or toba or talab were constructed in the olden days to store water for animals, washing cloths, construction of houses and many such requirements for which water was necessary; These tanks were also helping in maintaining the water level in the surrounding areas.

Himachal Pradesh is famous for springs, known for their medicinal properties. Bilaspur district has also got two famous springs, namely Luhnd Spring at *Dadrana* close to Swarghat and another at village *Bassi*. The water

of Bassi Spring is considered very sacred.

The climate of this district is generally temperate compared to the near plains of Punjab. The average annual rainfall at Bilaspur is 1373.1 mm. The annual average maximum temperature is 44°C and minimum is 15°C. The places such as Bilaspur and Ghumarwin has extreme temperature in summer and winter.

HISTORY

Why name Kehlur ? There is a saying that when Bir Chand the founder of the state found an idol of Goddess Durga beneath a stone slab, at the same place one day a Gurjar named Kehlu saw that one of his goat was standing on the same slab, attacked by a leopard thrice but every time goat repulsed the attack with her sharp horns and the leopard finally ran away. When this incident was narrated to Bir Chand, he immediately understood the secret of this miraculous slab and built a fort there, named it Kot Kehlur after the name of Kehlu Gurjar. Raja also began to reside there. Since then Kehlur is associated with Bilaspur. The idol found from this place was honored by consecrating for it the Naina Devi temple.

The area which is known as district Bilaspur was never in the past brought within the fold of archaeological survey. The monuments provide only a slender source of history of this district. It is evident from the *"Twarikh-i-Rajputana Mulk-i-Punjab"* by **Thakur Kahn Singh Balaurea and Binod** (gives detailed chronological record for each reign from 697 A.D. down to present day) that prior to the foundation of the state, the territory was under the rule of petty Ranas and Thakurs. Might and superior force was probably the sole criterion of succession as was elsewhere in the hills.

Raja Bir Chand (A.D. 900): The founder of Bilaspur state was Raja Bir Chand, a cadet of the Chandel Rajput family, then ruling in **'Chanderi Bundelkhand'**. The Raja of Chanderi, Harihar Chand had five sons, named Govind Chand, Bir Chand, Gambir Chand, Kabir Chand and Sabir Chand. Gambir Chand founded **'Chanehni state'** and Kabir Chand, a state in Kumaun. The eldest of all brothers, Govind Chand took possession of his ancestral kingdom. Bir Chand, who happened to be on a travelling trip founded the state Bilaspur. Bir Chand waged many wars during his reign of thirty three years and conquered not fewer than fifteen neighbouring states. He built a temple of Goddess Naina Devi on one of the seven *Dhars*, now called Dhar Naina Devi and below it founded his capital. He humbled the chiefs of Baghal, Kunihar, Beja, Dhami, Keonthal, Kuthar, Jubbal, Baghat, Bhajji, Mahlog, Mangal and Balson. Bir Chand, founder of the state, was followed in succession by Udhran Chand, Jaskaran Chand, Madanbrahm Chand and Ahl Chand. But all these rulers were of little importance.

Raja Kahal Chand: He was the sixth descendant of the ruling family and is said to have built the fort 'Kot Kahlur', but according to another account, it was built by Raja Bir Chand.

Raja Ajit Chand: Kahal Chand had four sons, named Ajit Chand, Ajai Chand, Tegh Chand and Suchet Chand. After the death of their father, they attacked and captured the neighbouring states. Ajit Chand founded the ruling dynasty of *Hindur*, which later came to be known as *Nalagarh*. According to one account, the ruling family of Nalagarh descended from Suchet Chand, who was installed as the

Raja of Hindur by Ajit Chand. After Ajit Chand, this royal dynasty was continued by Gokal Chand, Udai Chand, Gen Chand (or Gyan Chand) and Prithvi Chand.

Raja Sangar Chand (1197-1220 A.D.) From seven of his sons descended seven different Rajput families namely **Darol, Jhandwal, Sangwal, Ghal, Nanglu, Meghari and Dohkli.**

Raja Megh Chand: Megh Chand the eldest son of Sangar Chand succeeded to the *gaddi*. But being harsh and tyrannical, he was forced by people to leave the state and took asylum in *'Kullu'*. Ultimately with the help of Delhi's Sultan, Shamsu-ud-din Altutmash (1211-1236), he regained the lost kingdom. Megh Chand was followed in succession by Raja Dev Chand and Alim Chand.

Raja Abhisand Chand: He ruled the state during the period of **Sikandar Lodhi.** He fought long and victorious battle against **Tatar Khan Amir.** But Raja Abhisand Chand and his youngest son, Sunder Chand were treacherously killed by the son of Tatar Khan.

Raja Sampuran Chand (1380 A.D.) His rule continued for a short-while, basically occupied by ill-feeling with younger brother, Ratan Chand. Sampuran Chand was killed by Ratan Chand. This was a rare case among Hindu ruler when a younger brother killed his elder brother for the throne.

Raja Ratan Chand (1400 A.D.) Ratan Chand had a long reign, marked by cordial relations with the court at Delhi.

Raja Narinder Chand: Ratan Chand had two sons, Narinder and Mian Mithu. Narinder Chand succeeded his father Ratan Chand. Subsequent successors were *'Fateh Chand'*, *'Pahar Chand'*, *'Ram Chand'* and *'Uttam Chand'*. Nothing much is available about these rulers, who basically reigned unnoticed.

Raja Gyan Chand or Ayam Chand (1570 A.D.): Gyan Chand was a contemporary of the Mughal emperor, Akbar (1556-1586 A.D.) His overbearing attitude towards the smaller states aroused their antipathy against him. Raja Gyan Chand under the influence of the Viceroy of Sirhind embraced Islam. Gyan Chand's tomb is still shown at Kiratpur in Punjab. He had three sons-**'Bik Chand', 'Rama'** and **'Bhima Chand'** - the two younger sons also embraced Islam with large number of people. Bik Chand, however, remained under the Hindu faith and fled across the Satluj to a place called *'Sunhani'*. Raja Trilok Chand of Kangra (1600-1612 A.D.) gave his daughter to Bik Chand, but this remained the most unsuccessful union. Later on Bik Chand succeeded Gyan Chand, who died after a long reign. The Muslim inhabitants of Bilaspur today are largely the descendants of converts who were originally Hindus.

Raja Bik Chand (1600 A.D.): Bik Chand went to Kot Kahlur, leaving behind two Ranis, one of these from Kangra and other from Bhagal at Sunhani. A son was born to each of the Ranis. The Kangra Rani gave birth to **Sultan Chand** and the Bhagal Rani to **Kesba Chand.** Raja Bik Chand abdicated the throne during his life in favour of Sultan Chand. Sultan Chand ascended the throne in 1620 A.D. He left a son, named Kalian Chand, who succeeded his father.

Raja Kalian Chand (1630 A.D.): Kalian Chand was a contemporary of Raja Shyam Sen of Suket (A.D. 1620-53), whose daughter was his Chief Rani. He built a fort on the borders of Hindur, which caused hostile feelings and ultimately led to a war between the two states. The Raja of Hindur was killed and his Rani with an infant son came under the protection of Raja Kalian Chand. Later on, Suketi Raja and Kalian Chand were mortally wounded and died at a place still called *'Kalian Chand di-dwari'* (cave of Kalian Chand) while returning to Bilaspur. The Suketi Rani became Sati.

Raja Tara Chand (1645 A.D.): Kalian Chand had eight sons. He was succeeded by his eldest son Tara Chand, who was weak and timid. 'Taragarh fort' in Hindur, now demolished, was built by him.

Raja Dip Chand (1650-1656 A.D.): Dip Chand regained the lost prestige of the state. He shifted the residence of ruling family from Sunhani to a place on the left bank of the Satluj, traditionally called *'Vyasgufa'*. The new palace erected by him was called *'Dholra'*, overlooking the river, he founded a town and called it Biaspur, now Bilaspur. Dip Chand fixed the salute 'Jai Deva' to *Raja*, 'Jai' to *Mians* and 'Ram-Ram' for the *Ranas*. About 1656, the Sikhs who then came into power, in the Punjab, invaded Bilaspur; and reduced it to submission. Raja Dip Chand was poisoned, during his stay at Nadaun in district Hamirpur by the Raja of Kangra. The raja of Kangra at that time was Chander Bhan Chand.

Raja Bhim Chand (1667 A.D.): Bhim Chand was a minor at the time of his father's death. Manak Chand brother of Dip Chand was appointed as the *Wazir*, but he proved tyrannical and so was dismissed by *'Jalal Devi'*, the queen mother. Manak Chand, with the help of the Raja of Kangra, attacked Bilaspur but was repulsed by the combined forces of Sidh sen of Mandi and Bhim Chand at *'Jaboth'* near Bhambla. They burnt the towers of Jai Singapur and Bilaspur, now in Palampur tehsil. In 1682, Guru Govind Singh was in Bilaspur state and trouble arose between him and Bhim Chand, in which the latter was defeated. In 1685, Bhim Chand leagued with the Rajas of Guler, Kangra and other states, and again attacked the Sikhs but faced heavy defeat again. Dispute again arose in 1700 A.D. and Raja Bhim Chand and Alam Chand of Kangra attacked the Sikhs only to be completely routed. The closing years of his life he spent as a *Faqir* after abdicating in favour of his son. He died about 1712 A.D. and was succeeded by his son, Ajmer Chand.

Raja Ajmer Chand (1712-41 A.D.): He had a peaceful reign of long duration. He married in Gharwal, Sirmaur and the Shakuraian and had seven sons. He built a fort called 'Ajmergarh' on the border of Hindur. He died in 1741 and was succeeded by his eldest son Devi Chand.

Raja Devi Chand (1741-78 A.D.): Soon after his succession, a revolt took place in the adjoining state of Hindur and Raja Man Chand and his son, both were killed. Devi Chand installed Gaje Singh Hindurea, a member of Hindur's ruling family as Raja. At a later date Abhai Chand of Jaswan

invaded Kangra and Devi Chand went to help Raja Ghamand Chand. Later on, Abhai Chand of Jaswan was expelled by his brother Jagrup Chand and Devi Chand restored him his state. Devi Chand also recovered the state territory that had been annexed by the Mughals. Adina Begh Khan was the Nawab of Jalandhara at that time. Devi Chand was also a contemporary of Nadir Shah. Devi Chand built the fort of 'Bhamaikot' and gave the Ramgarh fort to Bejai Chand of Hindur. He married to a Katoch princess and late in life had a son, named Mahan Chand, born in 1772. He was six years old at Devi Chand's death.

Raja Mahan Chand (1778-1824 A.D.): Mahan Chand being a minor, the administration remained in the hands of Ramu of the '*Darol family*' and other officers, in association with the Rani. Ramu Wazir died in 1785 and the Rani called in '*Bairagi Ram*', formerly Wazir of Mandi to perform the duties of a Wazir. But this trial failed and later on '*Zorawar Chand*', younger brother of Raja Devi Chand was appointed Wazir and held office till Mahan Chand came of age. Raja Sansar Chand of Kangra, in 1795 invaded the territory on the right bank of the Satluj and occupied *Chauki Hatwar*. Mahan Chand used to spend his time in sexual pleasures and low company. Raja Dharam Parkash of Sirmaur, who came to help Kahlur on the request of the Rani, got killed. Sansar Chand built a fort on *Dhar Janjrar* in Bilaspur territory and called it 'Chhatipur' i.e. a fort on the chest of Bilaspur. Mahan Chand at last became alarmed and sent for the Sikh Sardars, Gurdit Singh and Desa Singh residing at Anandpur, for help. They came, but again defeat followed and the Sardars were killed. In 1808, Maharaja Ranjit Singh annexed *Hathawat, Jahanbhari* and *Dharkot*.

In the later part of the eighteenth century, the Gurkhas of Nepal emerged as a great force. Their headquarters was at '*Garhwal*'. In his great anxiety, Mahan Chand turned to them for help, by sending an invitation to Amar Singh Thapa, the Gurkha Commander, to invade Kangra. In this, he was supported by other Chiefs of Kangra state against Sansar Chand. Towards the end of 1805, Sansar Chand's forces were defeated at Mahal Morian a place nine kilometers from Ladraur, in district Hamirpur. The Kangra forces were retreated and Sansar Chand moved to the Kangra fort. The Gurkhas laid siege to Kangra fort. In 1809, Kangra fort was liberated by Ranjit Singh who compelled the Gurkhas to retire across Satluj. The Gurkhas continued to occupy Bilaspur and other hill states till 1814. Jahanbhari annexed by the Sikhs in 1808, was not restored to Bilaspur and is now in Hoshiarpur district of Punjab state. Mahan Chand's only son Kharak Chand was born in 1813, In 1819, Desa Singh Majithia, the Nizam of Kangra hills, assisted by Sansar Chand, captured the forts of *'Pichrota; 'Nihalgarh'* and *'Biholi Devi.* Mahan Chand died in 1824 A.D.

Raja Kharak Chand (1824-1839 A.D.): As predicted by astrologer at the time of his birth that he had been born under unlucky stars and would be a cause of great calamity to the state, proved true. *Kharak Chand's reign*

marks the darkest page in the history of Bilaspur. When his atrocities became unbearable, the people went to Mian Jagat Chand, the Raja's uncle and begged him to help them. A revolt was led against the Raja by his two uncles, one of them was Jagat Chand, and fighting continued for some time. Shortly afterwards, the Raja contracted smallpox and died.

Raja Jagat Chand (1839-1857 A.D): Raja Kharak Chand died childless. was duly installed as Raja in April 1839. One of the two *Ranis* of Kharak Chand was pregnant and gave birth to a son at her parental house in Sirmaur. The Ranis, then returned to Bilaspur with an army, furnished by the Raja of Sirmaur, and a force from Suket to claim the gaddi. Raja Jagat Chand fled to Hindur to save his life. On receiving information, the political agent of Ambala restored Jagat Chand again to power. Raja Ram Saran of Hindur also helped Jagat Chand. In 1847, Jagat Chand got back the territory annexed by Sikhs in 1809 on the right bank of the Satluj. Raja jagat Chand had only one son, named *'Narpat Chand'* who died in 1844, leaving a son named 'Hira Chand', nine years of age. In 1850, Jagat Chand abdicated the throne in favour of his grandson and retired to 'Brindaban'. He died in 1857 A.D.

Raja Hira Chand (1857-1882 A.D): Hira Chand extended valuable support to the British during 1857 revolt, in acknowledgment of which a *salute of eleven guns* was granted as a honour to the state. In the same year, his son Amar Chand was born. His period is remembered by the people as the *golden age.* Till 1863, the land revenue was paid in kind, the state taking one-third of the product. Hira Chand reorganized the system and made revenue demand payable partly in Cash and partly in kind in certain selected portions of the territory. In 1867, a long strip of land called 'Based' 'Bachhretu' was restored to the state. The Doab region ceded by Sikhs in 1846 was also restored to the state. Mian Bhangi Purgnia was his Wazir. In 1882, Hira Chand accompanied by his son 'Tikka Amar Chand paid a visit to Shimla. Raja develop serious illness there. Tikka Amar Chand arranged a *'Palki'* (palanquin) to remove him to his state, but on the way he died at 'Mahol;

Raja Amar Chand (1883-1888 A.D): Amar Chand son of Hira Chand was installed by Deputy Commissioner of Shimla in January 1883. His short reign was marked with revolt against revenue administration. In 1885, the record of cases was ordered to be kept in 'Nagari' (Hindi). During his rule, he opened schools, hospitals and got constructed a suspension bridge over Satluj. Raja Amar Chand died in 1888.

Raja Bijai Chand: He was born in 1872. Bijai Chand was forty-third ruler of the line. Having been installed in 1889, he effected many reforms in the state administration. The system of Court fee and non judicial stamps were introduced for the first time. He was invested with full powers in 1893 A.D. He also had a water supply system laid in Bilaspur town. He built two houses for his residence in 'Varanasi' in 1896-1902 and a summer house at 'Bahadurpur' and at a place called 'Haridwar' near Bilaspur and also the famous 'Rang Mahal' palace at Bilaspur.

In 1901, Chandel Rajputs revolted against him. His officers also did not cooperate with him. Lala Hari Chand, a retired tehsildar, was appointed Wazir in 1902. The Raja became so depressed and dispirited that he indicated his wish to divest himself of his administrative duties. After sometime, the Raja made over the administration

and departed for Varanasi. In 1903 **Rai Sahib Mian Amar Singh**, a tehsildar of Jalandhara division was appointed Manager of the State, and carried out many reforms in an efficient manner. Bijai Chand returned to the state in 1908 and resumed control of the state with Rai Sahib Amar Singh as Wazir. In the first World War 1914-18, he extended all possible help to the British. In acknowledgments of his services, he was decorated with the title of K.C.I.E., (Knight Companion in the most Eminent Order of the Indian Empire) as also the honorary rank of a major. He died at Varanasi in 1931 at the age of 59 years.

Raja Anand Chand (1928-1948 A.D): Anand Chand born on 26th January 1913. K.C.I.E Raja of Bilaspur from 1927 to 1938, succeeded to the throne after the abdication by his father on 18 February 1927. He abolished child marriage, begar and introduced prohibition in Bilaspur by Act in 1942, he constructed new roads linking the capital with Suket and Mandi as well as new schools and health centres; he also built the Shri Gopalji Temple and the new Palace (now submerged). He was educated at Mayo College, Ajmer. In 1931, he passed post diploma course examination with distinction. He then received training in revenue settlement and administration of civil and criminal laws at Gurgaon in British Punjab now located in Haryana. The second World War continued from 1939 to 45 A.D In 1942, the Congress party started 'Quit India' movement, which brought independence to the country in 1947. Bilaspur, one of the Indian states, acceded to the Indian dominion and signed the instrument of accession. Anand Chand ruled upto 9 October 1948 when Bilaspur was made a part 'C' state vide agreement dated 15th August 1948. On 12 October 1948, Anand Chand was appointed by the Government of India as the first Chief Commissioner of the newly formed part 'C' state and continued upto 1 April 1949. On 2 April 1949, he handed over the charge of the Chief Commissionership to Sri Chand Chhabra. Sri Chand Chhabra continued to hold charge upto 3 November 1953, when **Major General Himmat Singh**, the Lieutenant Governor of Himachal Pradesh, took over additional charge of Chief Commissionership of Bilaspur also. On 1 July 1954, Bilaspur was merged into Himachal Pradesh to form a district. He was member of Constituent Assembly from 1947-48; Chief Commissioner of Bilaspur 1948 to 1950; member of Lok Sabha from 1952-57, member Rajya Sabha from 1964 to 1970, member of H.P legislative Assembly from 1977-1982. He married firstly on 18th May 1931 to Rani Umavati Kumari (born in 1916 and died on 12/13 March 1961) a princess from Jubbal State, married secondly in 1969 to Rani Sudarshan Kumari (born in 1940) princess of Bhojpur, in Madhya Pradesh. He also wrote a book entitled, ***Bilaspur Past, Present and Future"***. He died on 12 October 1983 in London. He had six children .

-Raj Kumari Ambika born in 1933, died unmarried in 1981.
-Tikka Rajendra Chand, born on 2nd September 1935, died unmarried on 12 March 1970.
-Raj Kumari Raj Rajeshwari born on 7th November 1938 died unmarried on 11 November 2004.
-Raja Kirti Chand born in 1941.
-Raj Kumar Dr. Gopal Chand, born in 1969 educated from London M.A Ph.D., and
-Raj Kumari Dr. Sunanda Chand (MBBS) born in 1973.

Raja Kirti Chand: Born in 1941 and educated at Chandigarh. He succeeded to the royal inheritance after the death of Raja Anand Chand in 1983. On 24th November 2004, Kanwar Kirti Chand son of last Raja of Bilaspur Anand Chand was appointed as heir apparent by the *Kul purohit (family priest)*, after the death of his

elder sister. He was presented with family turban (pagari) and sword and was declared the custodian of family property and dignity. He married to Kumari Karuna Kumari daughter of Kanwar Hemender Singh of Mohal Suket and has a son and a daughter. He died on 8th October 2013 at Chandigarh.

Raja Shubhendra Chand: Born in 1987 and succeeded his father on 8th October 2013 and owns the Palace Bilaspur.

GENEOLOGY OF KAHLUR

The available Geneology of Kahlur state is as follows:

(1) Bir Chand	(2) Udharan Chand	(3) Jaskaran Chand
(4) Madanbrahm Chand	(5) Ahal Chand	(6) Kahal Chand
(7) Sansar Chand	(8) Main Chand	(9) Sain Chand
(10) Sulakshan Chand	(11) Kahan Chand	(12) Ajit Chand
(13) Gokal Chand	(14) Udai Chand	(15) Gain Chand
(16) Prithvi Chand	(17) Shringar Chand(Sangar Chand)	
(18) Megh Chand	(19)Dev Chand	(20) Alam Chand
(21) Abhay Sar Chand	(22) Sampuran Chand	(23) Rattan Chand
(24) Narendra Chand	(25) Fateh Chand	(26) Pahar Chand
(27) Ram Chand	(28) Uttam Chand	(29) Gian Chand
(30) Vikram Chand	(31) Sultan Chand	(32) Kalyan Chand
(33) Tara Chand	(34) Deep Chand	(35) Bhim Chand
(36) Ajmer Chand	(37) Devi Chand	(38) Mahan Chand
(39) Khark Chand	(40) Jagat Chand	(41) Hira Chand
(42) Amar Chand	(43) Bijal Chand	(44) Anand Chand

ECONOMY

Most of the soil of the Bilaspur district is somewhat sandy. The rock facies to be met within Bilaspur fall into two broad stratigraphic Zones; these are:

(1) The outer or sub-Himalayan zone composed of sediments for the most part of Tertiary age but including sub-recent deposits; and

(2) Central zone composed of granite and other crystalline rocks.

Most of the cultivated soil is of the kind known in the plains as *'rausli'* a light but somewhat sandy soil. This is intermixed with patches of stiff clay, is the soil which hardens with drying- up of the moisture and can be ploughed with difficulty. The land is usually cultivated by means of plough and seed is usually broadcast with hand and is known as *chhats*. The important crops grown in the district are Maize, Wheat, Paddy, Ginger, Sugarcane, Barley, Gram and Oils seeds. The horticultural development has significantly supplemented the low income of the people in this state. In district Bilaspur, serious efforts have been made to provide better facilities to the people. Five progeny-cum-demonstration orchard at Nihal, Baroha, Nihari, Saloa and Khothipura and two nurseries at Kot kahlur and Guru- ka-Lahaur have been established in the district. The fruits grown in the district are mango, pomegranate, guava, fig, banana, litchi, citrus, pear, plum, Peach and papaya.

The district has a network of rivers and streams, which is one of the most essential aspects of fishery development. The river Satluj and other streams that

flow through this district, have vast potentialities for the development and exploitation of its riverine fisheries. Important fishing ground along the Satluj exists at **Dehar, Auhar, Berighat, Sersimatta and Gah,** and on **Seerkhad** at **Bam, Matial, Dabhia Ghumarwin, Sunhani, Baghla** and **Balghar.** The Govind Sagar lake, spread over an area of 169 square kilometres, has opened new vistas for the development of commercial fishery in the region. There is a fish hatchery set up at Deoli on the bank of *Ali Khad* in Bilaspur district during the year 1961-62. It is the **largest fish breeding farm in Asia.**

The district in the past had very little to contribute in the industrial sector. Nevertheless, at present some industries have provided impetus to industrial growth. Some of these are: leather-work , cotton spinning and handloom weaving, basketry, pottery, gold and silver smithy, blacksmithy, stone products, mat making, katha making, sericulture, resin and turpentine factory, furniture manufacture, shoe, model-making, paddy-husking machines, oil crushing machines timber-sawing machines, cotton-carding machines, corn-grinding machines, assembling of sewing machines, bookbinding machines, scissors and razor making etc. The presence of limestone in huge quantity has attracted the scheme for cement plants construction. **Barmana** cement plant produces high quality cement.

In 1944, the first bank to be set up in the district was the **'Bank of Bilaspur'** After the merger of Bilaspur into Himachal pradesh, a branch of **H.P. Sate Cooperative Bank** was established in Bilaspur and is functioning since 12th April 1956. Now there are a large number of bank branches in the district, of National and Cooperative Banks.

Bilaspur district has the distinction of having the important bridges providing all weather road links. These are:

(i) **Kandror Bridge** - it is across the river satluj. Its construction was started in 1959 and was completed in 1964. The span of the bridge is about 255 metres with a breadth of about seven metres and the height above the lowest river bed below is about 60 metres, making it one of the highest bridges in world. **It is ranked first in Asia for its height.**

(ii) **Slapper Bridge** - The construction of this bridge was started in February 1960 and was completed by the end of the January 1964. The total length of this double-lane bridge is about 139 metres with a breadth of about 6.7 metres.

(iii) **Seer khad Arch Bridge** - it was constructed by the Himachal Pradesh P.W.D. during 1957-1962. This bridge has a span of about 39.6 metres with a breadth of 6.7 metres.

(iv) **Ali khad (Ghagas). R.C.C. Bridge** - It was also constructed by the Himachal Pradesh P.W.D. on NH-21. It has a span of about 30.5 metres and a breadth of 6.7 metres. Due to heavy traffic rush this bridge started crumbling in 2009 and a new bridge was constructed in the year 2009 - 2011.

(v) **Gamrola Bridge**- It is 105 metres long with a width of 6.7 metres. It was constructed by Himachal Pradesh P.W.D. on NH-21.

(vi) **R.C.C pre-stressed Bridge on Jamthal Hullah** - This bridge has a span of about 40 metres and breath of 6.7 metres on NH-21 and was completed in 1963.

(vii) **Steel Tussel Bridge across Majhasu Nullah- Its construction**

started in 1963 and was completed in 1970. It is 33.5 metres long.

(viii) **R.C.C. Bridge over Ghamber River-** It is located on NH-21.

(ix) **R.C.C. T-beam Bridge over Bai Khad-** It was constructed on the Ali Khad over the Bai stream during the years 1967 to 1969.

Fair and Festivals: Naina Devi fair, Markanda fair, Gugga fair at Gehrwin, Chakrana fair, Bharnet fair, Hari Devi fair, Baishakhi fair at Hatwar tehsil fair at Nagroan and Nalwari fair Bilaspur. Lohri, Baishakhi, Rakhrunia, Dushehra, Diwali etc. are celebrated all over the district. Nalwari fair conceived by W. Goldstein in A.D.1889, has been declared as state fair now.

Temples: Shri Gopal temple (Bilaspur), Gopal Krishan temple at Dhawan Kothi, Murli Manohar temple (Bilaspur), Narsingh temple (Dhaulra), Shiv temple at Saloa, Naina devi temple at Nainadevi, Lakhdata (Pir Payanoo), Gugga temple at Bhatehr Uparil, Markanday temple at Makri, Khanmukheswar temple etc.

Naina devi temple: Now you can perform prayers and give offerings in the Naina Devi shrine with just a click of a mouse. The hilltop temple has launched its website. "Devotees from across the globe will now have access to the daily activities and perform online puja.The devotees could even make online offerings. "For this, temple trust" has tied up with the HDFC bank, . People can also participate in the daily *'arti'*-both in the morning and evening. "The temple website (www.srinainadevi.com) has a collection of photographs and history of the temple. It also includes forthcoming religious events and festivals. One can literally have a *'parikrama'* of the temple."

Almost the entire district population constitutes of Hindus in the general sense of the term. Among Hindus, Brahmins, Rajputs, Kanaits, Rathis, Jhinwars are found. There is also scattered population of Muslims, Sikhs, Christians and Buddhists. The people of district Bilaspur are as hard working and culturally bound as of any other part of the state. Simplicity and honesty is the hall mark of their identity. The dress and food habits resemble the people of the adjoining districts.

Food Habits: The chief staple foods are maize and rice. Other cereals include barley, gram besides pulses. On festive occasions, Potande, babaru, ankaloo, bhalle and khichari form the special dishes. On Baishakhi festival, potande constitutes the dainty dish. Every festive occasion necessitates its own special dish, such as ankaloos (prepared with rice flour) on Diwali and 'Khichari' (rice boiled with pulses) on Lohri, falling a day ahead of the 'Sakrant' of 'Magh.'

The vegetables consumed on mass scale are mustard leaves *(Sarson ka Saag)*, potato and kachalu in the winter, but vegetables are more extensively consumed during rainy season, when these grow in abundance. These are pumpkins, gourds, brinjals, lady fingers, raddish, ginger and onion. Though non-vegetarians are in majority, yet due to shortage of meat supply, it is taken

rather rarely, i.e. twice or thrice a month. On festive occasions, a goat is often killed to provide meat. Consumption of meat is avoided by almost all sections on 'Punya' (full moon day) and on fast days. Cows and buffaloes are kept almost by each household in the rural areas according to the economic position of the owner and ghee (butter oil) is prepared and consumed. Tea is taken fairly largely. Sharbat and Chhach (butter milk) are also taken in the morning during summer. Among fruits, mango, papaya, guava, peach orange and bananas are grown and eaten, but in smaller quantity. Various food taboos exist in the district. A woman in menses is not allowed to touch and much less to cook food until after four days when she bathes and changes her clothes. She cannot enter the kitchen nor can she touch earthen vessels during the period. But now such taboos are observed in the traditional families only.

Since the last decade of the 20th century, the spread of education and opening of economy has paved the way for new outlook and social behavior of the people. The taboos which were in existence earlier as part of *Sutak* and *Patak* have also been abandoned. Marriage which used to be a large and big social ceremony has reduced largely to a family function. Traditional social life speedily moving towards nuclear individual life.

District Bilaspur has the distinction of having **Naval National Cadet Corps** unit, established in March 1963.

DECADEL POPULATION GROWTH SINCE 1901-2011

Year	*Persons*	*Males*	*Females*	*Increase of Males*	*Increase of Females*	*Total per centage growth*	*Females per 1000 of males*
1	2	3	4	5	6	7	8
1901	90,873	49,384	41,489	-211	-676	-1.06	840
1911	93,107	50,009	43,098	+1625	+1609	+2.46	862
1921	98,000	52,306	45,694	+2297	+2596	+5.26	874
1931	1,00,994	53,154	47,840	+848	+2146	+3.06	900
1941	1,10,336	56,935	53,401	+3781	+5561	+9.25	938
1951	1,26,099	64,738	61,361	+7803	+7960	+14.29	948
1961	1,58,806	81,363	77,443	+16625	16082	+25.94	952
1971	1,94,786	97,758	97,028	+16395	+19585	+22.16	993
1981	2,47,368	1,23,572	1,23,796	+25814	+26768	+26.99	1002
1991	2,95,387	1,47,555	1,47,832	+23983	+24036	+19.41	1002
2001	3,40,735	1,71,074	1,69,661	+23242	+21829	+15.2	992
2011	3,81,956	1,92,764	1,89,192	+21690	+19531	+12.05	981

Source : (i) District Gazetteer Bilaspur.
(ii) District Census Handbook-Bilaspur 1981.
(iii) Census Report Government of India- (HP) 2001-2011

CHAMBA

(HQ. CHAMBA, ALTITUDE 1006 METER)

Total Area : 6528 sq. Km

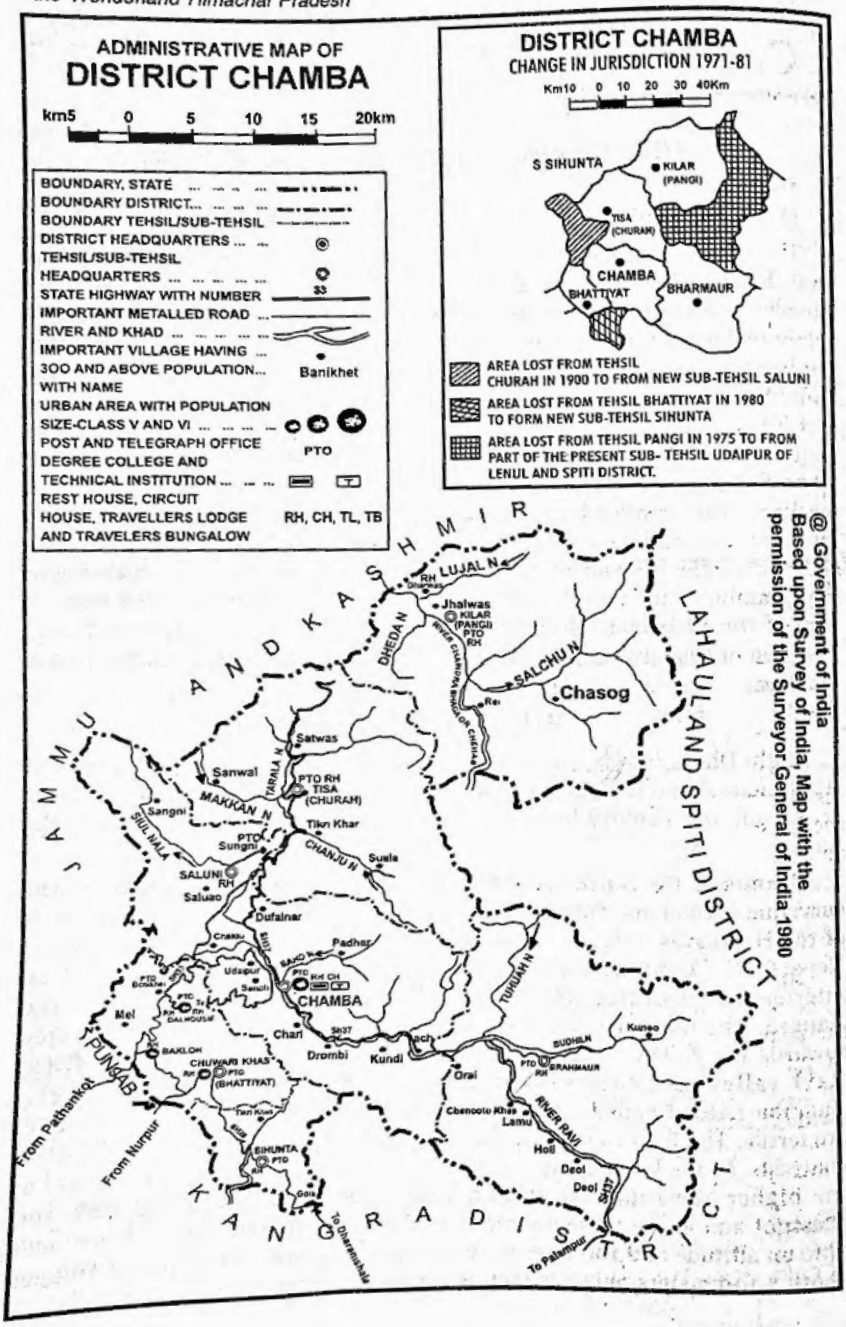
Languages spoken : CHAMBYALI & HINDI

The district is located between North latitude 32°10' and 33°13' and East longitude 75°45' and 77°33'. Lying mostly astride the main Himalayas, and touching on the fringes at one corner of a bit of the Shivalik, before plains commence on the other side of the border. The district touches the boundaries with 'Jammu and Kashmir' on the Northwest and west, Ladakh area of J&K Lahaul and Bara Bangahal on the North -East, and east Kangra on the South -East and Gurdaspur districts of Punjab on the South. The territory is wholly mountainous with altitudes varying from about 2,000 feet (610 meters) to about 21,000 feet (6,400 meters) above the mean sea-level. The greatest length from South - West to North - East is about seventy miles; and the greatest breadth from South - East to North - West is about fifty miles; The main natural divisions are the Ravi valley, which means the Chamba valley proper, including Bharmaur, the Churah area and the part of the Bhattiyat tehsil, the Chenab Valley, which comprises Pangi, inclusive of Chamba, Lahaul and the Beas region which takes in the rest of Bhattiyat.

MOUNTAIN SYSTEMS

Hathi Dhar (Snowless range) - The highest point of this range is 5256 feet (1615 meters) and is really the inner ridge of the Shivalik area and maintains nearly unbroken course from the Rihlu area in Kangra almost close to the Ravi.

Chamba is the North-Western most district of Himachal Pradesh. The surviving ancient inscriptions in this small area are so large that in the whole of the Himalayas, Chamba is reckoned to be as important as Kashmir and Nepal for the antiquarian studies. Chamba was always vulnerable to political interference, both from the South and South - East, i.e. Gurdaspur and Kangra. The district is more or less rough, oblong in shape contracted towards the North. There are three big valleys, i.e. (1) Beas valley, (2) Ravi valley or Chamba valley, and (3) Chenab valley or Pangi - Chamba Lahaul valleys. The valleys on the South - West of the district are fertile. The Ravi valley as a whole is open and presents many delightful contrasts. In the lower areas of the valley, vegetation is semitropical and at the higher elevation, the tress belong to Pinus - longifolia, oak and chestnut and above these are birch and juniper. In this valley, in villages upto an altitude of 2,100 meters, two crops are grown, while in the villages above 2,100 meters only one crop is grown.


ADMINISTRATIVE MAP OF
DISTRICT CHAMBA
km5 0 5 10 15 20km
BOUNDARY, STATE
BOUNDARY DISTRICT...
BOUNDARY TEHSIL/SUB-TEHSIL
DISTRICT HEADQUARTERS ...
TEHSIL/SUB-TEHSIL HEADQUARTERS ...
STATE HIGHWAY WITH NUMBER 33
IMPORTANT METALLED ROAD ...
RIVER AND KHAD ...
IMPORTANT VILLAGE HAVING 300 AND ABOVE POPULATION... WITH NAME Banikhet
URBAN AREA WITH POPULATION SIZE-CLASS V AND VI ... PTO
POST AND TELEGRAPH OFFICE
DEGREE COLLEGE AND TECHNICAL INSTITUTION ...
REST HOUSE, CIRCUIT HOUSE, TRAVELLERS LODGE AND TRAVELERS BUNGALOW RH, CH, TL, TB
DISTRICT CHAMBA
CHANGE IN JURISDICTION 1971-81
Km10 0 10 20 30 40Km
S SIHUNTA
KILAR (PANGI)
TISA (CHURAH)
CHAMBA
BHATTIYAT
BHARMAUR
AREA LOST FROM TEHSIL CHURAH IN 1900 TO FROM NEW SUB-TEHSIL SALUNI
AREA LOST FROM TEHSIL BHATTIYAT IN 1980 TO FORM NEW SUB-TEHSIL SIHUNTA
AREA LOST FROM TEHSIL PANGI IN 1975 TO FROM PART OF THE PRESENT SUB- TEHSIL UDAIPUR OF LENUL AND SPITI DISTRICT.
JAMMU AND KASHMIR
LAHAUL AND SPITI DISTRICT
KANGRA DISTRICT
PUNJAB
LUJAL N
Jhalwas
KILAR (PANGI)
PTO
RH
DHEDAN
SALCHU N
Chasog
Satwas
Sanwal
TARALA N
PTO RH
TISA (CHURAH)
MAKKAN N
Sangni
Tikri Khar
PTO
Sungni
SUIL NALA
CHANJU N
Susla
SALUNI
RH
Saluao
Dufalnar
Chaku
Padhar
SAHO N
Udaipur
Sarkaghat
PTO
RH CH
CHAMBA
TUHUAN N
Mel
Chari
Sh37
Drombi
Kundi
BCH
Kuneo
BUDHLN
Orai
PTO
RH
BRAHMAUR
BAKLOH
CHUWARI KHAS
PTO
(BHATTIYAT)
Chenoota Khas
Lamu
RIVER RAVI
Holi
Deol
SIHUNTA
PTO
RH
Goia
From Pathankot
From Nurpur
To Dharamshala
To Palampur
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Based upon Survey of India, Map with the permission of the Surveyor General of India 1980

The area between the Pangi and Zanskar ranges comprises the valley of Chenab, called 'Chandrabhaga' in the higher hills. The whole area appears to be a great boon of nature. The area is sparsely populated. The winter is very severe and communication with the outside world remains cut off from October to March-April. The tract between the Hathidhar and the Dhauladhar ranges falls in the Beas Valley and with addition of a small portion of the lower Ravi valley forms the Bhattiyat tehsil and Shiunta sub-tehsil. It is the most populous and fertile valley of the district. The vegetation found in the valley is the 'bamboo, Pipal, mango, fir, 'barberry' and the 'oak, Two crops are grown in a year.

There are three well defined snowy ranges of the Himalayas in the Chamba district. The one nearest to the plains is the Dhauladhar (outer Himalaya) separates the basin of the Beas from the Ravi. Dhauladhar represents a lofty mountain barrier with peaks from 4,300 meters to 5,200 meters. The passes are from 2,400 meters to 4,600 meters. The inner Himalaya (Zanskar range) separates Chamba and Lahaul from Zanskar and farther West forms the Northern boundary of the Kashmir valley. The altitude of this range varies from 5,500 meters to 6,100 meters. The passes are 5,200 meters to 5,500 meters high and are more difficult due to the size of the permanent glaciers. The low range of hills called, the Hathidhar, runs parallel to the South of Dhauladhar. The highest point of this range is 1,615 meters above the mean-sea level.

THE PANGI RANGE - This range of the Himachal in the Mid-Himalaya is called Pir-Panjal by geologist and Pangi Range by common people. It is the direct continuation of the main Himalayan axis entering the Himachal on the East of Bushahr. After dividing Kullu from Lahaul and Spiti, it enters Chamba territory on the Western border of Bara Bangahal and traverses the district for more than sixty miles. This range divides Chamba into two unequal sections and separates these from each other to such an extent that even in summer there is comparatively little inter communications. The Northern or smaller section is called Pangi and Chamba-Lahaul is then completely isolated from the outer world. Pangi was formerly used as a place of banishment for political offenders.

This range forms second mountain barrier with magnificent snowy peaks, some of which reach an altitude of 19,000 feet or so. The mean elevation of the peaks cannot be less than 17,000 feet and the passes range from about 14,328 to over 17,000 feet. At the point where the Pangi Range first touches the Chamba territory, gives off the Mani Mahesh branch to the South, which divides Chamba from Bara Bangahal as far as the Ravi. Thence the boundary runs upto the summit of the Dhaula Dhar.

THE DAGANI DHAR-This is a small range which shoots off from the Pangi Range from the point where the latter enters Jammu territory. The Dagani Dhar forms the boundary between 'Chamba' and 'Bhadarwah' in Jammu. At its Western extremity this branch is connected with the 'Chatar

Dhar' by a short ridge, in which there are 'the Padri' and 'Chatar Dhar passes. Both the Pangi Range and the Dagani Dhar are composed of silurian rocks, chiefly schists, slates and Blaini conglomerate.

THE ZANSKAR RANGE- Towards the Northern portion of the Himachal lie the Inner Himalaya, or the Zanskar Range, which is the most direct continuation of the main Himalayan axis. After leaving the Satluj in the North-Eastern corner of the Himachal it runs in a North Western direction, dividing Ladakh from Spiti and Lahaul. It then touches the Chamba district for a short distance, along its Northern border, separating Chamba-Lahaul from Zanskar and farther West forms the Northern boundary of the Kashmir valley. This magnificent mountain chain is masked by lofty ranges in front. The mean altitude is about 18,000 feet and some of the peaks rise to about 20, 000 feet. The passes in Pangi and Poddar are 17,000 to 18,000 feet and are thus higher than those of the Pangi Range and are also more difficult owing to the size of the permanent glacier. Those in Kullu–Lahaul are easy and practicable for laden animals. The range is chiefly composed of gneissose granite. The boundary between Chamba–Lahaul and Kullu–Lahaul is formed by a spur from the Zanskar Range, separating the Miyar and the Kado–Tokpo streams and ending at the *'Tirot'* (Thirkoe) Nala on the Chandra Bhaga; whence the line ascends to the crest of the Pangi Range.

To the south of the Dhaula Dhar Range of the outer Himalayas lies the Kangra proper, which consists of an irregular triangle, whose base lies upon the Hoshiarpur border while the Chamba and Mandi constrict its upper portion to a narrow neck known as **'Banghal'** at one point less than 16 kms. in width. Beyond this, the Eastern block of former Kangra district, expands once more like an hourglass and embraces the Kullu subdivision which comprises the tehsils of Kullu and Saraj and the mid–Himalayan cantons of *Lahaul–Spiti.* Of the total estimated area of 15,965 km. 4,688 km. are in Kangra proper.

District Chamba has two main rivers, i.e. the *Chenab* or *Chandrabhaga* and the *Ravi.*

The Chandrabhaga, as it is called in this part of the country, rises near the top of the *Baralacha pass* in Lahaul, from two streams, *the Chandra and Bhaga.* These two unite at **Tandi** and forms the *Chenab.* At **Thirot,** it enters Chamba and forms the boundary between Chamba and Lahaul and follows a Westerly course to Tandi, after which it turns to the North. At *Shaor* and *Purthi,* there are villages on the right bank. From *Mindhal* and *Sach,* the river is more open. It flows on a North–Westerly direction through picturesque scenery, past *Kilar* and *Dharwas* to the **Ganaur** or **Sansari Nala** where it leaves the territory. Then it continues its course through Poddar, Kishtwar and the outer hills in Jammu territory to the plains. *Gold is found in this river in a small quantity.* The main tributaries of the Chenab are *Miyar Nala,* meeting at Udaipur and *Saichu Nala* joining at Sach. On the left bank, some ice–streams from snowy passes which join Chenab are the *Chobia* and *Kalicho* streams at *Trilokinath, Haser, Drati* and *Marhu* streams near *Tandi*

and *Cheni* and *Sach* streams near *Mindhal* and *Kilar.*

The Ravi is the main river, which drains the whole of the Chamba valley between Dhauladhar and Pangi ranges. In the upper reaches, it is called Rauti or Irawati. It rises in the mid–Himalaya and Bara Bhanghal ranges. This range separates it from the Beas in the upper Kullu. It flows through Bara Bansu, Tretha and Chanota to Ulansa. Budhil and Tundah are the two main tributaries. After passing Piur, Rakh and Mehta, the river courses to the North–West and reaches Chamba town where the Saho or Sal from the Saho ranges merges with the river. The longest tributary Siul and Seawa (from North) fall into it at a point where it touches Jammu territory. It leaves the district at Kheri to the plains at *Shahpur.* During the rainy season, its flow is maximum.

There are two well known lakes in the district at Manimahesh in Bharmaur tehsil and another at Khajjiar, the world famous tourists spot. On the occasion of Radha Astmi falling in the month of September, a fair is held at Manimahesh. It is situated at an altitude of 3,950 meters.

The rocks exposed in the district have been classified into certain groups and encompass a period over 600 million years to recent times. These groups are Kalhel, Salooni, Manjir and Chamba–Basantpur Mandi–Darla volcanoes, Murree and Shivalik. The rock types are generally sand stone, shale, slate, limestone, conglomerates and quartzites. Locally one comes across the in–durated clays of the Shivalik group.

HISTORY

The principal authority for the history of the state is the *Vamshavali* or genealogical roll of the Rajas, which in addition to a list of names, contains much historical material of great interest. Next in importance are the epigraphical records and copper plate title deeds. *Chamba has the rare fortune to escape the successive wars of Mohammedan invasion, which swept away all monuments of ancient Indian civilization of the plains. The result is that its ancient remains are most abundant and better preserved than in any other part of the Punjab Himalayas.* Copper plate- grants issued by the early rulers of Chamba, whose names figure in the *Rajtarangini* are still preserved by the descendants of the original donee, who enjoy the granted land upto the recent past.

The records material found have been classified according to the objects on which they are found as rock inscriptions, image inscriptions, slab inscriptions and copper plate title deeds. The rock inscriptions are the most ancient. The oldest inscriptions are in the Gupta character of the seventh century.

EARLY HISTORY OF CHAMBA

Till about the fourth decade of the 20th century, the existence of "democratic republic" in North Western India was not known. Now we know for positive that the Kangra, Shimla and Jammu Hills were inhabited

by republican tribes for some centuries before and after Christ. The *Madra-Salvas, the Kunindas, the Trigartas, the Kulutas, the Yaudheyas, the Audumbaras, the Vemkas, the Kiras* and several others had established their tribal republics in these hills, long before these were subjugated by the Indo-Greeks and Saka-Kushanas. Some of these tribal republics formed confederacies and fought their foreign masters out and revived their independent republics after the fall of Indo-Greek and Kushana powers.

In this struggle for survival some tribes, like Audumbaras, disappeared or integrated with the confederacies and lost their individual identity, but the others like Kunindas, Yaudheyas, Kulutas and Trigartas reemerged as powerful democracies. However the Gupta supremacy in the Punjab and Shivalik hills, executed a death blow to these republics. Their precariously subjointed democratic system tumbled down, and probably their *'rajanas'* and *'leaders'* established their own petty principalities, later on known as *Apthakurai* and *Ranhun.*

These principalities were ruled by Thakurs and Ranas. In Chamba we find very few Thakur families, most of the old petty chiefs having been Ranas. In the upper Ravi Valley they lost their independence at a very early period, for we have the record of a feudatory chief, named 'Ashadha' of *'Gun'*, as early as the reign of Meru Verman of Chamba (A.D. 680-700) whose *Samanta* or vassal he styles himself. In the lower Ravi valley and Pangi they were probably independent down to the 10th and 11th century, when they became subject to Chamba. In the 10th or 11th century the *Thakurs* of upper Chandrabhaga valley came under the control of Chamba. In *Poddar,* the *Ranas* ruled the country till the 17th century, when they were displaced to Chamba.

In the Chamba state there are several cases in which their descendants retain possession to this day of the whole or a part of old families domain and still bear the old family title; while many more have sunk to the position of common cultivators are spoken of, and addressed to as *Rana.* The Chamba territory was minutely subdivided among *Thakurs* and *Ranas.* In some cases in Chamba as at Mulkihar and Devi Kothi, the ruins of *Kothis* and *tappas* are still visible, and in others, as at Kothi—*Anhu, Sutker* and *Eol,* the ancient buildings are or till recently were, in actual use. The reference to the *Ranas* and *Thakurs,* on the old copper plate grants and slab inscriptions of Chamba prove that down to the twelfth century and even later, they had lost nothing of their ancient prestige. Till then, indeed, it seems to have been a policy of some of the Rajas to retain their allegiance by appointing them to high offices at the court and in the administration. The last Chamba copper plate deed, in which the *Ranas* are mentioned, is that of *Raja Asata Varman,* A.D. 1080-1100.

After this there is a long break in the continuity of our records, probably owing to several plates having been lost. The next plate extent is that of Raja Vairasi Varman dated A.D. 1330 and in it all references of the Ranas have ceased. At present, there also exists, in Chamba a few Ranas who are such in the original sense of the word, and retain the position of the *Rajanaka* of the

inscriptions. Chief among them is the Rana of Triloknath, whose barony comprises the greater part of Chamba–Lahaul, where the family has been in possession since time immemorial. The ancestor is said to have come from Jammu and settled in Tundah in Bharmaur, and the family afterwards crossed the Pangi range to Tundah or Triloknath, before the idol at that place was set up.

One of the Rana's ancestors, named Hamir Bardhaim, whose praise is sung in local dialect, is said to have defeated the Raja of Kullu who attempted to carry off the idol, but was afterwards killed at a feast in which he had laid aside his armour. The *Rana* acts as manager of the Triloknath shrine, appoints the lama or Buddhist priest; and receives the offerings. He also takes part in the annual *mela* in the month of *Sawan*, when bloody rites of an aboriginal character are intermingled with the worship of Triloknath. The *Rana* ranks as a *Jagirdar* and his eldest son is addressed as *Tikka*.

The *Ranas next* in importance reside at *Ulama* and *Suai* in *Bharmaur pargana*. Till 1912 a third *Rana* belonging to the same family lived at Gurola, but on his demise without male issue his *Jagir* lapsed to the state. There was also formerly a barony of *Ranhun–Kothi* adjoining *'Ulansa'*, which like Gurola lapsed to the states and is now a *pargana*. Thus we see that even the few baronies that still exist are gradually disappearing, and as no new *Ranas* are now created, there is likelihood that in Chamba also the ruling Ranas will finally merge into agricultural population. There are also two other *Ranas* in Chamba who hold small Jagirs one of whom is the *Rana of Sambra*. His ancestor is said to have come from hereditary keepers of *Prithvijor Fort* in Churah. A branch of this family lives at Geyra in Piyur Pargana. The *Rana of Margran,* whose family is an offshoot of that of Triloknath, holds a small Jagir in his own village.

There are very few Thakur families in Chmaba, only two being known, who reside respectively in the Behra and Kilar *parganas*. Since independence and creation of Himachal Pradesh as a separate entity, the old feudal order has paved way for the new democratic culture, in which *Thakurs* and *Ranas* have no place.

It is difficult to determine with certainty the exact date at which the Chamba state was founded, but it seems probable that this event took place about the middle of the sixth century A.D. *The Rajas of Chamba belong to the Suryavanshi line of Rajputs, and their Vamshavali begins from Vishnu or Narayana. Rama, the hero of Ramayana, is sixty–third in the order of descent, which is continued through Kusa, the son of Rama. The original home of the family is said to have been in Ayodhya, but they moved at a very early period to the upper Ganges valley, where they settled in Kalpa.*

The historical portion of *Vamshavali* commences with the name of Maru, who was then the head of the family. Maru is said to have been at first a religious devotee. He afterwards married and three sons were born to him. When they reached manhood, one was given the ancestral home, other one settled in the mountains near Kashmir and the third and youngest, Meru

founded the town of Bharmaur and made it the capital of the new state. The chronicle says that having founded the state, Meru made it over to his son and returned to Kalpa and became a *'Sadhu'* (ascetic). After Maru, the Rajas who ruled in succession were *Jaistambh, Jalstambh* and *Mahastambh.*

Aaditya Varman (A.D. 620): His name appears as Adi Varman in the vamshavali and he is referred to as the great grandfather of Meru Varman. He was first of the Chamba line to assume the suffix of *'Varman'.* It was during his period that Brahmo, Pal, Raja of Kullu, left no legitimate sons and the Rajas of Brahmpura Ladakh, Suket, Bushahar, Kangra and Bangahal made one Ganesh Pal his heir. It shows that Brahmpura was recognised by all the neighbouring states of the time.

Bala Varman (A.D. 640): His name has been omitted from the vamshavali by some clerical error. But in two of the Brahmpura inscriptions, Bala Varman is called the grandfather of Meru Varman.

Diwakar Varman (A.D. 660): In the vamshavali and the *'Chatrari inscription'*, his name occurs as Deva Varman, while in Bharmaur inscription as Divakara Varman.

Meru Varman (A.D. 680): He seems to have been one of the most notable of the early Brahmapura rulers. He was probably the first to extend the state boundaries by conquest, for that he dedicated the idol of Shakti Devi in gratitude for help against his enemies. From an inscribed stone found at 'Gun' erected by a feudatory of Meru Varman named *Ashadha,* it is clear that Meru's rule extended from down to the Ravi Valley upto the present Chamba town. In the reign of Sri Dateshwar Pal, Raja of Kullu, there was a with war Brahmpura in which the Kullu Chief was killed by Meru Varman (mentioned as Amar). The predominance of Brahmpura was also confirmed further by a note in the Kullu annals that Amarpal, Raja of the state, was killed with his sons except one by the Brahmpura chief.

This son, Sital Pal and his five descendents never reigned again. Ancient Chamba was prosperous and had considerable wealth in the time of Meru Varman. He not only was triumphant in war but was also a great patron of temple arts. The temple of *'Mani–Mahesha', 'Lakshana Devi', 'Ganesha'* and *'Narsingha'* were built by him. The *Surajmukha shrine* at Bharmaur is also built by Meru Varman and according to an interesting custom, whenever a Chamba Raja visits Bharmaur, he must first worship at this temple before proceeding to his residence, *'Gugga'* was a master craftsman during the reign of Meru Varman. Meru was followed by **Mandar Varman, Kartar Varman, Pragalbh Varman.** But nothing much is found about them.

Ajia Varman (A.D. 760): It is said that Gaddi (Shepherd) came from Delhi during his reign and settled in Bharmaur. Before retiring to the junction of the Ravi and Budhil rivers near Ulansa, where he spent his last days, he initiated his son into the art of governance.

Suvarn Varman (A.D. 780): Nothing much is available about his reign.

Lakshmi Varman (A.D. 800): During the reign of Lakshmi Varman, an epidemic broke out in the state and a large number of people fell victims, almost depopulating the state. 'Kira' who have been referred as *'Tibetans' or 'Yarklandis'* took advantage of the situation and occupied the territory. They also held Baijnath in the Kangra valley, which was anciently called 'Kiragrama'.

Kullu, probably since the days of Meru Varman remained under the sway of Brahmapura and it is only on the death of Lakshmi Varman it regained its independence with the help obtained from the Raja of Bushahr.

Mushan Varman (A.D. 820): Lakshmi Varman left no son, but his Rani was pregnant at the time of his death. According to a legend, on the death of the Raja, the *'Wazir'* and *'Purohit'* (family priest) had the Rani put into a *palki* and carried towards Kangra to save her from invaders. On reaching the village of 'Garoh', a little beyond Deol, in the Trehta area of the upper Ravi valley, she felt the labour pains. She asked the bearers to put down the *'palki'* and went into a cave, where she gave birth to a son. Fearing the risk of his capture, she left him there and resumed her journey. Suspicion, however, aroused in the minds of Wazir and Purohit, who questioned her closely and after knowing the reality, returned and found the young prince, with a number of mice surrounding and keeping guard over him. From this he was named Mushan Varman ("Mushan' is a Sanskrit word means mouse). Rani and prince Mushan stayed in the house of a Brahmin for 8–9 years without revealing their identity.

One day, the Brahmin on seeing Mushan's foot print recognised it to be that of royal person. The Brahmin thereupon knowing the truth, introduced them to the Raja of Suket. The Raja of Suket received them kindly and made arrangements for Mushan's education. The prince grew intelligent and brave and received the Raja's daughter in marriage and a Jagir in the Pargana of *'Pangna'* as dowry. Mushan was also provided with an army and after returning to Brahmpura, he drove out the invaders. *Mushan Varman prohibited the killing of mice in his kingdom, on account of the services rendered by these animals in his infancy. This custom still obtained in the Chamba royal family.* The following Rajas ruled in succession after Mushan Varman, but nothing is known regarding any of them:

Hans Varman: Sar Varman; Sen Varman; Sajjan Varman and Mritunjaya Varman.

Sahil Varman (A.D. 920): It was probably in the beginning of his reign that a twelve year war took place against Kullu. He transferred the seat of government from Brahmpura to the new capital, founded at Chamba. The Raja was without heir. Shortly after his accession, Brahmpura was visited by *84 yogis,* who were very pleased with the Sahil's hospitality and promised him ten sons. In due course, ten sons and a daughter named Champavati were born. Sahil Varman brought under his sway all the petty

Ranas of the Ravi valley. On these expeditions he was accompanied by Charpatnath, one of the Yogis and also by his queen and daughter. The territory on which Chamba town was founded was taken from a Brahmin with promise that eight Chaklis–*Chamba copper coins* be given in perpetuity on the occasion of every marriage in the town. This condition was observed till late. The town was named after princess Champavati.

According to a legend, the town had no convenient water supply. The Raja, therefore, had a water course made from the *Sarohta stream*. But somehow, water refused to enter the channel made for it. In accordance with the superstitious notions of the time, it was ascribed to supernatural causes. The Brahmins advised that the spirit of the stream must be tranquilized and victim must be either Rani or her son. Another tradition runs that the Raja himself saw all this in dream.

The Rani, named Naina Devi, got ready to sacrifice herself. Accompanied by her maidens and bareheaded as for *'Sati'*, she was taken to the spot near the village of 'Balota', where Rani was buried alive. The legend goes on to say that when the grave was filled in, the water began to flow and has ever since flowed abundantly. A shrine was constructed at the top of the hill by Raja in her memory. A *mela* (fair) called 'Suhi mela' is also held in her memory from 15th of Chait to the 1st of Vaishakh, where only women and children are allowed to participate. They are entertained at the Raja's expenses on this occasion. The steps to the shrine having been constructed by Rani Sarda, queen of Raja Jit Singh (A.D. 1794–1808.)

Champavati, daughter of Sahil and Naina, was of a religious disposition and used to visit a *'Sadhu'* for conversation. According to legend, suspicion developed into the Raja's mind and he followed her on one occasion with a drawn sword, only however to find that the house was empty. As he entered, a voice came from the stillness scolding him for his suspicions and telling him that his child had been taken from him as a punishment. He was also commanded to build a temple to her, on the spot where he stood, to atone for this sin. The temple was accordingly built and named after Champavati, who is worshipped as goddess. It is regarded as the family temple of the Chamba Rajas and *Mela* is also held there from 1st to the 21st Vaishakh. Sahil Varman built the following famous temples. *Lakshmi Narayan or Vishnu, Chandrasekhra at Saho and Chandragupta and Kameshwara temples.*

The only coin special to Chamba is the *'Chakli'*, five of which make an *'anna'*. Sahil Varman caused to struck a pierced ear on coins, the symbol of a yogi, in honour of Charpatnath. Later Rajas added the *'Vishnu pad'* (feet of Vishnu) on their coins. About the name of Chamba town, another explanation is that, it derived its name from the Champa trees which grew in abundance in its neighbourhood. Sahil Varman did not spend the last years of his life in Chamba. He in the company of Yogi Charptnath retired to Brahmpura and abdicated his throne in favour of his son Yugankar. *In the memory of 84 Yogis, who had stayed in Brahmpura (Bharmaur), small temples were*

constructed; for this reason this area is called the *"Chaurasi".*

The history of Chamba between seventh and the tenth centuries A.D., roughly corresponding to the Post–Harsha and pre–Ghazani periods is not one of complete isolation but is linked with the history of the adjoining areas. Forces at work in Northern India do not appear to have spared this region of Chamba. The later history provides some interesting facts which reveal or suggest the relationship of this kingdom and its rulers with the Kannauj family of the Gurjara–pratiharas. According to *'Vamshavali'* the war between Sahil Verman and the Kullu Chief Continued for twelve years. It appears that the conquest over Kullu and routing the forces of the Turushkas was a feat achieved in two different directions and could not have been possible except with the help or as an ally of some strong power, which could be the Kannauj family of the Gurjara–pratiharas. In this context the reference to the assumption of the title Karivarsha after making a gift of elephants to the sun god at the time of solar eclipse at Kurukshetra in the territory of the Gurjanra –Pratiharas could be possible only as a faithful ally of the Kanauj house. The reference for the Turushkas could be traced earlier in the Gwaliar inscription of Bhoja which mentions Nagabhata forcibly seizing the hill forts of the kings of Anartta, Malava, Kirata, Turushka, Vatsa and Matasya. Here Turushka refers to Arabs. It is very likely that Gurjara–Pratihara empire in the time of Mahipala and probably earlier too include the present Kangra and Chamba regions, which Sahil Varman acting as the Pratihara feudatory in his time. He had therefore, every reason to Participate in the exploits of his overlord which was claimed as his own in the records of his successors when the Pratihara hold had waned or was ineffective.

Eastern Punjab and Kangra valley, including Chamba continued to be within the empire of the Pratiharas as is evident from Peheva record of the time of Bhoja. Mahipala's conquest of Kuluta and other region as recorded by Rajsekhra could be explained as reassertion of Pratihara authority over his region after the disturbed political situation at the beginning of his career with Bhoja II intruding in. As such Mahipala's campaign could be an attempt to regain control over the lost territory as also to retrieve the adverse situation.

According to Herman Goetiz–Sahil Varman seems to have risen as a General of the Pratiharas and became Military Governor of the mountain of frontier against encroachments of Sankar–Varman and thereafter Hindushahis of Kabul whose first vassals of Kashmir soon became independent rulers of the Punjab. The sack of Kannauj by Indra II Rashtrakuta seems to have resulted in the disintegration of the Pratihara empire which incited the Kashmir and Shahi rulers to invade the Kangra Valley. Sahil Varman succeeded in beating off this independent ruler over these very districts, suppressing some revolts of the local princelings. The evidence available from a few inscriptions and artistic influence as temple and sculpture reveal pratihara or Gurjara–Pratihar impact on political and cultural life of Chamba and its rulers.

Yugankar Varman (A.D. 940): There is nothing much in record about Yugankar Varman in the chronicle. His queen was Tribhuvanrekha Devi. The temple of the Narsingha at Brahmpura was erected by the queen. Yugankar Varman himself erected the temple of Ishwar–Gaurja (Gauri–Shankar) in Chamba near the temple of Lakshmi Narayana.

Vidagdha Varman (A.D. 960): A copper plate of his reign mentions his father Yugankar Varman and mother Bhogmati Devi. An inscribed stone found near *'Basu'* dated 960 A.D. was erected by a vassal, probably a Rana.

Dodak Varman (A.D. 980): According to an inscribed stone found near Basu, mentions in consecutive order, the names of Yugankar, Vidagdha and Dodak Varman. Dodak Varman was succeeded by **Vichitra Varman** and **Dhairya Varman.**

Salvahan Varman (A.D. 1040): The name of this Raja is nonexistent in the *vamshavali.* It is only in three copper plates, reference has been made to him. In A.D. 1028, Ananta Deva succeeded as a child to the throne of Kashmir and when he grew upto manhood, he tried to follow the policy of his ancestors to setup supremacy over the adjoining hill chiefs. It is mentioned in the *Rajtarangini,* the historical chronicle of Kashmir, as having invaded Bharmaur in the eleventh century by the Kashmir ruler, *Ananta Deva* (1028–1063 A.D.). Two inscribed fountain slabs of the time of Salvahan Varaman found in the **'Sai'** and **'Tissa'** *pargana* of Churah reveal that Churah, now the Northern part of Chamba was then a part of **'Balor'** (Basholi) state. Salavahana Varman had two sons—Soma Varman and Asata Varman.

Soma Varman (A. D. 1060): The *vamshavali* is silent about Soma Varman and Asata Varman, but strong confirming evidence is furnished by the Rajatarangini where it is mentioned that "Astat, Raja of Chamba visited Kashmir in the winter of A.D. 1087–88. in the reign of Kalasa son of Ananta–Deva, who like his father, affirmed the claim of suzerainty over Chamba and other hill states. After the invasion of Ananta–Deva Chamba remained more or less dependent on Kashmir for a considerable period. Later on the two ruling families had marital relations. **Bappika** sister of Asata Varman was married to Kalasa. Harsha, the son of Bappika, succeeded to the throne after the death of Kalasa. Asata Varman occupied the throne in (A.D. 1080).

Jasata Varman (A.D. 1105): The chronicle is silent about him, but he is referred to in the Rajtarangini as affording support to Harsha, his own cousin, in A.D. 1101, when Kashmir was invaded by the princes of the *'Lohara family'.* On that occasion, he was taken prisoner by Sussala, in the temple at Vijeshwara. In A.D. 1112, Jasata is again mentioned in the Rajtarangini as supporting Bhikschachara, grandson of Harsha against Sussala, who had occupied the throne of Kashmir. Being unsuccessful, Bhikshachara retired to Chamba and stayed there for four–five years. Jasata Varman's reign most probably had lasted till about A.D. 1117–18. An inscribed stone of Jasata's reign exists at *Loh–Tikri* in Churah. Churah was brought under the

domination of Chamba some time around A.D. 1030 from Balor. And it was some later date than A.D. 1161, the Balorea Raja had recovered possession of Churah. The name of the Raja of Balor was Rana Pal. He was succeeded by his son Ajaya Pal.

Dhal Varman (A.D. 1118): He was brother of Jasata Varman and ruled for a short period. Nothing much is available about them in the writings.

Udaya Varman (A.D. 1120): Udaya Varman is mentioned in the Rajtarangini as having been in Kashmir in A.D. 1122. Chamba had now changed sides in the struggle which was going on for the throne of Kashmir. Udaya Varman lent his support to Sussala. The change of attitude was most likely due to the fact that in interval, Sussala had married the princesses of the Chamba family, whose names were Devalekha and Taralekha, both of whom became Sati on the death of Sussala in A.D. 1128. The situation in Kashmir precipitated further unsettled condition, which provided an opportunity to Chamba state to assert its independence. After Udaya Varman, the following Rajas ruled in succession:

Ajita Varman, Daityari Varman and Prithvi Varman.

Nothing much is available about these rulers in the chronicle of Chamba empire.

Lalit Varman (A.D. 1143): Two slab inscriptions of Lalit Varman's period have been found. One at 'Debri Kothi' and another at 'Salhi' in the Saichu Nala, Pangi. In it, Pangi is called *'Pangati'* which seems to be the ancient name of the valley.

Vijaya Varman (A.D. 1175): The state's boundaries were extended during his time. He invaded Kashmir and Ladakh and brought back much spoil. The easy success which came in the way of Vijaya Varman was due to the disorder and confusion prevailing after the attack of Mohammed Ghori in 1191 A.D. and in A.D. 1193 on India. Vijaya Varman was succeeded by Raja Varman, Sar Varman, Kirti Varman, Ajita Varman, Madana Varman (brother of Ajita), Narakanjar Varman, Asha Varman and Jimut Varman.

Vairasi Varman (A.D. 1330): He had probably a long reign and died about A.D. 1370.

Manikya Varman (A.D. 1370): He succeeded his father Vairasi Varman and ruled upto A.D. 1397.

Bhot Varman (A.D. 1397): Bhot Varman ruled from 1397 to 1442 A.D.

Sangram Varman (A. D. 1442): Sangram Varman ruled probably from 1442 to 1475 A.D.

Anand Varman (A.D. 1475): The name of Anand Varman's mother was *Sampurna Devi*. He was very religious and was believed to have the power of working miracles. He was married to the daughter of the Raja of

Kangra. Anand Varman died about A.D. 1512.

Ganesh Varman (A.D. 1512): The plates of this era furnishes the earliest instances of the use of the suffix 'Singh' in the Chamba family. Ganesh Varman built the *fort of Ganeshgarh* in the Mothila area to protect his frontier. The Mughal influence had started making itself felt in Chamba before the death of Ganesh Varman in A.D. 1559. Ganesha Varman had six sons viz. Pratap Singh, Jit Singh, Bir Bahadur, Hari Singh, Satargun Singh and Rupanand Singh.

Pratap Singh Varman (A.D. 1559): Pratap Singh Varman was the son of Ganesha Varman and Sahib Devi. He was said to be very generous. It was during his time a war broke out between the Chamba and Kangra. The Raja of Kangra has been mentioned as 'Chandrapal'. It ended with the defeat of Katoch forces and death of Jit Chand, the younger brother of the Raja of Kangra. During this war, *Guler* was also occupied by Chamba forces. Pratap Singh Varman was a contemporary of Emperor Akbar and it seems that early in his reign the whole of Hill States including Chamba became subject and tributary to the Mughal Empire.

In the war with Kangra, *'Chari'* and *'Gharoh'*, the small districts near the Chamba border were annexed by Chamba. To create landed property in the hill states including Chamba, Todar Mal was deputed by Akbar. *Chamba was compelled to surrender Rihlu and all the territory it then held to the East of that province, as also the two small districts of Chari and Gharoh.* For nearly 200 years, Chamba was in subjection to the Mughal Empire. The latest plates of Pratap Singh Varman are dated A.D. 1586, and he probably died in the same year. *It was during his time that Suffix Singh was used with the name of Raja in Chamba dynasty.*

Vir Varman (A.D. 1586): No plate of his reign has been found. He was in power for only four years at the most.

Balbhadra (A.D. 1589): Balbhadra was famous for piety and great generosity. He was profuse in his gifts to Brahmins, and at least 42 copper plates of his reign are known to be extant. By his people, he was named 'Bali–Karna', after two heroes of antiquity famous for their generosity. He regarded bestowing grants of land and other gifts as his highest and most imperative duty, refusing even to eat each morning till this had been discharged. He gifted grants of land to the Lakshmi Naryan Temple, as well as many jewels and other valuables. These lavish gifts had gone to such an extent that state administration became seriously embarrassed. Owing to the excessive drain of the treasury, there was difficulty in meeting ordinary and necessary state expenditure.

Just then Janardhan, the Raja's eldest son, came of the age and the officials begged him to intervene. Janardhan removed his father Balbhadra and deported him to the village of 'Baraia' on the other side of the Ravi, and a house and lands were assigned for his support. But there also Balbhadra

continued distributing his lavish gifts and in the course of time, the whole building was gifted away along with the lands. On being reported to his son, Janardhan gave his father a fresh grant of land to enable him to continue his benefactions.

Soon after Janardhan assumed charge of the kingdom, war broke out between him and the Raja of Nurpur, *Suraj Mal*. The war went on in a desultory manner for *twelve years* without either side gaining any decisive advantage. In 1618 A.D., when Suraj Mal rebelled against imperial authority and was compelled by the Mughal army to flee, he found a temporary refuge in one of the Chamba forts. There he was joined by his younger brother **'Madho Singh'**. On Suraj Mal's rebellion, his younger brother **'Jagat Singh'** was called from Bengal by the Emperor to assist in the siege of Kangra fort. He later succeeded Suraj Mal. The siege of Kangra ended in November A.D. 1620, and in January 1622, Jahangir visited Kangra, coming via Siba and returning via Nurpur. The Raja of Chamba Janardhan and his brother **'Bishambar'** also visited the Emperor.

Hostilities seem to have been resumed with Chamba soon afterwards. A decisive battle was fought at Dhalog on Sandhara road; the Chamba army was defeated. Bishambar, Janardhan's brother, was also ki'led. Later on, Jagat Singh by treachery also killed Janardhan. This had happened sometime around A.D. 1623. On Janardhan's death, the state (Chamba) became subject to Jagat Singh and is said to have been ruled by his officials for twenty years. Jagat Singh built the *fort of Taragarh* within Chamba territory. It stood in good stead at the time of his own rebellion in A.D. 1641.

It is said that Balabhadra on Janardhan's death, was restored to power and continued till his death to rule the state in subjection to Jagat Singh. Janardhan left no heir, but his Rani was enceinte, and on learning this, Jagat Singh ordered to keep strict watch on the palace. If the infant proved to be a boy, he was at once to be killed, and if girl, she was to be married into the Nurpur family, so as to strengthen his hold on the state. When the child Prithvi Singh was born, his nurse named 'Batlu', is said to have smuggled him out of the palace and sent him away to Mandi. A second plate granted by Janardhan in A.D. 1619 reveals that a son was born before the death of the Raja.

Prithvi Singh (A.D. 1641): In A.D. 1641, Raja Jagat Singh of Nurpur in union with his son, Rajrup Singh, revolted against the authority of Emperor 'Shahjahan'. A large army under the command of prince Murad Baksh, the youngest son of the Emperor, was sent to suppress it. The army assembled at Pathankot in August A.D. 1641. Jagat Singh offered a brave resistance. He had strongly fortified three principal strongholds in his territory, i.e. *'Mankot', 'Nurpur'* and *'Taragarh'*. This war came as a long awaited opportunity to Prithvi Singh, who was still in Mandi. On hearing the news of rebellion, Prithvi Singh obtained the help of Raja of Mandi and Suket to recover his kingdom.

To reach capital Chamba, he passed through Kullu, Rohtang pass, Lahaul,

Pangi, Cheni pass and Churah, the Northern province of the state. Raja Man Singh of Gwalior (Guler) who was the mortal enemy of Jagat Singh, also assisted Prithvi Singh in this war. Raja Jagat Singh, realizing that his cause was hopeless at the face of massive army, in the company with his sons, surrendered himself to the clemency of the Emperor. After making their submission, they were not only pardoned but restored to all their honours on the conclusion of the war. **'Taragarh'** was taken over by the Mughals. Prithvi Singh had also concluded a league with **'Sangram Pal'** of Basholi avenging himself on Jagat Singh and surrendered to him the *'pargana'* of Bhalai.

Having recovered his kingdom, Prithvi Singh next addressed himself to the consolidation and extension of his domain. He was the first to build state offices *(Kothis)* in Churah and Pangi. Soon after the end of the war, a dispute began between Prithvi Singh and Sangram Pal over the possession of Bhalai pargana. This dispute was finally settled by a Mughal officer in A.D. 1648 in favour of Chamba.

Prithvi Singh went on pilgrimage to Prayag, Kashi and Gaya. *He is said to have visited Delhi nine times in the reign of Shahjahan. The Family idol of the Chamba Rajas, called 'Raghubir', is said to have been obtained from Shahjahan on one of these occasions. It had originally been used as a weight in the Mughal palace.* Prithvi Singh had eight sons–Shastru Singh, Jai Singh, Indar Singh, Mohipat Singh, Ragunath Singh, Ram Singh, Shakti Singh and Raj Singh. From this time, the old suffix of Varman was entirely dropped. The temples ***Khajinag at Khajiar, Hidimba at Mahal*** and ***Sita Ram at Chamba*** were constructed in his reign by 'Batlu', the nurse, who was instrumental saving Prithvi Singh's life.

Chattar Singh (A.D. 1664): The Raja's name was Shastru Singh, as appears from the copper plates, but Chattar Singh is the name in common use. On accession, he appointed 'Jai Singh', his brother, to the office of the Wazir and sent him to Sangram Pal of Basohli to demand the *'Bhalai ilaqa'*, given by his father. This demand being refused, Chattar Singh invaded Basholi and re-occupied Bhalai to Chamba. *In A.D. 1678, the Emperor Aurangzeb issued an order for the demolition of all Hindu temples of the state. Raja Chattar Singh refused to obey the order and in defiance to it, he ordered to put a gilt pinnacle on each of the chief temples in Chamba. On hearing this, the emperor summoned the Raja to Delhi. Instead of going himself, he sent his brother Shokat Singh, who was accompanied by Raj Singh of Guler, but for some unknown reason, they turned back from Bajwara before reaching Delhi.*

A confederation was formed, in which were included Chattar Singh of Chamba. Raj Singh of Guler, Dhiraj Pal of Basohil and Kirpal Deo of Jammu against Mirza Rezia Beg, Viceroy of the Punjab, who used to make incursions into the hills. Ladakh was invaded in 1646–47 by Eastern Tibet and gained a footing in Lahaul. Later on, some time around 1663–64, combined forces of Chamba and Kullu expelled the invaders and then divided the Lahaul country between them. Chattar Singh died in A.D. 1690, leaving two sons: Udai Singh

and Lakshman Singh.

Udai Singh (A.D. 1690): The time Udai Singh succeeded to the throne, there was prosperity everywhere and people were happy and contented. So long as **Jai Singh**, Wazir and uncle of Raja Udai Singh was alive, things were moving swiftly. But shortly after accession of Udai Singh, Jai Singh died. Udai Singh was of a self–willed disposition, and after his uncle's guiding hand and wise counsel were withdrawn, his natural tendencies began to assert themselves. He gave way to evil courses and surrendered himself to sexual pleasure. A climax was reached when Udai Singh appointed a barber, with whose daughter he had fallen in love, to the office of the *Wazir* and put all authority into his hands.

The officials deposed him from power, appointed **Ugar Sing**, son of Mahipal Singh and a cousin of Rana as a regent. At the end of the month, Udai Singh was restored, but soon he relapsed into his former ways. Ugar Singh being afraid, fled to Jammu. The officials then formed a conspiracy with younger brother of Raja, **Lakshman Singh**, to kill Udai Singh. To carry out this purpose, day was fixed, but at the last moment, Lakshman Singh decided to abandon the conspirators and stood beside his brother. On this, officials killed Laksham Singh and Udai Singh was mortally wounded. Udai Singh died in A.D. 1720. Both the Raja and his younger brother had no child to succeed to the throne of Chamba state.

Umed Singh (A.D. 1720): On Udai Singh's restoration, Ugar Singh had fled to Jammu. There without disclosing his identity, he entered the service of **'Dhruv Dev'**. Raja of Jammu, as a soldier. One day, when he was returning after having bath in the river Tawi, he was met by a *mast elephant*, which seeing Ugar Singh suddenly charged down upon him. He checked the animal for a moment by the blow with the *Lota* (an utensil made of brass), and then drew his sword with which he severed the trunk from the body at one blow. On hearing this, the Raja summoned Ugar Singh and elicited from him the whole fact of his near relationship to the royal family. Shortly afterwards, the news of Udai Singh's murder reached Jammu. Dhruv Dev then furnished Ugar Singh with necessary assistance and sent him back to Chamba where he was installed as Raja. The place where Udai Singh was killed, a temple was erected by Ugar Singh to appease the ghost of the Raja, which used to appear to Ugar Singh in dreams and caused him much distress. A small tax known as '***Tusera Udai Singhiana Auteriana***' was imposed for its maintenance.

After a good beginning, Ugar Singh earned disfavour of the officials. To depose him and raise Dalel Singh son of Ragunath Singh and cousin of Ugar Singh to throne, they first ensured the release of Dalel Singh from the Mughal imprisonment by paying one lakh rupees and then issued a *sanad* appointing him Raja of Chamba. Ugar Singh did not oppose him, but broke down the bridge over the Ravi and set fire to the town. He then retired to the Chamunda temple and finally fled to Kangra, where he died. He had two sons - Umed Singh and Sher Singh.

Dalel Singh (A.D. 1735): Having secured the *gaddi* (the seat of power), the new Raja's first care was to have Ugar Singh's sons - Umed Singh and Sher Singh placed under lock and key in Lahore where they remained for thirteen years. Nevertheless the sons of Ugar Singh, as the rightful heirs to the throne, had many friends and supporters among the people. After some length of time, a servant of Umed Singh who resembled him in look, exchanged his clothes with Umed Singh and helped him to escape.

But Umed Singh was recaptured and brought back to Lahore. However, when the Viceroy was acquainted with the fact, he helped Umed Singh to recover his territory. Umed Singh was married to the daughter of Raja of Jasrota and Basholi states. On the other side, Dalel Singh voluntarily abdicated in favour of Umed Singh and retired from active life and became a *'Sadhu'* (hermit). He died at Jawalamukhi. He had no sons and his daughter was married to the Raja of Jammu, Bajai Deo. In A.D. 1744, the **Pathiyar** Pargana in Kangra was granted as jagir to Raja Dalel Singh by a *Sanad* under the seal of Zakaria Khan, Governor of Punjab, for Mohammed Shah of Delhi, and was continued to Raja Umed Singh.

Umed Singh (A.D. 1748): He succeeded to the *gaddi* at a very momentous period in Indian history, when the Mughal empire was in the throes of dissolution and the Viceroys in the provinces were assuming independence. The Marathas and Afghans had begun their life and death struggle for the mastery of India. During Umed Singh's reign, the territory of the state was enlarged to the South of Dhauladhar upto the border of Mandi. The fort of Pathiyar near Palampur was also garrisoned by his troops and Bir- Bangahal was also under his influence. The **'Akhand Chand'** portion of the palace was also erected by him and a palace at 'Nada' was also built. This place was named Rajnagar. There his son Raj Singh was born in A.D. 1755. The foundation of **'Rang Mahal of Chamba'** is also said to have been laid by this Raja. *Umed Singh died at the age of 39 on 13th of Vaishakh, A.D. 1764, the 16th year of his reign. He left orders that no Rani was to become sati at his funeral.*

Raja Singh (A.D. 1764): Raj Singh was only nine years old, at the time of his father Umed Singh's death. Taking advantage of Raj Singh's minority. Ghamand Chand of Kangra, seized the fort of Pathiyar and drove the Chamba troops out of Bir–Bangahal. But the queen regent, who was a Jammu princess, obtained help from **'Ranjit Deo'** of the state and recovered the lost territory. Ranjit Deo of Jammu, seems to have interfered a great deal in Chamba affairs and appointed one of his own officials named **'Aklu'** to the office of *Wazir*. Soon after Raj Singh came of age, he removed Aklu from the position of power to prison.

This was resented by Ranjit Deo as a personal insult and he sent an army under **'Amrit Pal'** of Basholi to invade Chamba. At that time, Raj Singh was away from the state with the Viceroy of Punjab. He took the help of Ramgarhia Sardars to recover his territory. This took place in A.D. 1775. Raj Singh was

married to the daughter of 'Sampat Pal' of Bhadrawah and a son Jit Singh was born to him in A.D. 1775. In 1782, Raj Singh invaded and conquered Basholi, but restored it on payment of a lakh of rupees. Bhadrawah, at this time a tributary of Chamba was, however, under the rule of its native ruler *Daya Pal.* In A.D. 1786, an army was sent under the command of Jit Singh who was only eleven years old to capture Kishtwar state on the invitation of the Brij Raj Deo of Jammu. Kishtwar was captured and held for six months.

Raja Sansar Chand of Kangra, after setting his authority over Kangra fort, demanded of Raj Singh the surrender of the 'Rihlu' area, as having been part of Kangra 'Kardari' under the Mughals. This demand was met with a prompt refusal. Raja Sansar Chand concluded a treaty with *Dhian Singh, Wazir of Guler,* who had seized the small state of Kotla, between Kangra and Nurpur and Raj Singh obtained help from Nurpur. A pitched battle took place near Shahpur in which Raja Raj Singh of Chamba was killed. He was struck on the head with a sword by a man named Jit Singh Purbea (also mentioned Amar Singh Hazuri in different accounts) from behind. Raj Singh is said to have paid special veneration to Chamunda Devi, The Goddess of War of the Chamba chiefs and was promised by her an addition of twelve years to his life and the honour of dying in the battle as desired.

Raj Singh died in A.D. 1794 in the 40th year of his age and the 30th of his reign. As already mentioned. *Churah* was the standing cause of dispute between Chamba and Basholi. In 1794, after the death of Raj Singh, a final attempt was made by Basholi aided by Jammu to recover the territory.

Jit Singh (A.D. 1794): Jit Singh was nineteen years of age at the time of accession. Shortly after his coming to power, he had to face a war with Basholi state, whose Raja Bijai Pal was in the habit of making inroads into the *'Jundh'* and *'Bhalai'* areas of Chamba and plundering them. In A.D. 1800, Jit Singh retaliated by invading Basohli, and after conquering the state, restored it as his father had done, on payment of a war indemnity. During the reign of Jit Singh, Raja Sansar Chand of Kangra was busy in extending his domain over all hill states and Punjab. By 1803 A.D., majority of these hill states had come under the suzerainty of the Kangra chief. In A.D. 1804–05, the Raja of Bilaspur, Raja Mahan Chand in conjunction with all the associated states of the Jalandhara circle and also Basohli invited the Gurkhas of Nepal (Commander Amar Singh Thapa) to invade Kangra, and promised full support in this venture. The Chamba state also sent troops under Nathu Wazir.

In A.D. 1809, Kangra, after the Gurkha–Sikh war, was reduced to the position of a feudatory of the Sikhs. From A.D. 1809, Chamba including Kangra and its captured states became tributary to Lahore. Jit Singh died in A.D. 1808, while the siege of the Kangra fort was still going on in the 33rd year of his age and the 14th of his reign. He had two sons – Charhat Singh and Zorawar Singh.

Charhat Singh (A.D. 1808): Charhat Singh was only six year old when he was installed as Raja. During his minority, the administration was in the

hands of the queen mother, a Jammu princess, and of Nathu who was appointed Wazir in the reign of Jit Sing. The name of queen mother was **Rani Sharda**. She erected the temple of *'Radha–Krishna'* which was consecrated in A.D. 1825. As already mentioned, the small state of Bhadrawah had long been tributary to Chamba, but now its chief **Pahar Chand**, who succeeded **Daya Pal** his cousin, refused to pay tribute to Chamba. On this, Nathu Wazir advanced against him but was defeated on the **Padari Pass**. In 1821 A.D. Nathu obtained help from Maharaj Ranjit Singh and forced the chief of Bhadrawah to flee, never to return. Since then, this state came under direct control of the Chamba, *In A.D. 1821, Dessa Singh Majithia in the name of Maharaj Ranjit Singh, claimed Rihlu fort and adjoining area.*

In A.D. 1815, Bir Singh of Nurpur, brother–in–law of Charhat Singh was expelled from his principality by Maharaj Ranjit Singh. He attempted in vain twice in 1826 and 1846 to regain his principality.

In A.D. 1820 –25, **Ratnu**, the chief state official in Padar, invaded Zanskar area and made it tributary to Chamba. In A.D. 1835, Gulab Singh of Jammu sent an army under **Wazir Zorawar Singh Kahluria**, one of his ablest generals, to invade and conquer Ladakh. After conquest, a force under 'Wazir Lakhpat Rai' was detached from the main army to annex Zanskar, which still held out, and having done so, the force crossed the Umasi and passed through Padar on the way back to Jammu. Although Gulab Singh had no intention to invade Chamba, yet people got suspicious.

There upon, Ratnu stirred up the people, seized thirty Dogra soldiers and sent them to Chamba. In the spring of 1836 A.D., Zorawar Singh came with large force to avenge the insult. Ratnu had the bridge over the Chandra Bhaga broken down, and in this way kept the Dogras at bay for three months. But Zorawar Singh with the help of villagers passed a *Jhula* (rope bridge) across the river and transferred a portion of his force to the other bank. The force effected an entrance into **Chatargarh** by the bridge over Bhutna Nala. Chatargarh was razed to the ground, and the name of the place changed to 'Gulabgarh'. A large number of people were killed by Jammu forces. The country was then annexed to Jammu.

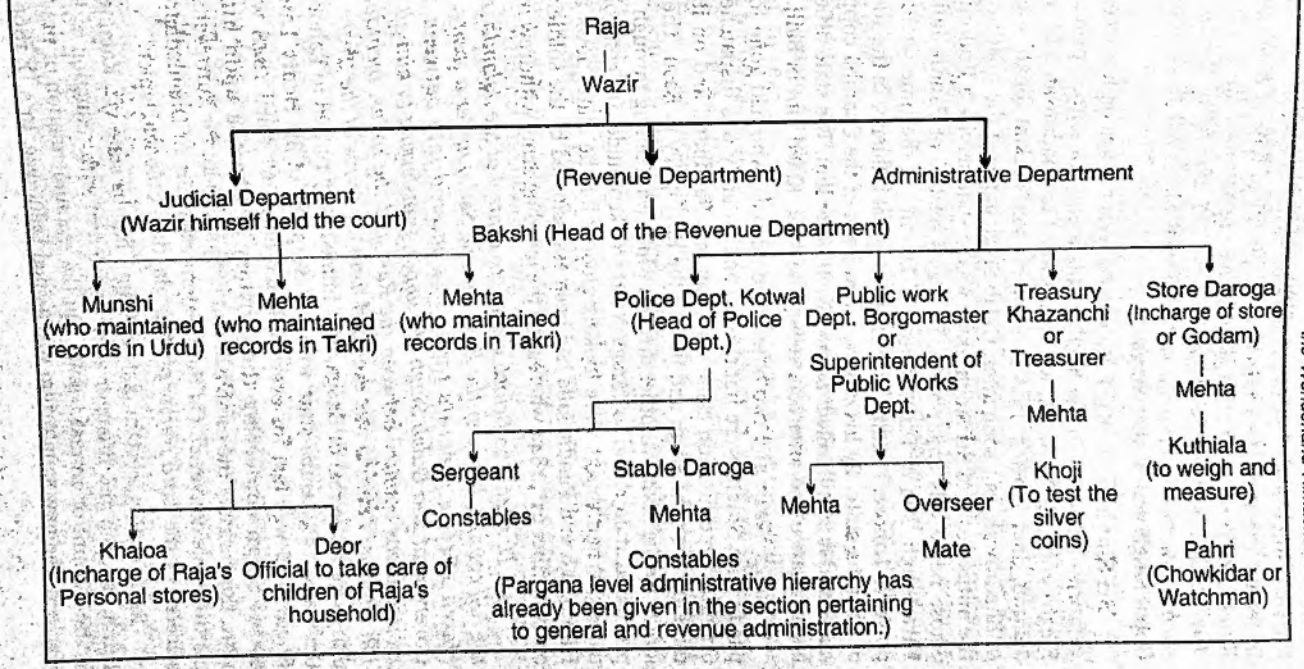
Ratnu was arrested but released at once for his boldness and sense of patriotism. In 1836 A.D. Dogra force under Zorawar Singh Kahluria made vain attempt to annex Bhadrawah. Wazir Nathu's death in about 1838 after 40 years service was a great loss to the state. He was succeeded by 'Wazir Bhaga', also a member of the *'Baratru family'*. It was soon after this *in February 1839 that Chamba was for the first time visited by a European, Mr. Vigne.* He came via *Basholi* and *Sandhara* and departed by *Chawari* and *Nurpur.*

In the same year 1839, Chamba was visited by **General Cunningham** who was the first to examine the archaeological remains in the state, at the capital and Bharmaur. Zorawar Singh, younger brother of Charhat Singh, is still remembered in Chamba, for respect he used to give to his elder brother.

Table - I

Administrative Structure

Chamba State (During Nineteenth Century)



Charhat Singh never visited Lahore himself, but always sent Zorawar Singh instead. In 1833, he was raised to the dignity of Raja of Bhadrawah. *Charhat Singh died in 1844 at the age of 42, having occupied the gaddi for 36 years. Two Ranis and six concubines became Sati, this being the last occasion of such a practice in Chamba state.* Charhat Singh left three sons, Sri Singh, Gopal Singh and Suchet Singh.

Sri Singh (A.D. 1844): He was five years of age on his accession and all authority remained in the hands of his mother, a Katoch princess. Zorawar Singh, uncle of Sri Singh, who had shifted to Bhadrawah and from there to Jammu, died in 1845. In A.D. 1845, his son **'Prakim Singh'** was made Raja of Bhadrawah, but soon after, Gulab Singh annexed the Bhadrawah state. In the initial years of Sri Singh, there was in state service a Brahmin of Basholi whose name was **Lakar Shah.** He was a relative of **Pandit Jalla,** who with **Hira Singh,** son of Dhian Singh of Jammu, at the time wielded supreme power in Lahore. Pandit Lakar Shah had great influence in the administration of Chamba state. By his orders, a new issue of the Chamba copper coin was made and it is still called *'Lakar–Shahi'*, after him. The state official resented his arrogance and after counselling the Rani. Killed him in Bailj.

Bhaga Wazir and two other state officials, who had gone to Lahore to pacify Hira Singh, were imprisoned and an army was dispatched to invade Chamba. One division came via **Chun and Sandhara,** and on its approach, the Rani took Sri Singh and fled up the Ravi valley to Basu. The capital was looted by the Sikhs. Another division which was coming through Nurpur was prevented at Jajri and so Taragarh fort was kept under the control of Chamba troops. When things were looking gloomy for the state, news arrived that Hira Singh and Pandit Jalla had been assassinated by the soldiery in Lahore on December 21st, 1844 whereupon the invading army withdrew immediately.

In A.D. 1846, the British came into control of the Jalandhara Doab and the hill country between the Beas and the Satluj under a treaty. On the 16th March 1846, a separate treaty was entered into between the British Government and Gulab Singh of Jammu, transferring to him all the hill and mountainous country between the Ravi and the Indus, including Chamba. But later on, Chamba was excluded from the terms of the treaty. It was only due to patriotic zeal of Bhaga, who immediately rushed to Lahore to restore the status of Chamba state with the sympathy of **Sir Henry Lawrence.** But Bhadrawah was lost for ever. **A Sanad dated 6th April 1848 was granted to Sri Singh conferring the territory of Chamba upon him.** In A.D. 1851, the desire of the establishment of Sanatorium for Europeans within the territory was conveyed. On the Western extremity of Dhauladhar, a site was selected by the *Lord Napier* of Magdala, then Colonel Napier.

In A.D. 1853, certain plateau from Chamba state viz. Katalagh, Potrain, Terah, Bakrota and Bhangor were transferred with reduction of Rs. 2,000/- in the amount of annual tribute. On the recommendation of the Sir Donald Macleed, the new sanatorium was named Dalhousie. In A.D. 1866, the *Balun*

plateau for a Recovering Depot of European troops and *Bakloh plateau* for a Gurkha cantonment were taken over, with a further reduction of Rs. 5,000/- in the annual tribute. ***During the first war of independence in A.D. 1857, Sri Singh was loyal to the Government and sent troops to Dalhousie under Mian Autar Singh.***

Bhaga Wazir retired in 1854 and was succeeded by **Wazir Billu**, also of the *Baratru family*, who held office till 1860. *It was during the reign of Sri Singh that Chamba state came under the influence of the British regime. The state was attached politically to Jalandhara division.* The Raja was married to a Suket princess and during his minority, the economy of the state was completely shattered because of mismanagement and extravagance. The Raja, therefore, asked for the services of an officer from the British Government and ***Major Blair Reid*** was appointed superintendent of the state in January 1863. Till then, the forts of *Taragarh, Ganeshgarh* and *Prithvigarh* which had been controlled by state troops, were withdrawn and handed over to the care of local state officials.

Major Reid next devoted attention to the development of the internal resources of the state. In 1863, a post office and a primary school were opened in the capital. In 1864, the State Forest Department was leased to the British Government for 99 years, subject to revision after every 20 years. In January 1865, Major Reid was succeeded by captain Forbes. In January 1866, Lieutenant E.G. Wace succeeded Captain Forbes till Major Reids, returned in December 1866. In December 1866 a hospital was opened under Doctor Elmslie of the Kashmir Medical Mission. In the next two years 1867–69, two new roads to Dalhousie via Kotri and Khajiar and two Dak Bungalows–one at Chamba and other at Khajiar were constructed. **'Jandrighat'**, the Raja's Dalhousie residence, was erected in 1870–71. Reforms were carried out in almost all departments and income from revenue touched all time high mark in 1870, Rs. 1,73,000/. Sri Singh died in 1870 after a short illness in the 27th year of his reign at the age of 32, when progress and everything augured well for the future. His only son died in infancy and his only daughter was married to the Maharaja of Jammu and Kashmir.

Gopal Singh (A.D. 1870): The order of Government directing his recognition as Raja was notified in open Darbar by Colonel Blair Reid on 25th October 1870. **Mian Suchet Singh**, the youngest of three brothers, who had also laid claim to *the gaddi*, then retired from Chamba but continued to press his claim for a long period. He died in London in August 1896 without male heirs. Raja Gopal Singh like his brother Sri Singh had the assistance of a political officer. The reforms initiated by Raja Sri Singh were pushed in by Gopal Singh. Several new roads were constructed and efforts were made to beautify the town. The primary school at Chamba was raised to middle standard. The people who had earlier been dependent on orthodox methods of treating ailments were more attracted towards the state hospital. On 13th November 1871, Chamba was visited by **Lord Mayo**, Governor General of India.

On 5th January 1872, Colonel Blair Reid proceeded on leave and Colonel G.A. McAndrew was appointed superintendent. In the spring of 1873, Gopal Singh abdicated throne in favour of his eldest son Sham Singh and spent the remaining years of his life at Manjir until his death in March 1895. Gopal Singh had three sons; Sham Singh born on 8th July 1866, Bhuri Singh, was born on 18th December 1869 and Pratap Singh after his abdication.

Sham Singh (A.D. 1873): Sham Singh was only of seven years on 7th October 1873 when installed as Raja by General Reynell Taylor, Commissioner of Amritsar and Mian Autur Singh was appointed Wazir and continued till his retirement in 1878. In April 1874, Chamba was visited by Sir Henry Davies, Lieutenant–Governor of the Punjab. In March 1875, the Raja was present at the imperial Darbar in Delhi and in 1876, he visited Lahore with other chiefs to meet the prince of Wales, being the youngest ruling chief present on the occasion. On 1st January 1877, he took part in the great proclamation Darbar at Delhi.

A land revenue settlement begun by Colonel Reid in 1876 resulted in a considerable gain to the state finances. The revenue now stood at Rs. 2,00,000/– annum. On three intervals of absence, Colonel Blair Reid retired on 5th March 1877. He was succeeded by Mr. R.T. Burney, who did much to improve the lines of communication. One road was carried from the capital to the Chauri Pass and other to Khajiar. In 1878, *Mr. John Harrey* was appointed tutor to the Raja and on his promotion in 1881, he was succeeded by *Mr. G.W. Blaithwayt.* On 7th October 1879, Mr. Burney was succeeded by Captain C.H.T. Marshall who retained charge till November 1885. A new Darbar Hall, named after Marshall, was added to the palace. *Hop–Growing* was introduced in the state in 1880 with great success, but was soon abandoned in 1886, owing to the difficulties in the process of drying. In 1881, a Branch Dispensary was opened at Tissa. In A.D. 1880, it was in *Poddar* that a *Sapphire* (a precious stone of blue colour) mine was discovered under the control of Jammu state.

In November 1883, Sham Singh was married to the granddaughter of the Maharaja of Jammu and Kashmir, and in the same year to a cousin of the Raja of Sirmaur. At the same time, Chamba was visited by Cap. Sir Charles Aitchison, Lieutenant–Governor of the Punjab. By the end of May 1884, the total revenue of the state had gone up to Rs. 2,50,000/– annum due of disciplined administrative actions. Raja Sham Singh came to the age in July 1884, and in the following October was invested with full powers as a ruling chief by Colonel C.A. McMohan, commissioner of Lahore. Diwan Govind Chand was at the same time advanced to the office of Wazir, which had been vacant since 1878.

On 3rd November 1885, the entire burden of the administration was transferred to the Raja by the withdrawal of the Superintendent. In 1887, a postal convention was concluded which brought the state into direct relations with the Imperial postal system. In the same year, branch offices were opened

at *Bharmaur, Lil, Sihunta, Bathri, Tissa, Bhandal* and *Pangi.* A special *surcharge stamp* was also introduced, which has been a source of revenue to the state. The hospital buildings erected by Colonel Reid in 1875 were demolished in 1891 to make way for the 'Sham Singh Hospital' with accommodation for 40 patients. Other construction activities took place during Sham Singh's period on a large scale, among these may be mentioned the erection of a new *Court House, Post Office, Kotwali, Hospital and Jail.*

The Chaughan (public promenade) within the town was levelled and extended. The palace was renovated and a number of new houses were built. Sheetla bridge over the Ravi, which was damaged by the floods in 1894, was replaced by a suspension bridge of iron at the cost of nearly a lakh of rupees. The judicial department adapted to local conditions was reorganized on the British pattern. The police force was increased to maintain law and order. Education was fostered by opening new schools and promising pupils were offered scholarships for study within and outside the state. A small military force consisting of 300 infantry and 30 cavalry with four guns was formed and barracks were erected in the neighbourhood of the town.

In the year 1895, an agrarian agitation arose in the *Bhattiyat Wazarat,* which subsided later on. In January 1898, Wazir Govind Chand retired on pension and Raja's brother, *Mian Bhuri Singh,* was appointed to succeed him. In September 1900, the state was honoured by the visit of the *Viceroy and Lady Curzon,* who spent a week in Chamba. They were accommodated in the Residency, which was tastefully furnished for them. In November 1901, Sir Mackworth Young. Lieutenant–Governor of Punjab, made a cold weather tour of Chamba. The revenue had now reached Rs. 4,00,000/– annum.

In September 1902, the Raja was overthrown by a serious and prolonged illness. Finding himself unequal to the duties inseparable from his position, he abdicated in favour of his brother Bhuri Singh in 1904. Honourable C.I.E. Commissioner of Lahore, Mr. A. Anderson, made this notification in open Darbar on 22nd January 1904.

Bhuri Singh (A.D. 1904): On 12th May 1904, Mian Bhuri Singh, C.I.E., was installed as Raja of Chamba by Sir Charles Rivaz, K.C.S.I., Lieutenant–Governor of the Punjab. He was highly cultured and of mature judgement, with wide administrative experience and an intimate knowledge of the state and its needs. Raja Bhuri Singh entered on a career of great promise. As a ruling Chief, he took special interest in public works. The roads in the vicinity of Chamba town were widened. After his abdication, Raja Sham Singh continued to reside in Chamba in the enjoyment of liberal allowance. He was in good health then, but on 10th June 1919, his sudden demise caused excessive grief throughout the state. He was 39 years at the time of his death and occupied *gaddi* for 30 years.

On 1st January 1906, His Highness Bhuri Singh received from the King Emperor his distinction of Knighthood. In 1906, a new Dak Bungalow was built in the town. Apart from this, a commodious guest house

was constructed and another one in the suburb of Darogh. A public reading room and library was opened. The middle school was upgraded to a High School in 1905. In 1907, the Raja was present at the Viceregal Darbar in Agra to meet the Amir of Afghanistan.

The famous Bhuri Singh Museum was inaugurated in 1908. In the same year, the negotiation with government regarding the forest lease, ultimately put the forest management under the state's jurisdiction. *A power house was installed on river Sal in the vicinity of the town and the town was electrified in 1910,* in addition to the completion of water supply at a cost of Rs. 2,47,000/- Raja Bhuri Singh rendered help to the British in the World War–I, for which he was honoured with Knighthood, the most eminent order of the Indian empire. By this time, the revenue had risen to Rs. 7,00,000/- annum. The various departments of the administration were fully organized. There were, however, indications that the Raja's strenuous application to state affairs, was impairing his health, but nothing serious was anticipated. Suddenly on 18th September 1919, Raja had a stroke and died. Raja Sir Bhuri Singh had two sons and two daughters, and was succeeded by his elder son *Tikka Ram Singh.* The elder princess was married to Tikka Brijmohan Pal of Kutlehr and younger to Raja Sir Hari Singh of Kashmir, subsequently Maharaja of the state.

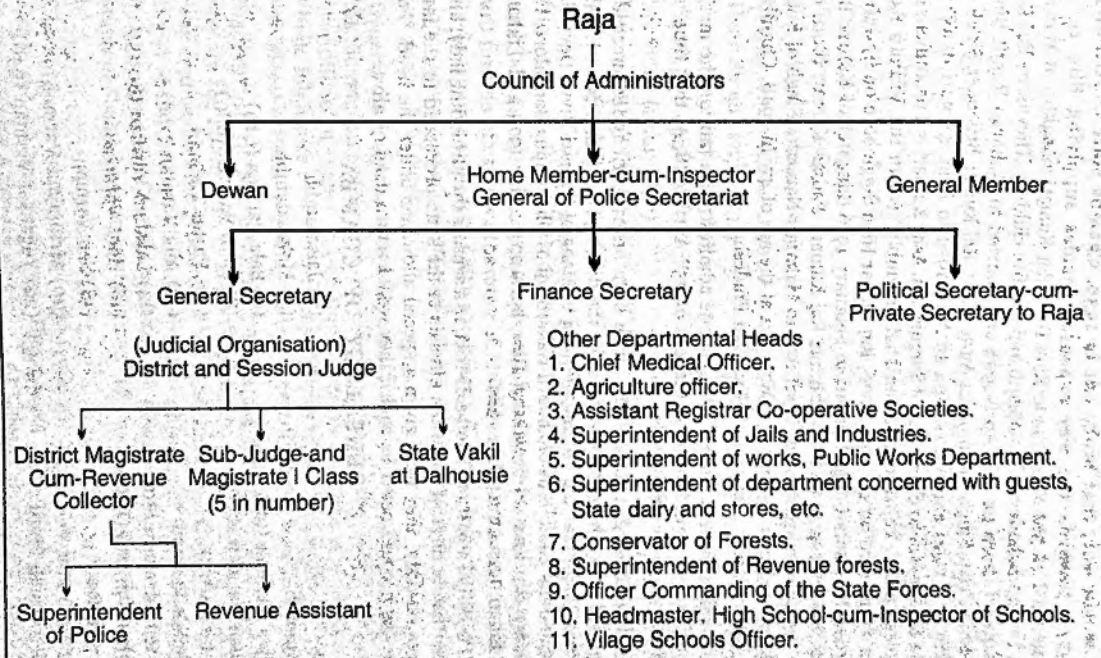
Tikka Ram Singh (A.D. 1919): Raja Ram Singh was installed as Raja by Sir Eduard Maclagan, K.C.S.I., Governor of the Punjab in March 1920. Rai Bahadur Lala Madho Ram was appointed the Private Secretary and later on elevated to the position of the Chief Secretary. After some time, Mian Sahib Kesari Singh brother of His Highness, was appointed Wazir of the state. As regards the training and education of the Raja of this high office, it was conducted at Chamba in the supervision and guidance of his tutor Mr. E.M. Atkinson. Thereafter, he joined full course study at the Chief's College, Lahore and on its completion, proceeded to Dehra Dun for military training. Soon after his accession, the Raja gave a great fillip to education. As many as fifteen new village schools were opened.

Physical education was also introduced. On 1st November 1921, the state came under direct control of the government of India in the political department. A large portion of the road from Chamba to Nurpur was realigned and completed upto the state border. The *Chamba –Bharmaur* road was completed upto the twentieth mile and was carried on to *'Kiani'* with a suspension bridge over the Ravi. Drainage system was provided in the Chamba town to improve sanitation. To overcome water scarcity during summer, a big tank was constructed. On 8th December 1924, a son was born to Raja Ram Singh, named Tikka Lakshman Singh. Raja Ram Singh died on 7th December 1935 in Lahore, when he was only 45 years of age.

A sum of Rs. 75,000/- was expended on necessary charges in connection with electric and water supply in the capital. By this time, the state revenue had gone upto Rs. 9,00,000/- annum.

Table - 2

Administrative Chart–Chamba State Before 1947*



Source- *Thakur Sen Negi, Gazetteer of India—Himachal Pradesh—Chamba, Batala: Standard Printing Press, 1911, pp. 33-

Raja Lakshman Singh (A.D. 1935): Raja Lakshman Singh born on 8 December 1924 and educated at Aitchison Chief,s College Lahore. Raja Ram Singh was succeeded by His Highness Raja Lakshman Singh. At the time of his installation, Raja Lakshman Singh was a minor and as such the state remained under council of administrators consisting of three members, including a President till the Raja came of age in 1945. **Major Toulnim** was the first President of the Council. **During the second world war, that broke out in 1939, Chamba state contributed Rs. 1,09,992/– towards the war expenses besides supplying 889 recruits.** He was married on 3rd May 1944 to Rani Devender Kumari, daughter of Maharawat Sir Ram Singhji Bahadur of Pratapgarh and had five children. They were-Raj Kumari Durga Kumari (born on 2nd April 1946 and married to Maharao Ranjit Singh of Bundi), Raja Prem Singh (born on 21 April 1948), Raj Kumar Brijender Singh (born on 24 January 1950 and married on 19 April 1979 to Asha Kumari daughter of Maharaja Madaneshwar Singh Deo of Surguja. Ms. Asha Kumari is a prominent leader of Congress party, represented Banikhet assembly seat in the Vidhan Sabha). Brijender Singh died on 16 April 2006, Raj Kumar Hem Singh born on 27 July 1952 and married to Kumari Jagadishwari in February 1976 daughter of Kumar Bhagat Singhji of Vana Guajrat; and the fifth one Raj Kumari Padma Kumari (born on 1st January 1953 and married on 27 April 1971 to Maharaja Narender Singh of Bikaner). Raja Lakshman Singh died on 21st May 1971 at the age of 47. In 1948, Chamba was merged with a larger province of Himachal Pradesh.

Chamba district was formed as a separate administrative unit on the merger of the erstwhile state with Himachal Pradesh on 15th April 1948. At that time, it had three tehsils and two sub–tehsils.

Raja Prem Singh: Raja Prem Singh born on 21 April 1948, succeeded to ancestral property on 20 May 1971, after the death of his father Raja Lakshman Singh. Prem Singh married on 24 June 1974 to Maharaj Kumari Divya Devi, daughter of Maharana Sahib Shri Shahdevji Nahardevji of Dharampur Bangalore. He has two children Raj Kumari Beejakshri Devi, born on 12 May 1975 and Tikka Sahil Verman Singh born on 24 July 1989.

The Pir Panjal a part of Chamba district, in a sense is the forbidding lady, because one reads that in days of old when officials of the state proceeded to the isolated Pangi area on duty, they were given a special allowance under the head *"Funeral Expenses"* as it could never be said if they would return dead or alive.

GENEALOGY OF CHAMBA

(1) Maru
(2) Jaisatambh
(3) Jalsatamhb
(4) Mahasatambh
(5) Aaditya Varman (620 A.D.)
(6) Bala Varman (640)
(7) Diwakar Varman (660)
(8) Meru Varman (680)
(9) Mandar Varman
(10) Kartar Varman
(11) Pragalbh Varman
(12) Ajia Varman (760)
(13) Suvarn Varman (780)
(14) Lakshmi Varman (800)
(15) Mushan Varman (820)
(16) Hans Varman
(17) Sar Varman
(18) Sen Varman
(19) Sajjan Varman
(20) Mritunjaya Varman
(21) Sahil Varman (920)
(22) Yugankar Varman (940)

(23) Vidagdha Varman (960)
(24) Dodak Varman (980)
(25) Vichitra Varman
(26) Dhairya Varman
(27) Salvahan Varman (1040)
(28) Soma Varman (1060)
(29) Asata Varman (1080)
(30) Jasata Varman (1105)
(31) Dhal Varman (1118)
(32) Udaya Varman (1120)
(33) Ajita Varman
(34) Daityari Varman
(35) Prithvi Varman
(36) Lalit Varman (1143)
(37) Vijaya Varman (1175)
(38) Raja Varman (1192)
(39) Sar Varman (1209)
(40) Kirit Varman (1226)
(41) Ajita Varman (1243)
(42) Madana Varman (1260)
(43) Narakanjar Varman (1277)
(44) Asha Varman (1294)
(45) Jimut Varman (1311)
(46) Vairasi Varman (1330)
(47) Manikya Varman (1370)
(48) Bhot Varman (1397)
(49) Sangram Varman (1442)
(50) Anand Varman (1475)
(51) Ganesh Varman (1512)
(52) Pratap Singh Varman (1559)
(53) Vir Varman (1586)
(54) Balbhadra Varman (1509)
(55) Janardhan Varman (1623)
(56) Prithvi Singh (1641)
(57) Chattar Singh (1664–1690)
(58) Udai Singh (1690–1720)
(59) Ugar Singh (1720–1735)
(60) Dalel Singh (1735–1748)
(61) Umed Singh (1748–1764)
(62) Raj Singh (1764–1794)
(63) Jit Singh (1794–1808)
(64) Charhat Singh (1808–1844)
(65) Sri Singh (1844–1870)
(66) Gopal Singh (1870–1873)
(67) Sham Singh (1873–1904)
(68) Bhuri Singh (1904–1919)
(69) Ram Singh (1919–1935)
(70) Lakshman Singh (1935–48)

INSCRIPTIONS OF CHAMBA STATE

Chamba, the hill state on the upper Ravi, owing to its secluded position, had the rare fortune of escaping the wave of Muhammadan invasions and the almost equally destructive influence of Sikh ascendancy. This fact is borne out by a greater abundance of archaeological, especially epigraphical material than is available with in other parts of the Punjab.

General Cunningham visited Chamba in 1839 and was first to draw attention towards the remnants of the past. He gave an account of the ancient temples and of the inscriptions on copper and on stone found in the State. But his visit was too short to do full justice to the subject, especially as regards epigraphy, the acquisition of epigraphical material requiring no less time and labour than its decipherment.

Inscription of Meru Varma: The most ancient records discovered in Chamba are the inscriptions of Meru Varman, one of the early rulers of the State. They are engraved on the pedestals of the brass images of Laksana Devi, Ganesha, Nandi and Shakti Devi, of which the first three mentioned are found at Bharmaur, the ancient capital of the state, situated on the Budhil, a tributary of the Ravi, whilst the temple of Shakti Devi stands at Chatrari half way between Bharmaur and Chamba town.

The shrines in which the two devi (goddess) images are placed, are of a type peculiar to the Western Himalayas. They consist of a square cella enclosed by a double wall, leaving a passage all around. At Chatrari this passage must once have

been an open verandah, as the outer wall is found to consist of twelve heavy wooden pillars with beautifully carved capital, the intervening spaces of which have been filled with masonry walls. The wooden verandah running round the outer wall is evidently a later addition as appears from the different style of wood carving. The tasteless frescoes on the inner wall belong to a very late age, and by their glaring colours contrast strangely with the subdued antiquity of the building. Both the temples are surmounted by a sloping slate roof not different from that found on an ordinary village house in the Himachal Hills.

The special interest attached to the *devi* shrines is their graceful wood carving, which is far superior to the crude work found in Kullu and other Hill States of the past. At Bharmaur, the carving of the facade has been defaced by a long exposure to the weather. A remarkable feature is the trefoil arch enclosed in a triangular pediment, analogous to those of the ancient Kashmir temples. But here the tympanum is decorated with reliefs, the central figure of which represents the twelve armed Sun god, which is placed at the top of the numerous rows of miniature figures covering the facade. The finest carvings are those on the inner door and the ceiling and pillar capitals of the Shakti temple, which being protected against the weather are still in an excellent state of preservation. Those of the outer entrance are inferior and evidently of a later date.

The shrine in which the Ganesha image is placed is little more than a shed. The bull Nandi stands in front of a *Shikhara temple* of the ordinary type, containing a *linga (phallus)* and known by the name of Manimahesha. Opposite this temple is another, built in the same style, but smaller in size, which is dedicated to Narasimha . Tradition ascribes it along with the others to Meru Varman. Not only does the absence of any inscription plead against this assumption; but there is positive proof, that the Narasimha temple was founded considerably later than the others.

The four inscribed images which were made by order of Meru Varman exhibit a high degree of technique, rather than of artistic merit. In the *devi* statues the workman, whose name Gugga is perpetuated in the inscriptions, has realized that conception of female beauty so frequently portrayed in old Indian poetry, but so alien to Western taste. The Ganesha figure is more fortunate and one cannot but admire the skill with which he has succeeded in imparting majesty to the grotesque features of the elephant faced god. Lakshana, apparently one of the numerous name of Durga Parvati, is also known as Bhagavati is represented in the act of slaying the Mahisasura. Her right foot is placed on the head of the buffalo shaped demon, and with *trisula* held in her right hand she pierces his neck. Her left hand raises his body party from the ground. Another right hand clasps a sword, another left hand a bell. The image proper is 3 feet 4 inches, the pedestal 9 inches high. Shakti Devi of Chatrari, the personification of the divine power, is also four armed. In her right hands she holds a lance and a lotus flower, in her left hands a bell and a snake. The first mentioned attribute possibly implies an allusion to the name of the goddess, Sanskrit Shakti meaning both power and lance. The images of Ganesha and Nandi do not require any detailed description. The former is 3 feet high, its copper pedestal 14½". The bull is of considerable size, being 5 feet high, to which the pedestal adds 13 inches.

It should be noted that of the Ganesha statue the legs are broken and that of the tail of the bull a portion is missing. It is believed that this damage was done on the occasion of a foreign invasion, but tradition fails to supply

any reliable information as to the nationality of these invaders. The *Vamsavali* of the Chamba Rajas related that to the reign of Lakshmi Varman, the grandson of Meru Varman, the Kiras invaded Chamba and killed the Raja in the battle. It seems not unlikely that the damages done to the statues may be connected with this invasion. The language of Meru Varman's inscription is Sanskrit. The Ganesha and Lakshana inscription are in prose, the other two in verse, the Nandi inscription in the Vasantatilaka, the Shakti inscription is what is evidently meant for the Indravajra. There are number of mistakes in the language, which probably shows the inability of *Pandits* of Meru Varman.

The engraving of the Bharmaur inscription was well executed. The letters were clear and perfectly legible, especially those of the Nandi legend. In the Chatrari inscription on the other hand the cutting was indistinct and hesitating; the value of several of the characters is therefore far from certain.

General Cunningham noticed the four inscriptions, one on stone and three on copper plates. The number of copper plates, however, existing in Chamba was considerably larger, as appeared from the details left by Raja Bhuri Singh. A large number of copper plates have been found ranging from the period of Yugankar Verman to Raja Shyam Singh. These plates are of very high value from the local history point of view. These were partly written in vernacular, and contain a number of agricultural terms, which were in use during that period in the Western Himalayas.

ECONOMY

The soil is generally loamy in texture with a little more percentage of clay on the higher altitude as well as on the lower elevations. The soil is well supplied with organic matter. Its extent is low at mid–elevation and minimum in low lying valleys.

Agriculture is the mainstay of the majority of the population in the district. Generally two crops are taken from the land. *Maize* is the main crop of Kharif season and potato and paddy are also sown, where the conditions so permit. Wheat and barley are the major Rabi crops. The period of sowing and harvesting of crops depend upon the elevations. Millets and coarse cereals like *Ogla, Kangni, China, Chilai* and *Bathu* constitute important crops of the cold region of Bharmaur and Pangi where maize is not sown during the Kharif. The total cultivated area in the district was 58, 381 hectares (1981 census) and 59.3 thousands hectares according to 1977–98 survey. By the end of 2007, the total cropped area was 66.2 thousand hectares. Amongst the vegetables grown during the Kharif season are tomato, peas, potato and cabbage. Mostly these crops are grown to meet local requirements of the cultivators, six seed multiplication farms are functioning at Bhanota, Rajura, Bhagat, Thullet, Ahla and Dharwas.

The variations in the climatic conditions in the district present immense possibilities for the development of horticulture. In 1955, fruit production was started on a large scale. The district has suitable pockets for the production of hazelnut, chilgoza, apricot, walnut, peach, apple, pear, plum and mango.

The apple orchards are located mainly in *Churah, Bharmaur, Chamba* and *Pangi* tehsils and Salooni sub–tehsils where delicious varieties of apple like red, royal and golden are mostly found. Walnut is grown all over the district. Chilgoza is mostly found in *Pangi area* and certain pockets of Bharmaur tehsil. There are three olive development centres in the district at **Lanji, Saro** and **Rajnagar.**

In order to meet the plant requirements of the cultivators, the department is maintaining progeny orchards and nurseries in the district. In order to provide a market for the horticulture produce, the Horticulture Department of the state government has started fruit canning unit in the public sector at **Rajpura** and another such unit is functioning at **Chamba** in the cooperative sector. Before the introduction of the Himachal Pradesh Abolition of Big Landed Estates and Land Reforms Act, 1953, there were three types of holdings in the district: (i) **Zamindari,** (ii) **Pattedari,** and (iii) **Bhaichara.** Now Zamindari has been abolished and tenants are the actual cultivators, given tenancy rights.

Next to agriculture, livestock is the main wealth of the people. Every house invariably keeps a few cows or buffaloes, sheep, goats, pigs and ponies. Animals are kept for milk as well as for work purposes and goats and sheep are reared for meat and wool. Nomadic population of the district depends mainly on livestock rearing for their livelihood. The improvement of breed of livestock remains the main concern of the department of Animal Husbandry. The Veterinary Hospitals are located at Chamba, Saho, Koti, Churi in Chamba tehsil, Tissa, Himgiri in Churah tehsil, Kihar in Salooni sub–tehsil, Bathri/ Dalhousie, Chowari in Bhattiyat tehsil and Sihunta, Kilar and Dharwas in Pangi tehsil, Bharmaur, Holi, Tundah and Gharola in Bharmaur tehsil. There are 56 *veterinary dispensaries.*

The rearing of *jersey cows* is finding favour with the people due to high yield of milk and long period of lactation. In order to improve the breed of buffalo in the district, *Murrah buffalo* bulls have been distributed to the various Panchayats in the district. Most of the sheep in the district especially in Pangi and Bharmaur areas are being reared as migratory flocks. To evolve a suitable breed of sheep carrying a higher yield and superior quality of wool, sheep breeding farm was established at Sarol during second five year plan. There is also a wool–analysis laboratory at Sarol. The crossing of local sheep with *Rambullet* and *Spanish Marino* rams have been carried out in the farm. Under intensive sheep development project, which is in operation in Bharmaur, Chamba and Bhattiyat tehsils, improved sheep are being distributed and dipping and drenching facilities to the breeders are provided and pastures improved.

To supplement the income of small and marginal farmers, various schemes have been formulated for encouraging the poultry farming. During the first five year plan, a poultry farm was set up at Chamba. Two more poultry units at *Chowari* and *Tissa* were also set up during the second five year plan. The Department of Dairy Development is making strenuous efforts

in increasing the production of the milk in the district. Chamba Milk Supply Scheme was introduced in December 1978. A milk chilling centre of 2000 liters capacity was established in 1985.

The hilly terrain of the district presents difficulties in providing adequate irrigation facilities. The only source of irrigation available in the district is the *Kuhls*. Of the 58,381 (1985–86) hectares of net area sown in the district, only 3,550 hectares were having the irrigation facilities. This went up to 4290 hectares by the end of 2007. The total cropped area of the district in 2011-12 was 67534 hectares and the area sown was more than 25773 hectares.

From the industrial point of view, the district is most backward. 'Chamba chappals' are quite famous and are in great demand. Chamba 'rumals' are very artistic and are finding a steady demand. Among the village industries, mention may be made of weaving, carpentry and blacksmithy. Nearly all the agriculturists in the upper hills make woollen cloth for their own use. The woollen clothes especially pattis and blankets of Pangi Bharmaur are in great demand. *The Himachal Pradesh handicrafts and Handlooms Corporation* is maintaining the following centres in the district.

(1) Chamba Footwear, Chamba
(2) Chamba Textile, Chamba
(3) Chamba Rumal Centre, Chamba
(4) Wooden Utensils Centre, Jagti (Bharmaur)

Handmade Chamba Chappals: Chamba is famous for its artistic handmade chappals. *Yet, long ago Chamba was shoeless*–so goes the story. There were only crudely made "*grass shoes*". When the local Raja married a princess of Kangra from across the high Dhauladhar ranges, there was a change. Knowing she was stepping into the shoeless Chamba, the princess brought with her a cobbler family, as part of the dowry. This family started and spread this unique art in Chamba. There descendants still live in Chamba town, carrying on the now–famed art of making Chamba chappals.

First, the craftsmen have to choose the leather with great care. Traditionally this was of sheep, goat and calf skins, now more of it is synthetic. The sole is cut into the required shape and size and further cut into two parts. Then these parts are glued with local glue called "*lati*". Next a flat leather chord is glued to the sole. The vamp or upper part of the chappal and the strap are stitched. The vamp is an interwoven, mesh like collection of small leather strips.

The artisan must very carefully stitch the difficult pointed front of the vamp. The open too, the partly woven vamp is very comfortable and light, ideal for hiking. Plain chappals have many models—*Nakodar, Jalidar* and *Khopa*. Plain socks are worn with these chappals. But Chamba chappals are embroidered. The embroidery is done after the plain chappal is ready. Traditionally, this work is done by women. Sometimes silk, silver and golden threads called "*russi tilla*" are used for the embroidery. Usually the motifs are

of *lantana flower and leaves*. Embroidered socks are worn with these chappals.

The district is also having three units dealing with manufacturing of *Dhoop*. One Industrial Training Institute is also functioning at Chamba. There is one carpet weaving centre for Tibetans at Dalhousie. At the end of 1989, there were *59 factories* and *65 small scale units* registered on the permanent basis. In 2010 there were 73 factories providing employment to 1459 workers, which went upto 77 in 2012 and employment to 1659 people. The number of small scale industrial registered on permanent bases was 30 in 2011, 21 in 2012 and 10 in 2013.

The first hydro– electric station was commissioned to Chamba town in 1910. At present, the district is having hydel generating station at *Gharola* and *Bharmaur*. The work on Baira Siul power Project. Holi Hydel Scheme is also under consideration on the *Holi Nalla*, a tributary of the river Ravi in Chamba district. All 1,144 villages of Chamba district were provided with electricity in 1988 A.D.

The Chamera Dam impounds the River Ravi and supports the hydroelectricity project in the region. It is located near the town of Dalhousie. The reservoir of the dam is the Chamera Lake. After completion of the first phase, the Chamera-I generates 540 MW (3x180 MW) of electricity. The second stage i.e. Chamera-II Dam generates 300 MW (3X100 MW) of electricity. From year 2012, the 3rd stage i.e. Chamera III generates 231 MW (3x77) of electricity. The unique feature of the region is the fluctuating day and night temperature. The temperature during the day near the dam rises up to 35 degrees Celsius and drops to a minimum of 18 to 20 °C at night. The water level in the Chamera Lake rises to a maximum of 763 meters while the minimum water level is 747 meters.

The catchment are of the dam is 472.5 km2. The reservoir has a live storage capacity of 110 MCN and mean annual inflow of 1,273 BCM. The power house has 3 units of 180 MW each and has a firm power of 160 MW After the completion of Chamera Power Station Stage - II (3X100 MW) in the year 2003, the Chamera Dam has been renamed Chamera Power Station Stage - I. The third stage of the Ravi Basin Projects Chamera Stage - III (77X3 MW) is also completed and is under operation now. All the three stages of Chamera are owned by NHPC Limited a company listed on the National Stock Exchange of India (Code NHPC). The stage - I is a storage hydroelectric project while stage - II and III are run of the river schemes.

The total road length in the district including roads other than National highways in 1988 was approximately 2,350 km. The trading centres available in the district are at Chamba, Dalhousie, Chowari, Tissa, Sihunta, Salooni and Bharmaur. The commodities imported in the district are cloth, food grains, utensils, cigarettes, kerosene oil, building material etc. The articles of export are timber, forest produce, honey, shawls and Chamba Chappals. 1957 saw the opening of a branch of the State Bank of India at Chamba. A branch of the Himachal Pradesh State Cooperative Bank Ltd. Was

opened on 6th April, 1965.

The People: The three main groups of population found in the district are Hindus, Muslims and Sikhs. The Jains and the Christians constitute a negligible proportion of the district population. Among Hindus, mention may be made of Rajputs, Kanets, Brahmins etc. Rajputs before 1948 had a predominant position. They are known as *Mians, Thakurs, Jagirdars, Rathis* and *Ranas*. Besides, scheduled castes which are mainly *Kolis, Dumnas, Lohars, Bodhis* are also found all over the district. The *Gujjar* and *Gaddis* are the famous tribal groups. Gaddi is a generic name. Brahmins, Rajputs, Khatris, Thakurs and Rathis are covered under this term. It is believed that due to religious atrocities during the regime of Aurangzeb, they migrated to Bharmaur from plains.

Gujjars are the permanent inhabitants, found in Churah, Chamba and Bhattiyat tehsils and Salooni sub–tehsil. Their main occupation is rearing of cattle. *Pangwals*, another category of scheduled tribes, live within the Pangi tehsil in the Pargana of Kilar, Sach and Dharwas, are mainly engaged in agriculture. *Bhots* are also occupying the upper reaches of the tehsil.

The language spoken in the district is Western Pahari in five different dialects. Chambyali is spoken in Chamba and neighbouring areas. *Gaddi* or *Bharmauri* in Bharmaur, Bhattiyali in Bhattiyat tehsil and Sihunta sub-tehsil and Churahi in Churah tehsil and Salooni sub–tehsil. *Pangwali* is spoken in the Pangi, and Bhots speak a language akin to Tibetans. During the regime of Rajas, *Tankri script* which is believed to have been derived from the *Sharada script* was much in use. All the official business with the Parganas used to be conducted in Tankri script using Chambyali. Now English and Hindi are the official languages.

Maize and wheat are the staple food of the people. They also take rice occasionally. The food is generally taken four times a day, i.e. *Nawari* (breakfast) and consists of Chapatis taken with 'Sag' or Chhachh. *Kalwar* (lunch) consists of maize or wheat chapatis taken with vegetable or lassi. *Archni* (afternoon resembles Kalwar). *Biali* (dinner) consists of rice or wheat/ maize chappatis taken with Dal or vegetables. Villagers take butter, milk and are very fond of curry. Mustard oil, hydrogenerated oil and Desi Ghee is used for the preparation of vegetables. In cold areas, people use liquor, which is locally distilled, and meat in the diet frequently. Many women also drink though not in the public as a rule.

In Chamba district, mostly woollen garments are used. Cotton turban, home spun and locally woven *patti pyjama* and coat is the typical dress of the Chamba people. Women wear *Kurta* and *Salwar* and a *dupatta* called *Chadru*. In the area of Bharmaur, Churah and Salooni tehsils, people mostly wear woollen coats. Men use *chola* and *Dora*. Jagi is the common head dress of the Churah and Pangi women. A change in the traditional dress has been noticed both in the rural and urban areas.

Religious Places: Chaurasi area (84 temples), Manimahesh, Ganesh temple, Chandragutpa temple kameshwara temple, Lakshna devi temple at Bharmaur. Nar Singhji temple and Chandrashekhra temple at Saho.

Fairs: Sui fair, Bharmaur Yatra, Minjar fair, Chhatrari Yatra etc. are quite famous.

DECADEL POPULATION GROWTH SINCE 1901-2011

Year	Persons	Males	Females	Decade variation	Percentage decade variation	Females per 1000 of males
1	2	3	4	5	6	7
1901	130,244	68,432	61,812	—	—	903
1911	138,943	73,238	65,705	+8,699	+6.68	897
1921	145,526	76,891	68,635	+6,583	+4.74	893
1931	150,591	78,838	71,753	+5,065	+3.48	910
1941	174,394	93,043	81,351	+23,803	+15.81	874
1951	174,537	92,143	82,394	+143	+0.08	894
1961	215,929	115,090	100,839	+41, 392	+23.72	876
1971	251,203	129,130	122,073	+35,274	+16.34	945
1981	311,147	160,752	150,395	+59,944	+23. 86	936
1991	3,93,286	2,01,759	1,91,527	+82,139	+26.00	949
2001	4,60,499	2,34,812	2,25,687	+67,213	+17.09	961
2011	5,19,080	2,61,320	2,57,760	+58,581	+12.63	986

Source :(i) District Census Handbook-Chamba 1981.
(ii) Census Report Government of India- (HP) 2001-2011
(iii) District Gazetteer Chamba.

HAMIRPUR

(HQ, HAMIRPUR, ALTITUDE 786 METRES)

Total Area : 1,118 sq.Km.

Languages spoken : PAHARI HIMACHALI OR KANGRI AND HINDI

Hamirpur district is situated between 76° 18' to 76° 44' East longitude and 31° 25' to 31° 52' North latitudes. The tract is hilly covered by the Shivalik range. The elevation varies from 400 metres to 1100 metres having the configuration ranging from the almost flat-lands that border the portion of river Beas to the lofty heights of cliffs, crags and precipitous slopes of hill-ranges. There are three principal ranges which run in a South-Easterly direction.

The "Jakh Dhar" runs in continuation of the 'Kali Dhar' range in the Kangra district. It enters Hamirpur district near '*Nadaun*' and traverses it in South-Eastern direction. The town of Hamirpur lies to the East of this range. The hills are bare, rugged and full of deep ravines. The Chabutra hills have the same dip and strike as in the Jakh Dhar and continue beyond the river Beas as a mass of rugged and broken hills. The 'Sola Singhi Dhar' is the longest range of the tract and is known by various names; such as '*Chintpurni*' and '*Jaswan Dhar*' in Una and '*Sola Singhi*' in Hamirpur. The district in the North is bounded by the river Beas which separates it from Kangra district. In the West lies the Una district and in the South Bilaspur district. In the East Seer Khad separates it from Mandi district. Barsar tehsil is on the South -West of Hamirpur district, Sujánpur Tira in the North, Nadaun in the North - West and Bhoranj is towards Eastern end of the district. The main streams of the district are *Bekar Khad, Pung Khad, Sundran Khad, Kunah Khad, Hathali Khad* and *Maan Khad.* All of them drain into the river Beas, but Sukar Khad and Mundkhar Khad drain into Seer khad which ultimately drains into the river Satluj.

The middle and upper Shivalik and the comparatively recent deposits constitute the main geological formations. The Shivalik comprises of conglomerates friable, miscaceous sandstone, siltstone and claystone. The recent deposits includes alluvian fans and terraces of unassorted sand, silt, clay and rock fragment and boulder beds. The conglomerates are in general poorly cemented but at places they are very hard. These consist mainly of pebbles and cobbles of quartzites. The stray pebbles of granite, limestone, sandstone, breccia and lumps of claystone are also observed at some places. The Shivalik represents 6,000 metres of layered sequence of sandy rocks deposited in the floor plain of the area now occupied by the Himalayan foothills. The sediments were brought down from 2 to 2.5 million years ago by numerous fast flowing rivers. Recent deposits occupy the wide valleys and comprise sand, salt and clay in varying proportions and support the cultivation.

HISTORY

The history of Hamirpur is closely associated with the Katoch dynasty which ruled the area between the Ravi and Satluj rivers in the olden days. It is evident from the "*Puranas*" and Panini's "*Ashtadhyai*" that during the Mahabharta period, Hamirpur was a part of the old *Jalandhar-Trigarta* empire. Panini referred to the people of this kingdom as great warriors and fighters.


ADMINISTRATIVE MAP OF
DISTRICT HAMIRPUR
Km 2 0 2 4 6 8 10 12 Km
KANGRA DISTRICT
MANDI DISTRICT
UNA DISTRICT
BILASHPUR DISTRICT
RIVER BEAS
BARAR KHAN
SEER KHAAD
From Kangra
Kunah Khad
Kheri
Jangal Khas
PTO
Bajrol
PTO
Kakkar
RH
PTO
TIRA SUJANPUR
Rangas
Ujpur Khas
Chabutra Khas
Rih
Guwarru
Darogan
Lahar Kolu
Basoral
SH 21
Bahol
Jhatwar
Chamboh
Kahgal
HAMIRPUR
RH
PTO
T
Boloh
Malag
PTO
Badhera
Pansc
Pharmool
Bharin
Dharar
BHORANJ
Lahra
Bhiar
Chouki Kankri
Jahu Kalan
PTO
Hatera
Aghar
SH22
Patta
PTO
Mundkher Gender
Harota
Pahlu Khas
Ladror Kalan
Kaver
SH21
To Mandi
Nanawan Khas
SH22
Bani Khas
PTO
Suhani
Santana Kalan
From Una
RH
BARSAR
PTO
RH
PTO
Bijhri
To Bilaspur
Potlier
Ghamgot Kalan
Moharal
Chhaknoh
Baragaraon
Loharli
Jajri
@ Government of India
Based upon Survey of India, Map with the
permission of the Surveyor General of India 1980
BOUNDARY DISTRICT
BOUNDARY TEHSIL/SUB-TEHSIL
DISTRICT HEADQUARTERS
TEHSIL/SUB-TEHSIL HEADQUARTERS
STATE HIGHWAY WITH NUMBER
SH 21
IMPORTANT METALLED ROAD
RIVER AND KHAD
IMPORTANT VILLAGE HAVING 300 AND ABOVE POPULATION... WITH NAME
Malag
URBAN AREA WITH POPULATION SIZE-CLASS V AND VI
POST AND TELEGRAPH OFFICE
PTO
DEGREE COLLEGE AND TECHNICAL INSTITUTION
REST HOUSE
RH
DISTRICT HAMIRPUR
CHANGE IN JURISDICTION 1971-81
Km5 0 5 10 25 20Km
TIRA SUJANPUR
NADAUN
HAMIRPUR
BHORANJ
BARSAR
NEWLY CREATED DISTRICT IN 1972 FROM HAMIRPUR AND PART OF BARSAR TAHSIL OF OLD KANGRA DISTRICT

This tradition of those people seems to have continued till today, evident from the large number of people from the region in Indian defence forces. It is believed that in the ancient period, the rulers of Gupta dynasty had set up their sovereignty over this part of the land. During the middle ages, presumably the area fell under the control of Mohammed Gazani, Timurlang, Mughal Nawabs and later Sultans. But with the passage of time, all the aforesaid rulers faded away and at the time of Hamir Chand, a Katoch ruler, the area was under the control of '*Ranas*' (feudal hill chiefs). Some of the prominent Ranas were, Ranas of *Mewa*, Ranas of *Mehalta* and *Dhatwal*. There was no time when these feudal chiefs were not in quarrel against each other.

It was only the Katoch dynasty which put these Ranas under its control, to ensure an orderly society. The Katoch dynasty became predominant during the period of Hamir Chand who ruled from 1700 A.D. to 1747 A.D. It was this ruler who built the fort at Hamipur and the present town of Hamirpur derives its name from this ruler. Hamirpur came to much limelight only during the period of Raja Sansar Chand-II. He made 'Sujanpur Tira' his capital and erected palaces and temples at this place. Raja Sansar Chand ruled from 1775 A.D. to 1823 A.D. He dreamt of establishing the old empire of Jalandhar-Trigarta, which his ancestors had held at one time and perhaps according to some historians he tried twice unsuccessfully. The rise of Raja Ranjit Singh proved a great hurdle for his ambitions. Therefore, he diverted his attention towards the local hill chiefs. He attached Mandi state and made Raja Ishwar Sen a prisoner for 12 years at Nadaum.

He also obliged the Suket ruler to pay an annual tribute and annexed parts of Bilaspur state on the right bank of the Satluj. Becoming alarmed by the advancement of Sansar Chand, all the hill chiefs joined hands and invited the Gurkhas to stop the uncontrolled might of the Katoch ruler. The combined armies fought against Sansar Chand's army at Mahal Morian in Hamirpur near Kharwar in Bhoranj tehsil. Raja Sansar Chand's army forced a crushing defeat on the combined forces and compelled them to retreat on the left banks of river Satluj. By that time, Raja Sansar Chand, on the advice of this General Gulam Mohammed tried to affect economy in the army by replacing the existing ones with Rohillas. This proved a self-defeating folly on his part. On hearing about the weakness of Katoch's army, the combined forces again attacked the forces of Kangra at Mahal Morian in the second battle and forced a crushing defeat in 1806 A.D. Raja Sansar Chand along with his family took shelter in the Kangra fort. The Gurkhas sieged the Kangra fort and ruthlessly looted the area between the fort of Kangra and Mahal Morian and virtually destroyed the villages. Ishwari Sen was liberated by the Gurkhas from the Nadaun jail. The siege on the fort continued for three years. Raja Ranjit Singh on the request of Sansar Chand, waged war against the Gurkhas and defeated them in 1809 A.D. But Sansar Chand had to pay a heavy price whereby he had to lose Kangra fort and 66 villages to the Sikhs.

The Sikhs maintained their sovereignty over Kangra and Hamirpur till 1846, when they were defeated by the British army in the first Anglo-Sikh war. Ever since, the supremacy of the British continued in the area which became a part of the British empire. Sansar Chand died as a most disillusioned man. His successor (grandson) Raja Pramudh Chand in alliance with the Sikhs and other rulers tried vainly to dislodge the British. The British made Kangra, of which Hamipur formed a part, a district of which Kullu and Lahaul-Spiti were also merged to form the part of the district. In 1846, after annexation of Kangra, Nadaun was made the tehsil

headquarters. This settlement was revised in 1868, and as a result the tehsil headquarters was changed from Nadaun to Hamipur. In 1888, Palampur tehsil was created, merging part of the areas of Hamirpur and Kangra Tehsils.

Nadaun Fief

Nadaun is a part district Hamirpur at present was part of Kangra princely state in the past. The jagir of Nadaun was granted to the son of Sansar Chand II in 1823 by the British. Nadaun is located at 31°47 to 31°78' North latitude and 76°21 to 76°35 East longitude. Bulleh Shah mentions Nadaun as city of Innocent. He is said to have written the famous saying about Nadaun " *Aaye Nadaun Jaaye Kaun*" (who come to Nadaun would never want to go back) In his famous poem "Bulla ki Janna mein kaun" has mention of Nadaun as "*Na main rehnda vich Nadaun*".

Raja Sir Jodhbir Chand: Born in 1815, became Ist Raja of Nadaun from 1823 to 1873. He was son of Raja Sansar Chand II of Kangra and was granted Nadaun Jagir for his family maintenance. In 1846 as a result of the first Sikh war the territory came under the dominion of the British, who granted a sanad in favour of the Raja, in recognition of his services. In 1848, after the second Sikh war he was granted a fresh sanad by the British in respect of the Jagir of Nadaun. Jodhbir Chand had seven sons namely Raja Amar Chand (born in 1837), Mian Prithi Singh (born in 1838 and died in 1907) Mian Hari Singh (born in 1840 and died in 1903), Mian Sher Singh (born in 1844 and died in 1900), Mian Suchet Singh (born in 1848 and died in 1895), Mian Chet Singh (born in 1849 and died in 1869) and Mian Ishri Singh (born in 1851 and died in 1900). During the tenure of Jodhbir Chand the administration of the country was transferred from East India Company to the Crown of Britain in 1858 after the revolt of 1857. The period after that was the period of constitutional development and democratic devolution.

Raja Amar Chand: Born in 1837, succeeded his father, Raja Jodhbir Chand in 1873 and continued till 1890. He married to the niece of Raja of Jasrota and had a son named Narendra Chand. Raja Amar Chand died in 1890.

Raja Narendra Chand: Born in 1860, he was the third raja of Nadaun from 1890 to 1924, succeeded his father Raja Amar Chand. He was conferred C.S.I in 1907 and tittle of Raja as a hereditary distinction on 15 March 1909 by the Viceroy of India Lord Minto. He married in 1873, the daughter of Rana Karam Chand of Jubbal and secondly a Rani from Mankot and had five sons, namely- Raja Mahendra Chand (born in 1888), Kanwar Devi Chand (born in 1892), Kanwar Nawal Kishore Chand (born in 1895), Kanwar Khargendra Chand (born in 1897), Kanwar Bhim Chand (born in 1898). Raja Narendra Chand died in 1924.

Raja Mahendra Chand: He was born in 1888 and became the 4th raja of Nadaun from 1924 to 1935. He married firstly a princess of Nalagarh, married secondly and thirdly two daughters of Raja Durga Singh of Bhajji. He had four sons and two daughters. They were as- Raja Rajendra Chand (born in 1908), Kanwar Gajendra Chand (married Kanwarani Puran Devi daughter of Mian of Anu Hamirpur) Kanwar Upendra Chand (born in 1922 and married to Kumari Sheela Devi, daughter of Kanwar Kesari Singh of Chamba), RajKumari Rajeshwari Bala Sundari (married Lt. Col. Ghandarva Singh Charak) Raj Kumari Tripu Bala Sundari (married to Capt. Thakur Man Singh Chauhan of Pauri-Garhwal) and Kanwar Sohan Singh (married Kanwarani Durga Devi, daughter of the Chief Kotwal of Nadaun forts). Raja Mahendra Chand died in 1935. He was succeeded by his son Tikka Rajendra Chand.

Raja Rajendra Chand: Born in 1908, became the fifth Raja of Nadaun from 1935 to 1978, married firstly Rani Shiv Kumari of Narauli Moradabad Uttar Pradesh and married secondly to Rani Vidya Devi daughter of the Thakur of Theog and had a son and a daughter named Raj Kumari Chander Prabha (born in 1943 and married to Kanwar Sachindra Singh of Doonga in Dehradun. Raja Rajendra Chand died in 1970 and was succeeded by his son Raja Maheshwar Chand.

Raja Maheshwar Chand: Born in 1952, educated at Doon School Dehradun and became the 6th Raja of Nadaun since 1970. All Jagirdar of Nadaun since 1947 are only head of the family and there is no power with them as ruler of the Jagir.

Harmirpur remained a part of the Punjab province until the 1st of November 1966, when these areas were merged in Himachal Pradesh consequent upon the reorganization of the Punjab. As a result of rearrangement of the districts in the merged areas on 1st September 1972, Hamirpur was created as a Separate distt. with the two tehsils of Hamirpur and Barsar. In 1980 three more tehsil viz. Tira Sujanpur, Nadaun and Bhoranj were created with the further reorganization of the tehsils.

ECONOMY

The main cereal crops of the district are maize, wheat and paddy. There is no cash crop worth the name except the vegetables which are grown in some isolated pockets, wherever lift-irrigation and tube-well irrigation facilities have become available. Amongst pulses, new high yielding varieties are being introduced. Regarding seasonal vegetables, onion and *Arkal-peas* are being popularized. Sugercane and potato production is also getting popular day by day. In respect of oil seeds, '*Toria*' is introduced and the farmers are also being encouraged to grow mixed crops like maize and mash, gram wheat etc.

District Horticulture Office for the first time came into existence in 1972. The district has one progeny-cum-demonstration orchard at 'Bhumpal' in Nadaun tehsil where *sand peas, mango, kinnow* are being grown for the benefit of the farmers and the nursery also produces saplings of *Galgal, Lime, Kinnow, Mango* and other stone fruit trees at this farm. Another progeny-cum-demonstration orchard at 'Badiana' in Bhoranj tehsil has been set up in 1979. Hamirpur district has Seven Veterinary Hospitals, One each at Hamirpur, Bhota, Barsar, Sujanpur Tira, Nadaun, Deraparol and Rait. Apart from this, there are 24 veterinary dispensaries and ten artificial insemination centres.

The sheep-breeding Farm at 'Tal' in Hamirpur tehsil is maintained by the state Govt. where crossbreeding is done under the expert supervision of veterinary doctors. There is a milk chilling plant at 'Jalari' set up in October 1978. Hamirpur district has no state run poultry farm or fisheries ponds and projects. The district had very little foundation in the field of industries. But since the formation of Hamirpur district, impetus is being given to industrial development. An industrial estate has been set up at a distance of two km. from Hamirpur. Some of the units/ institutes, which are helping in the industiralisation of the area are; Verma Steel Works, Hamirpur; Dev Raj Sewing Machine Assembling, Resin and Turpentine factory (Jagdamba Association at '*Khaihdri*', Rural industrial Training Institute at Nadam (imparts training in carpentry, weaving and fitting, shawl producing centres at Hamirpur and Dugha, carpet weaving training and production centre at Lambloo and Kharad, Polytenchnique Institute, Hamirpur, a Government Industrial training institute, Hamirpur and five tailoring centres started at Utpur, Jhamkar, Jalari, Garli and Kanjian.

PLACES OF HISTORICAL INTEREST

Tira Sujanpur: Tira Sujanpur is located at 31.83°N 76.50°E. It has an average elevation of 562 metres (1,844 feet). Climate here varies all through from very hot summer to cold winter. Being on the bank of river Beas, the winter is quite severe. The temperature vary from 38Deg C in summers to almost zero Deg C in winters. Winters experience low lying clouds which add to the cold weather and one can enjoy walking amidst the clouds. It was founded by Raja Abhay Chand, the king of ruling Katoch dynasty of Kangra in 1748 A.D. There is a tomb of Nawab Gulam Mohammad of Rampur. There are five old temples at Tira and Sujanpur. The temple dedicated to Gauri Shankar was built during the time of Raja Sansar Chand in 1793 A.D. in the sacred memory of his mother.

The temples of Murli Manohar and Narbadeshwar (built by Prasani Devi, the Suketi Rani of Raja Sansar Chand) were also built in his time in 1790 and 1823 A.D. respectively. Other temples of repute are the Mahadev temple, Devi and Vyasheshwar (dedicated to Rishi Vyas) temple. The Chaugan (ground) of Sujanpur is famous for '*Holi Mela*' held in the month of March 'Every year'. Obreen's horses grave (he was Raja Sansar Chand's commander) is also located in Sujanpur. This territory was first visited by a German, named **'Traveck'** and then by a British traveller named **'Moorcraft'**. Sujanpur Tira is well-connected to all the major towns of Himachal Pradesh and of the country in all the directions through road network. It is at stones' throw to Hamirpur (25 km), Palampur (35 km) and about 120 km from Dharamshala. The nearest railway station is Maranda (near Palampur) where narrow gauge runs up to Pathankot on one side and Jogindernagar to the other. On one side it is connected to Una-Nangal by road, the other side it is connected towards Kangra, Pathankot; To Mandi-Manali and Ladakh and one side to Shimla. Its geographical locations connect this town with almost every direction through web of tarred road network.

Deotsidh: Deotsidh Temple is a famous cave temple dedicated to Baba Balak Nath. It is an important centre of worship for devotees coming in from all parts of India. Located in the scenic terrains of Dhaulgiri Hills and atop Deotsidh Dhar Range in Shivalik Hills, this temple is bordered by Hamirpur (45 km) and Bilaspur (40 km) towns. Deotsidh Temple can be easily accessible by road and other means of transportation.

Shri Sidh Baba Balak Nath Temple at Deotsidh is one of the most renowned shrines in Northern India and is dedicated to Baba Balak Nath (also considered an incarnation of Lord Shiva). Shri Baba Balak Nath was a SPIRITUAL reformer during the times of Shakti movement and is revered for his acts of philanthropy. A holy shrine here is inaccessible to women who are barred from entering the cave. They can view the deity from a raised platform, which is located in front of the cave temple.

Nadaun: In princely days, it used to be the headquarters of the Nadaun Jagir, where Maharaja Sansar Chand of Kangra used to hold his court during summer for a number of years during his reign. Nadaun is also known for Blikleshwar Mahadev temple which is said to be have been founded by the Pandavas. Nadaun is famous for its beautiful people and a Gurudwara founded in A.D. 1929. Nadaun was a gay place, during the reign of Sansar Chand II. There was a saying current in Kangra hill:- आए नादौन तो जाए कौन! (Who that comes to Nadaun, will not go away). This is explained by the fact that there were two hundred singing and dancing girls at Nadaun and

whoever come under the spell of these enchantresses never thought of leaving. Thus writes Ghulam Mohiuddin in *Tarikh-i Punjab.*

Markanda: It is located in district Hamirpur, 6 Km away from Dera Parol on the bank of Kunah Khad. It is the place of Markandya Rishi. According to Puranas, it is there that the idol of Rishi Markandya was installed. A natural water spring is also located there. The fair of Markanda is also famous. It is held on Baisakhi (April 13) every year. Presently Markanda drinking water scheme is supplying water to a large number of villages surrounding it.

Bhota: It is located on Dharamshala-Shimla road at a distance of 15 kms. from Hamirpur towards Bilaspur. The place is famous for **Radha Swami Satsang** and one of the largest hospital of the state has been constructed by the same religious trust.

Fairs: Gasota Mahadev, Holi of Tira Sujanpur, Baba Deotsidh fair, Ghasian fair, Awah Devi fair, Jhaniary fair, Piplu-ra-Mela, Sair fair (Ladraur), Baggi Mela, Tauni Devi fair, Markand a fair are worth mentioning. All these fairs have religious sanctity and commercial importance for local people. The fairs which have only commercial significance are the cattle fairs at Jahu, Chakmoh and Dhirar.

Sair Festival: Keeping up with the tradition of all things grand, the Sair Festival in Himachal Pradesh is also celebrated on a huge SCALE. Thousands, of people, visit the fair and enjoy the numerous offerings. People enjoy an extended vacation with their family, friends and other loved ones. They also relish the quiet hillside environment. Rejuvenating and refreshing, a trip to the Sair Festival is a lot more than just a visit to hill stations. It's a whole experience in itself. The festival is celebrated on a grand scale. Various activities are part of the fair that is organized to celebrate this festival. Street plays, dances, songs, acrobatics, and games are all part of the festival and the fair. Stalls are set up and locals sell a variety of items especially designed keeping in mind the requirements of the local people.

The Sair Fair of Ladraur is quite famous, held at Bhota Jahu road in the month of September. The place is also famous for Santoshi Mata temple on the hill top known earlier as ***Turi-ra-rida*** (hill top full of dust) and people used to fear to visit this place even in day time, Government Senior Secondary School and a telephone exchange. The Sair Festival is one of the many festivals organised as part of Himachal Pradesh's rich cultural heritage. This festival is usually organised in the month of September and it is celebrated every year in Himachal Pradesh with much fanfare. The festival provides the perfect escape from the humdrum of daily life and locals find relief from the monotonous existence and partake in the festivities to celebrate life, colour and happiness. To celebrate the abundant natural beauty and the rich cultural heritage of Himachal Pradesh, the locals get together, form committees, organise this festival every year. Visitors, too, visit the region to partake in the festivities.

Lohri: Lohri is also known as Maghi festival. This festival is celebrated annually in whole of Himachal Pradesh including district Hamirpur sometime in the middle of January. This festival commemorates the last day for sowing of the rabi or winter crops. This day generally marks the middle of winter. This festival is celebrated by community bonfires, dances and folk songs. The popular dish is Khichri of rice and mash. The festival continues for seven days, when village children (both boys and

girls) sing lohri songs and visit house to house in the night

Baisakhi: Baisakhi (also known Basoa) festival is a very important festival celebrated in Hamirpur district. It is held in the month of April. It commemorates the first day of spring or the first "Baisakh" and it celebrates the passing of winter. This is mainly a rural festival. The people of the district take dips in the Ganga on this day, in various places like Rewalsar, Tattapani is which near Shimla, and at the Prashar lakes which are near Mandi and local religious places Gasota and Markanda.

Majority of the population here comprise of Hindus. Bulk of the people speak *Pahari* which is indeed akin to other dialect spoken in Mandi and Bilaspur areas and the *Kangri* spoken in Kangra district. Hamirpur is the most literate district in Himachal Pradesh. The majority of its population fluently speaks Hindi. The district has highest density of roads in the state. The school college and other technical institutes have contributed to make it an educational hub.

Dress: The common dress of the people is *'Kameez* and *'Pyjama'*. The women wear *'Kameez', 'Salwar'* and *'Chadroo'*. Among the younger generation, it is common to find the latest Western dresses of the cities.

Folklore: The people have inherited a rich folk literature which is occasionally exhibited during the marriage, fairs and festivals. In *'Jatras'* young girls sing folk-songs and also a group folk song by men which is commonly known as *'Jheras'*, which literally means battle. The most common 'Jhere' being 'Gugga Chauha', other 'jhera' sung in the district are 'Raja Sansar Chand', 'Raja Bhangal' and 'Raja Sirmaur'. Other folk dances worth mentioning are *Gidha* of women folk and *Chanderwali* dance of men folk.

DECADEL VARIATIONS IN POPULATION GROWTH SINCE 1901-2001

Year	Persons	Males	Females	Decadel variation	Percentage decadel variation	Females per 1000 of males
1	2	3	4	5	6	7
1901	160,374	—	—	—	—	—
1911	157,251	82,753	74,498	-3,123	-1.95	900
1921	157,319	81,515	75,804	+68	+0.04	930
1931	165,837	86,490	79,347	+8,518	+5.41	917
1941	188,804	98,516	90,288	+22,967	+13.85	916
1951	191,311	98,828	92,483	+2,507	+1.33	936
1961	220,341	105,330	115,011	+29,030	+15.17	1,092
1971	264,991	125,085	139,906	+44,650	+20.26	1,118
1981	317,751	147,341	169,910	+52,760	+19.91	1,149
1991	369,128	175,329	193,799	+51,377	+15.01	1,105
2001	412,009	195,971	2,16,038	+42,881	+11.62	1,102
2011	4,54,768	2,17,070	2,37,698	+42,759	+10.19	1,095

* *Sex-wise population for 1901 is not available.*

Source: *(i) District Census Handbook-Hamirpur 1981.*
(ii) Census of India- (HP) 1901-2011

KANGRA

(HQ, DHARAMSHALA, ALTITUDE 1,597 METERS)

Total Area : 5,739 sq.Km

Languages spoken : KANGRI, HINDI AND PUNJABI

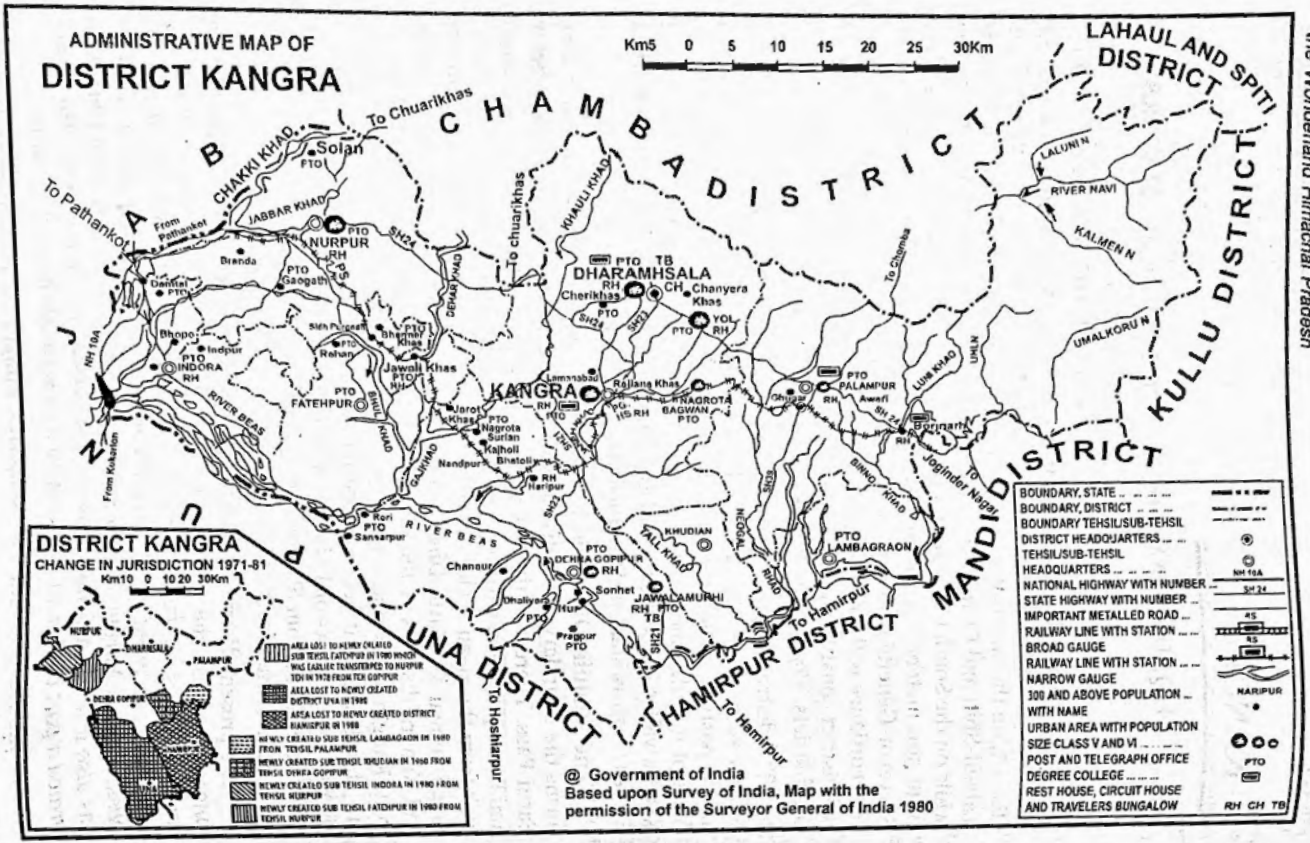
The district lies between 31° 40' -32° 25' East longitudes and 70° 35' -77° 5' North latitudes and is bounded on the South-West by Una district, on the North-West by district Gurdaspur of Punjab, on the North by Lahaul-Spiti and Chamba districts, on the East by Kullu and Mandi districts, while on the South it touches Hamirpur district. The elevation generally varies from 500 meters to 5,500 meters from the mean sea level. According to the Surveyor-General of India, the area of the district is 5,739 square km, while in accordance with village records, it is 4,849.25 square km. In terms of area, the district constitutes 10.31 per cent of the state area and ranks fourth among the districts. *Population-wise, Kangra is the biggest district.*

The district Kangra is crisscrossed by mountain ranges and valleys. The terrain varies from the "Dhaula Dhar" range. It looks like a big giant in a sitting posture to the wide open and fertile valley in Palampur and Kangra. In front of it is this most important mountain range which falls in the district. Kangra valley is the meeting place of Eastern and Western monsoon, which causes high rainfall in Dharamshala and adjoining areas.

The Dhaula Dhar: which starts from the right bank of the river Beas forms the boundary of the district with Kullu district to a distant point below Sarui Pass. Thereafter the range passes through Bhangal area above Kangra and Palampur valley covering Bara-Bhangal ridge which is about 6,000 meters high from the mean sea level and thereafter runs parallel to another mountain range known as 'Hathi Dhar' which forms the boundary between Chamba and Kangra districts of the state. The Paprola range shuts out Bir-Bhangal from Kangra valley and this range after crossing Binwa at Paprola runs on the Mandi where it acquires the name of Sikandar Dhar. In the Kangra district some areas of Dehragopipur tehsil fall in the Beas valley and the valley stretching from Shahpur on the banks of the river Beas to Dhatwal on the border of Hamirpur fall in this zone.

The present district of Kangra came into existence on 1st September 1972 consequent upon the reorganization of districts by the Govt. of Himachal Pradesh. *It was the largest district of the composite Punjab in terms of area till it was transferred to Himachal Pradesh on 1st November, 1966 and had six tehsils, namely Nurpur, Kangra, Palampur, Dehragopipur and Hamirpur, Kullu was also a tehsil of Kangra district upto 1962 and Lahaul-Spiti, which also formed a part of Kangra, was created as a separate district in 1960.*

On the reorganization of composite Punjab on 1st November 1966, the


ADMINISTRATIVE MAP OF
DISTRICT KANGRA
Km5 0 5 10 15 20 25 30Km
LAHAUL AND SPITI DISTRICT
KULLU DISTRICT
MANDI DISTRICT
HAMIRPUR DISTRICT
UNA DISTRICT
CHAMBA DISTRICT
PUNJAB
HIMACHAL PRADESH
To Pathankot
From Pathankot
To Chuarikhas
From Chuarikhas
To Chamba
To Hoshiarpur
To Hamirpur
To Joginder Nagar
From Kiratpur
Solan
NURPUR
Dhameri
Bhopo
Indpur
INDORA
Rehan
Sidh Pukhrain
Bhemmer Khas
Jawali Khas
FATEHPUR
Jarot Khas
Nagrota Surian
Kaiholi
Bhatoli
Nandpur
Haripur
Kori
Sansarpur
Chanour
DHARAMSHALA
Cherikhas
Chanyera Khas
Gaggath
Brenda
Lamnabadu
Rajiana Khas
NAGROTA BAGWAN
KANGRA
Dhaliara
Sonhet
JAWALAMUKHI
Pragpur
DEHRA GOPIPUR
Rhudian
Tall Khad
LAMBAGRAON
PALAMPUR
Awari
Bharmaur
Ghaggar
Luhi Khad
Umln
Bindi Khad
Neogal
Gamrao
Gaj
Bhaba
Uhl
Chakki Khad
Jabbar Khad
Shoa
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Khauli Khad
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area constituting Kangra district were transferred to Himachal Pradesh along with the district of Shimla, Kullu and Lahaul-Spiti and tehsils of Una and Nalagarh and three villages of Gurdaspur district. Thus, till the reorganization of districts on 1st September, 1972, Kangra comprised of Nurpur, Kangra, Palampur, Dehragopipur, Hamirpur, Una, Amb, and Barsar tehsils. It was the largest district of Himachal Pradesh in terms of population. The district upto 2001 had of 14 tehsils, three sub-tehsils and eight towns including one cantonment board. In 2013 there were six sub division, 18 tehsils, 4 sub-tehsils and 15 blocks. The village Har of Nurpur tehsil among villages and Dharmashala Municipal Committee among towns of the district are the biggest in population in the respective sectors.

The Beas, is the main river which receives almost the entire drainage of the district. It rises from the Pir Panjal range near Rohtang Pass at the height of over 3,978 meters from the mean sea level. The main tributaries of the Beas are; *Binwa* which rises in the hills above Baijnath and joins the Beas above Sandhol and Neugal discharge itself into the Beas opposite Tira Sujanpur. The Banganga, its tributaries *Dehr* and *Chakki Nallah* form the boundary of the district with Gurdaspur of Punjab. The Beas after flowing through Kullu and Mandi districts enters Kangra at Sandhol in Palampur tehsil. From this point, it takes South-Westerly course and enters the valley of Nadaun in Hamripur district. At Mirthal Ghat beyond Hajipur, it leaves Kangra and enters Gurdaspur district of Punjab.

The district is rich in antiquarian remains belonging to different religions. In the light of the fact that most of these temples were located in the hinterland, escaped the destruction at the hands of foreign invaders. The only temple which was looted and razed to the ground was 'Bajreshwari Devi' in Kangra town, then known as 'Nagarkot', by the forces of Mahmud Gazni. Some of the famous temples in the district are the Rockcut temples of Masrur, Shiva temple of Bhawan, Bhimtila near Chetru, temple Basheshar Mahadev in upper Dharamshala, temple of Jawalamukhi and Thakurdwara of Fatehpur. There is also the tomb of Lord Elgin in Dharamshala. Apart from these, there are the earliest rock inscriptions at Pathiar and Kanihara in Brahmi script and Buddhist remains of Stupa, about 270 meters in circumference at Chari and Chetru. Kangra fort, which was once considered impregnable was later damaged and ruined by the earthquake of 1905 A.D.

HISTORY

Kangra district derived its name from Kangra town which was called *'Nagarkot'* in the ancient times. Kangra in originally was part of the ancient Trigarta (JALANDHARA). The word Trigarta was used for the territory drained by three rivers; the Satluj, the Beas and the Ravi. Trigarta had two provinces, one in the plains with headquarters at Jalandhara or Jullundur and the other in the hills with headquarters at Nagarkot (Kangra). The excavations made in the recent past by historians go to prove the fact, that there was certainly the existence of human race in the earliest of human

history i.e. Stone age in this part of the Himalayas. Dr. G.C. Mahapatra found 52 stone axes on the bank of Banganga river in the village RAHAUR. More remnants of the stone age have been found at NADAUN on the bank of the Beas river, its tributaries and to the South of the town Nurpur. On the meeting place of the Banganga and Patalganga near Kangra in a village named Nandrool an almond shaped stone axe has been found, carved on a shining stone. It probably belongs to the early or mid stone age.

More remnants have been found in Kuparlahar, Dehra-Gopipur (in Naker Khad), Dhawala village, Jamol village on the Thor Khad, Panjasaran village of Sukhar-di-Khad, which is located near Raja Ka - Talab (Raja's Tank) on Nurpur-Jawali road, 10 km. from Jasur. Out of the total 360 coins of Audumbaras, 103 coins have been found in Kangra, near Tripal and Jwalamukhi. Four coins of Kushana rulers have been found in Kanihara and three of Kunindas in Jwalamukhi. In 1853. A.D. when Audumbaras and Trigarta's coins were being taken to London, the ship carrier drowned near Sri Lanka and so these coins were lost forever.

Sir A Cunningham, was the first to draw attention to the history of the royal family of Jalandhara and Trigarta in detail. According to him, the name of the place is said to have been derived from the famous *'Danava'* (monster) Jalandhara, the son of the Ganges by the Ocean, mention of which has been made in the 'PADMA PURANA'. The name of Jalandhara's wife was Vrinda or 'Bindra'. Jalandhara was killed by Lord Shiva; so vast was his body that, it covered a circuit of 48 kos or about 64 miles, which is said to be the exact extent of the present pilgrims route called *'Jalandhara Tirath'*. His head was placed to the North of the Beas, with his mouth at Jwalamukhi, while his body covered the whole extent of the country lying between the Beas and the Satluj; his back being immediately beneath the district of Jalandhara and his feet at Multan.

A glance at the map will show this version of the legend have originated in the shape of the country. According to the another version, Jalandhara was killed by Vishnu. A third version confines the demon's body to the Kangra valley. According to it, the top of Demon's head lie under the temple of Nandikeshwara Mahadeva at Jindrangal on the Neugal river. The pine tree forests between Jindrangal and Palampur is called *'Bindravan'* after the wife of Jalandhara; the head is said to be under the Mukteshwar temple, in the village of Sinsol near Baijnath. One hand is placed at the left bank of the Beas river, to the South of Jwalamukhi. All the places of note in this line of pilgrimage lie to the North of the Beas with single exception of Kalesar.

In the *'Ain-i-Akbari*, the Jalandhara district is called **'Bist-Jalandhara'**. The name "Trigarta" is found in the 'Mahabharta', the 'Puranas' as well as in the 'Rajtarangini'. Trigarta has also been used synonymous with Jalandhara. In the ancient times, Jalandhara was identified with Bahlikas or Valhikas.

The early history of Kangra is by and large ill-defined and not liable to a

coherent chronological analysis. The *Vamshavali* contains nearly 500 names from that of 'Bhuma Chand', the founder (supposedly sprung from the perspiration of the brow of the goddess enshrined at Kangra). There is nothing mentioned about other Rajas. *'the first historical mention of Trigarta is to be found in the 5th century B.C. in the writings of Sanskrit writer Panini'.* It is mentioned by Panini as 'Ayudyajivi Sangha' and a confederation of six states known as *'Trigarta-Shashthas'.*

The first historical notice to Jalandhara, Cunningham says, is to be found in the works of Ptolemy, the Greek geographer, where it is called KALINDARINE. The triumphant march of Alexander the great halted at Murthal by the Punjabis led by Porus in 326 B.C. Trigarta is repeatedly referred to in Sanskrit literature; as Susharama Chandra, the 234th king from the founder of the dynasty has been identified with the king Susharma of the Mahabharta. In the Mahabharta war, Susharma sided with the Kaurvas and attacked the king Virata of Matasyadesa and marched in the South-Eastern direction. The original seat of the family is said to have been at MULTAN. After the great war, they retired under Susharma to the district of Jalandhara and built the fort of Kangra. The Kaushika mentions the six members of Trigarta confederacy as follows;

(1) Kaundopartha (2) Dandaki (3) Raushokti
(4) Jalamani (5) Brahmagupta (6) Janaki

These confederacy have not been identified till date. Panini in his Sutras has described them as *Ayudhyajivi Sanghas* (martial republican tribe). The existence of Trigarta as an independent republic in the 2nd century B.C. is indicated by a coin bearing the legend 'Traketa-Janapadsa' in Brahmi character and the traces of the same inscription in Kharosthi on the obverse are visible. There is reference about Trigarta in the 'Rajtarangani' and narratives of Hiuen Tsang who passed through Jalandhara in the second quarter of the 7th century. He described it as a kingdom, 267 miles in length from East to West and 213 miles in breadth from North to South.

The capital of Trigarta was probably Nagarkot (Kangra) which does not find mention, until captured by Mahmud of Gazni in 1009 A.D. In the 'Tarikh-i-Yamini in Utbi, Private secretary of Mahmud Gazni, it is called Bhimnagar, but Farishta refers to it as Bhimkot. The name Nagarkot however, must also have been in use probably from early times and it is mentioned by Alberuni (Abu Rihan) in A.D. 1017-31. He also refers to Jalandhara in the itinerary from Kannauj to Kashmir, which ran through the outer hills from Pinjor via Dhamala or Dhameri (Nurpur) which is called the capital of Jalandhara, at the foot of mountains. In most recent times, Trigarta seems to have been identified as Katoch dynasty, though this name also may be ancient and from it the clan name of ruling family is derived. However, the origin of the actual name is uncertain.

The name Kangra is also of uncertain derivation, but probably of ancient origin and may have been applied originally only to the fort. There is yet

another name to the capital of the state in some records (Baijnath Eulogies), i.e. **Susarmapura**. *The European travellers who visited Kangra were* **Thomas Coryat** *in A.D. 1615;* **Thevenot** *in 1666;* **Vigne** *in 1835;* **Foster** *in 1783 and Moorcraft in 1832. Both Foster and Moorcraft passed through the outer hills but did not visit Kangra.* The origin of the Katoch royal family is lost in the mist of the past. Its claim to great antiquity is fully supported by the many offshoots which have sprung from the parent stem.

As mentioned earlier, the first Raja according to local legend was not of human origin but sprang from the perspiration of the brow of the goddess at Kangra. He stands as the mythical progenitor of the Katoch line. His name was **Bhuma Chand**. The earliest historical reference is Farishta's history and it relates to events which are said to have occurred in the first century of the Christian era. The next mention of Trigarta is made in the Rajtarangini, where it is stated that Sreshtha Sena of Kashmir bestowed the land of Trigarta in A.D. 470 and again about A.D. 520 when Praversena II conquered Trigarta.

The Chinese pilgrim **Hieun Tsang** visited Jalandhara in March A.D. 635 and remained in the Kangra valley as the guest of Raja **Utito** (perhaps Adima) for four months before leaving for Kannauj and again stopped at Jalandhara on his return journey in A.D. 643. Another mention of Trigarta is found after a long interval in *Rajatarangini* in A.D. 883-903, when Sankara Varman, Raja of Kashmir, was on conquest expedition to Gurajara (Gujarat) and it was opposed by **Prithvi Chandra**, the Raja of Trigarta, who was perhaps an ally of Gurajara. When Hiuen Tsang visited Trigarta, it was subject to king Harsha Vardhana of Kannauj.

In A.D. 997, Mahmud of Gazni succeeded his father and in A.D. 1001 he invaded India. In his fourth expedition A.D. 1009, after defeating a large army on the banks of the river, 'Indus' under the command of **Anand Pal** of **Ohind** and Lahore, advanced into the Punjab and laid seize to Nagarkot. The fort was then called *Bhimnagar* from the mythical ancestor of the Katoch family, or perhaps Bhim Sen, the hero of Mahabharta. Traditionally, the fort is said to have been founded by Susharma Chandra, soon after the great war. This fort was famous for its strength all over Northern India. Mahmud was attracted by the fabulous wealth believed to be stored within the walls. After defeating **Brahman Pal**, the son of Anand Pal, he captured the fort and looted the whole wealth and returned to Ghazani.

According to Farishta's account, *in Bhim fort were found 700, 000 Dinars, 700 mans of gold and silver plates, 200 mans of pure gold in ingots, 2,000 mans of silver bullion and 20 mans of various jewels.* The Raja of the time is said to have been **Jagdish Chand**, who was 436th in descent from Bhuma Chand and 202 from Susharma Chand, the traditional founder of the state. Mahmud, left a garrison in the fort on his departure, which held possession till A.D. 1043. In that year, the Raja of Delhi, of the Tomar line, collected a large army and marched against Hansi, Thanesar and other places held by Mohammedan garrison under **Modud**, grandson of Mahmud and drove them

out. Nagarkot was also liberated after four month's siege.

Somewhere about A.D. 1030-40, Ananta Deva, the Raja of Kashmir, was married to two princess of the Katoch family, the daughter of Indu Chandra. This is the last reference to the state in the Rajtarangini. In A.D. 1051-52, Abdul Rashid, a son of Mahmud, who had come into power, appointed Hashtagin Hajib Governor of Punjab and he recaptured the fort of Nagarkot. The Kangra Rajas were successful in recovering the fort only some time after about 1060 A.D. Till about A.D. 1170, the state continued undivided under one head. The Raja of the time is said to have been Padam Chand and his younger brother Parab Chand, who founded the state of *Jaswan.* For nearly 200 years after Mahmud, the Mohammedans were unable to advance their frontier much beyond the Satluj.

The next reference to the Rajas of Trigarta occurs on two slabs in the Shiva temple at Baijnath in the Kangra valley. Baijnath (Vaidyanath) was originally the name of the temple, the village in which it stands being called Kiragrama. The name engraved of the Rana of Kiragrama was Lakshman Chandra. In the inscription, the name of the contemporary Raja is given as Jaya Chandra. Jaya Sinha Chandra, as identified by *Hutchinson* and *Vogel* with Jaya Chandra ruled Trigarta in the beginning of the thirteenth century-say A.D. 1200-20. In between, four or five kings came before Prithvi Chand, whose name is found mentioned in the *Vamshavali,* succeeded to the throne about A.D. 1330.

Prithvi Chand (A.D. 1330): During the reign of Prithvi Chand in A.D. 1337, Kangra fort is said to have been captured by Mohammed Tughlaq (A.D. 1325-51). Beginning with Raja Prithvi Chand, there are many coins existing of the Rajas of Kangra.

Parab Chand (A.D. 1345) Prithvi Chand was succeeded by Parab Chand about A.D. 1345 and in A.D. 1351, Mohammed Tughlaq died. He was succeeded by Firoz Shah Tughlaq.

Rup Chand (A.D. 1360): Rup Chand probably succeeded about A.D. 1360, for he was reigning when the fort was besieged by Feroz Tuglaq about 1365 A.D. and from him to Anirudh Chand (A.D. 1828) there were *twenty-seven rulers,* giving an average duration of seventeen years. Rup Chand's name is found in the *'Dharam Chand Natak'* written by Manik Chand, about A.D. 1562 in the reign of Raja Dharam Chand. Rup Chand in the early part of his reign, set out on a raiding expedition for the plains and plundered the country almost to the gates of Delhi. On his return Journey, laden with booty, he encountered 'Shahab-ud-din' of Kashmir (A.D. 1363-86) who was out on a similar adventure, and laying his spoils at the feet of the Kashmir Chief, swore loyalty to him. Afterwards, Feroz Shah Tughlaq marched with his army from Delhi towards Nagarkot and after six months siege, established his sovereignty over the fort of Kangra. According to one account, Feroz Shah was not successful in conquering Nagarkot fort, seems to be erroneous.

After the submission of Rup Chand, Feroz Shah Tughlaq visited Jwalamukhi temple. *Some historians state that Feroz on this occasion broke idols of the goddess at Jwalamukhi and mixing the fragments with pieces of cow's flesh filled bags with them and caused them to be tied round the necks of Brahmins, who were then paraded through the camps.* In the Tarikh-i-Ferozshahi, no mention is made of these occurrences. There existed a library containing 1300 books in the temple. The Sultan, out of his deep love for learning took possession of these books and had some of them translated. The famous writer of the period *Izzudin* Khalid Khani, translated them into Persian verse and called these after the Sultan *"Dalail-i-Firozshahi"*. Some contemporary accounts illumine the fact that Feroz Shah was not successful in conquering Nagarkot and found an excuse to accept Raja's submission and made peace with him. Rup Chand died about A.D. 1375 and was succeeded by his son Sangara Chand.

Sangara Chand (A.D. 1375): There is no record of his reign. One incident mentioned is related to Kangra fort in the Mohammedan history which recognizes the impregnability of this fort. In A.D. 1387, Feroz Tughlaq recognised his eldest son, Nasir-ud-din, as his successor, but the prince showed so little ability that in less than a year, he was driven out from power by his two cousins and fled for safety to the mountains of Sirmaur and being pursued, he retreated to Nagarkot. Prince Nasir-ud-din remained at Nagarkot till the end of A.D. 1389, when he was recalled to Delhi and in August 1390 occupied the throne under the name of Mohammed Tughlaq. Sangara Chand died about A.D. 1390 and was succeeded by his son Megh Chand.

Megh Chand (A.D. 1390): Raja Megh Chand was on *Gaddi* when the worst of the Mongol raids took place in 1398 A.D., under the leadership of Timur-i-Lang. Timur mentioned in his memoirs *(Malfuzat-i-Timuri)* that on his return journey from Delhi in A.D. 1399, he went to Meerut and from there to Haridwar. He had heard of Nagarkot and wished to capture it but does not seem to have penetrated so far into interior of the hills. Pathankot and Nurpur, then called *Dhameri,* lay right in his way and must have suffered at his hands. He fought twenty battles and conflicts with various opponents in a short period of thirty two days, capturing seven celebrated forts belonging to the Rajas of hills. But there is no mention anywhere that Nagarkot was one of them. Raja *Alan Chand* (1356-1406 A.D.) was the Chief of Hindur (Nalagarh) when lower Sirmaur Hills were plundered by Timur.

Hari Chand-I (A.D. 1405): A few years after Timur's invasion. Hari Chand succeeded to the throne of Kangra. One day the Raja set out with his attendants on a hunting expedition in the direction of *HARSAR* (Guler) and in the course of hunt, he somehow got separated from the party and fell into a well. On his disappearance, search was made for several days but in vain. Believing that he had fallen prey to some wild beast, the officials returned to the capital, where the Raja's funeral rites were duly performed, even his Ranis becoming Sati. He, however, was still alive and after twenty one days, it is

said, was discovered by a passing merchant and rescued. On hearing what had taken place at Kangra, where his younger brother **Karam Chand** was installed as Raja, he selected a site near the junction of the Banganga, Kurali and Neugal rivers and founded the fort and town of Haripur and established an independent state. The merchant was rewarded with remitting all duties on his goods in perpetuity. *Since then Guler had been taking precedence over Kangra on all ceremonial occasions, because it was ruled by the elder brother of the dynasty.*

Karam Chand (A.D. 1415): There is nothing eventful about his period. This was the time, when north India was in turmoil and foreign aggression was order of the day.

Sansar Chand-I (A.D. 1430): He was son of Raja Karam Chand, succeeded about A.D. 1430. The next Rajas in succession were Devangga Chand A.D. 1450 and Narender Chand A.D. 1465. But there is nothing noteworthy about their reigns.

Suvira Chand (A.D. 1480): Narendra Chand died childless. But at the time of his death, one of his Ranis was pregnant. There were many claimants to the throne after the demise of Raja. Fearing a conspiracy against her child, in the event of bearing a son, she escaped to her parent's house in Poona. On the way, her son *Suvira* was born in a Kumhar's (potter) hut. Later on with the help of his-maternal grandfather, he set up his authority over Kangra. A *'jagir'* was given to the Kumhar in whose house the future king was born.

Prayag Chand (A.D. 1490): He followed Suvira Chand. He was then followed by Ram Chand about A.D. 1510. Lodhi dynasty was ruling at Delhi at that time and Mughals under Babur attacked Delhi.

Dharam Chand (A.D. 1528): For a very long time, Kangra fort had immunity from attacks. After the expulsion of Mughal King **Humayun** from Delhi by Sher Shah in A.D. 1540, he ordered his general, **Khawas Khan**, to capture Nagarkot. After its conquest, **Hamid Khan Kakar** was made incharge of Nagarkot, Jawali, Dadhwal and Jammu Hills. He lived in the fort of Malot. But this does not seem to be an authentic version. The Punjab was then under the rule of **Sikandar Shah Sur** a nephew of Sher Shah. In February A.D. 1556, Akbar was installed as emperor after the death of Humayun, at the age of 14 years. He then advanced into the hills and Raja Dharam Chand made his submission. In the following year (A.D. 1557), Akbar advanced against ruler of Punjab **Sikandar Shah**. He took refuge in the strong fortress of ***Maukot***, on the Mau hills, nearly half way between Pathankot and Nurpur. After about eight months siege, Sikandar Shah surrendered and promised to remain faithful and so was allowed to retire to Bengal in July A.D. 1557. He was assigned the districts of Bihar and Kharid in Jagir, but died after two years. With the establishment of strong Mughal authority, the events in Kangra became much more precise and detailed.

Manikya Chand (A.D. 1563): Dharam Chand was succeeded by his son

Manikya Chand. He died in A.D. 1570 and was followed by his son Jai Chand.

Jai Chand (A.D. 1570): Soon after coming to power, for some unknown reasons, he incurred Akbar's suspicion and an order was issued for his arrest. **Raja Ram Chand** of Guler affected this order. Jai Chand's son **Bidhi Chand**, though minor, regarded his father as dead, came to power and broke into revolt against Akbar in A.D. 1572 and army under **Khan Jahan Hussain Quli Khan**, Viceroy of Punjab, was sent to subdue the territory which was bestowed by emperor in Jagir upon Raja **Birbal**. Raja Birbal joined Mughal army at Lahore and set out far Nagarkot by way of Paithan (Pathankot) and Dhameri (Nurpur).

Bakht Mal, Raja of the Nurpur, in A.D. 1556, had allied himself with Sikandar Shah and was executed by Bairam Khan, Akbar's General. His brother Takht Mal was now ruling in Nurpur while the Mughal army was passing through. To keep himself out of danger, he decided to follow the policy of noninterference. The fort of Kotla located twelve miles beyond Nurpur was under the possession of Kangra forces, refused to surrender. Originally, it belonged to **Raja Ram Chand** of Guler, but Raja Dharam Chand and Jai Chand had occupied it by force. On arriving at Kotla, a short-lived battle took place in which Mughal army emerged victorious. Their guns established the authority of Mughal army. This fortress, which originally belonged to the Raja of Guler, was handed over to him. When the seize of Kangra fort was in progress, news came that two relatives of Akbar, **Ibrahim Hussain Mirza** and Masud Mirza, had invaded Punjab. To counter the attack of the Mirzas, Khan Jahan opened negotiations with the commander of the garrison, and on his agreeing to the payment of five *mans* of gold and some valuables, the siege was lifted. *According to a reference in the 'Tabakat-i-Akbair', Khan Jahan in 1572 A.D. captured the fortress of Bhun (Bhawan) which has an idol temple of Mahamai. A number of Rajputs and Brahmins were killed in the temple itself. During the struggle, nearly 200 black cows belonging to the Hindus, were killed one by one by some savage Turks. Then they took off their boots and filled them with the blood and cast it upon the roof and walls of the temple.* It was probably after this expedition that Akbar deputed his great finance minister, *Todar Mal*, to Kangra in order to create an imperial demesne by confiscation of territory from the Hill states. After the seize, there is no further mention of Nagarkot in the Mohammedan histories, till A.D. 1583, when Akbar visited upto 'Dasuha' (near Hoshiarpur) but returned without seeing Nagarkot fortress. According to local tradition, Akbar was told that Kangra was famous for four things. *(a) The manufacturing of new noses; (b) The treatment of eye diseases; (c) Basmati rice, and (d) The strong fort.*

Bidhi Chand (A.D. 1858): Raja Jai Chand died in A.D. 1585 and was succeeded by Bidhi Chand. He formed a secret confederation with the states in the outer hills, between Jammu and Kangra and in the year A.D. 1588-89, they all broke into rebellion. Akbar sent his foster brother, **'Zain Khan Koka'**, with a large force to bring them into subjection. All the thirteen hill chiefs on

their submission were dealt considerately and had their territories and honours restored, *but Bidhi Chand had to leave his son,* 'Trilok Chand', *as a hostage at the Mughal court.* In the 41st year of Akbar's rule (A.D. 1594-95), there was another rebellion by the hill chiefs, led by the Raja of Jasrota, but neither Bidhi Chand of Kangra nor Raja Basu of Nurpur was involved in it. A force under 'Mirza Rustam Qandhari' and 'Shaikh Farid' was sent against the Raja of Jasrota to suppress the rising. Shaikh Farid afterwards received the title of *'Murtaza Khan,* for his services at the seize of Kangra fort, in A.D. 1615, in collaboration with Suraj Mal of Nurpur. Raja Bidhi Chand died about A.D. 1605.

Trilok Chand (A.D. 1605); When Trilok Chand ascended the throne of Kangra, in the same year *Jahangir succeeded to throne of Delhi.* Raja Bidhi Chand, father of Trilok Chand, had kept him in the court of Delhi as a hostage when he was only a boy as prince Salim (Jahangir). The people of Kangra have a story that when Salim and Trilok Chand were together at Delhi, the latter had a parrot which Jahangir wished to possess, but the young Rajput prince would not part with it. On this account, Jahangir, it is said, cherished a grudge against Trilok Chand and marched against Kangra on becoming Emperor. Trilok Chand was either killed or died about A.D. 1612.

Hari Chand -II (A.D. 1612): In A.D. 1615, Jahangir sent Murtaza Khan and Raja Suraj Mal, son of Raja Basu of Nurpur to capture Kangra fort with massive force. Shortly afterwards, Khan had certain suspicions with regard to Suraj Mal and on this account, considering him an undesirable companion, sent petitions to the court and continued writing until the Raja was summoned back. Soon after Suraj Mal's recall, Murtaza Khan was taken ill and died at Pathankot. After the death of Khan, in the early spring of A.D. 1616, **Raja Man,** a Rajput chief of Rajputana, probably Amber or Jaipur, seems to have been in command and acted loyally and gave encouragement to the force besieging the fort. Raja Man was honoured for his loyalty and bravery shown to the imperial court. When Raja Man arrived Lahore, he heard that Sangram, one of the Zamindars of the hill country of the Punjab, had attacked his palace and taken possession of a part of his province (i.e. Punjab for which Raja Man was made Governor).

Raja Man made Sangram leave the country. He pursued him deep into the hills with a small force, which provided an opportunity to Sangram to take flight, which resulted in the death of Raja Man and a number of his men. By this time, Raja Suraj Mal of Nurpur, who was sent along with Shahjahan to *'Dakhan',* had returned. He requested Jahangir to send him to annex the fort of Kangra. His request was accepted and he along with 'Shah Quli Khan Mohammed Taqi' was sent to complete the undone task. Suraj Mal was, however, insincere throughout. Soon after reaching Kangra, Suraj Mal began to quarrel with Mohammed Taqi and sent complaints to Shah Jahan, that Bakshi was incompetent and that the seize was being delayed. On this Bakshi was recalled. Having now a free hand, Suraj Mal, on the pretext

that their supplies were exhausted, dispersed many of the imperial contingents. His own troops laid hands on money and movable property by ravaging the *parganas* at the foot of the hills.

Shah Jahan, soon after hearing of the revolt, dispatched **'Sundar Das, Rai Raiyan'** with reinforcements to suppress it. Suraj Mal was defeated and he took refuge in *'Maukot'* and from there he moved to Nurpur and finally to Chamba where he died in A.D. 1619. After the death of Suraj Mal, **Jagat Singh**, the younger Brother of Raja Basu of Nurpur, was summoned from Bengal, and was made Raja of Nurpur. He was ordered to join Mughal forces in the chiefship of Rai Raiyan in the seize of Kangra fort, which was resumed on 5th September A.D. 1619. In November 1620. Kangra fort was subdued by Mughal forces under **'Nawab Ali Khan'**, *'the first Kiladar or Governor'*, and it continued to be so held till A.D. 1783. Most of the parganas at the foot of the hills, which were ravaged by Suraj Mal were in the Jagir of **Itimad-ul-daulah** (father of Noor Jahan Begum).

The efforts of Rai Raiyan were next directed against *'fort Kotilah'*, (or Kotla) which lies between Kangra and Nurpur where Madhu Singh, brother of Suraj Mal, had taken refuge. The place was surrounded and in three days, it was taken. Madhu Singh fled and joined Suraj Mal in Chamba. After the death of Suraj Mal, the Raja of Chamba was made to return all cash and goods and Madhu Singh and his son to the Rai Raiyan's camp failing which the Raja was threatened with dire consequences. The Raja of Chamba followed these dictates. Later on under *farman,* they were released and forgiven. Rai Raiyan was also called **'Raja Bikramjit'**. He was one of the most faithful and obedient servants to the throne.

Sometime after the annexation, that is in January, A.D. 1622, Jahangir visited Kangra in person. He came by way of Siba and Guler and returned by Nurpur and Pathankot. He was so fascinated by the beauty of the valley, that he ordered a palace to be built for himself and the foundations were actually laid in 'Mauza Gargari', but work proceeded no further. *Jahangir was the first Mughal ruler other than the Rajas of Kangra who brought Kangra fort under his control. In Jahangir's own memoirs, he mentioned that by the grace of God, prayers were said in the fort, the Khutba was read, a cow was killed, and other things were done such as had never been done before, from the foundation of the fort to the present time.* The Raja of Chamba at that time was *Bala Bhadra.* He had two sons, Janardan and Bishambar.

These two brothers probably waited upon Jahangir along with other hill chiefs when he visited Kangra. Both of them were killed in the following year in a war with Jagat Singh of Nurpur. *The first Kiladar of the fort was Nawab Ali Khan, succeeded by his son 'Humrat Khan'.* During the reign of Shah Jahan, the fort was held by **'Nawab Asad Ullah Khan'** and **'Koch Quli Khan'** the latter retaining charge for seventeen years till his death. He was buried on the bank of the **Munni river**, a branch of the Banganga, according to Muslim tradition. Raja Hari Chand was killed by Jahangir, and if so, this

must have taken place before A.D. 1627, the year in which Jahangir died.

Chander Bhan Chand (A.D. 1627): The period of Kangra history for some time after the capture of the fort in A.D. 1620, is very confused and uncertain. There are no references of Kangra in any of the Mohammedan records of that time and we are dependent on local traditions. Raja Hari Chand died childless. After Hari Chand's death, Chander Bhan continued to prosecute guerilla warfare against the Mughals. He was descended from Kalyan Chand, younger brother of Raja Dharam Chand and was probably the next in succession of the Gaddi after Hari Chand. On the occupation of Kangra fort, the whole territory was annexed, only the Jagir of Rajgir being assigned to the royal family.

The Jagir of 'Rajgir' is situated on the right bank of the Beas, above Alampur, including *Lambagram, Jaisinghpur* and *Bijapur.* It is often called Rajgiri. For Chander Bhan's dareful action of guerilla warfare against Mughals, he is said to have been finally captured in the reign of Aurangzeb about A.D. 1660. Chander Bhan is said to have built a fort near Nirwanah, east of Dharamshala. Before his capture, once he retired to the lofty hill, 9000 feet high, on the outskirts of the Dhauladhar, which ever since been called 'Chander Bhan ka tilla'. It is half way between Dharamshala and Palampur.

Vijai Ram Chand (A.D. 1660): He was son of Chander Bhan Chand Vijay Ram founded the town Bijapur, which remained the residence of the Rajas till the reign of Raja Ghamand Chand. He died without a direct heir and was succeeded by his brother, Udai Ram Chand.

Udai Ram Chand (A.D. 1687): There is nothing special to be mentioned about his reign. He died in A.D. 1690.

Bhim Chand (A.D. 1690): He succeeded his father Udai Ram Chand in A.D. 1690. Bhim Chand followed the policy of a *'pacific recourse'* and regular attendance at the Mughal court, for which he was called 'Diwan'. He built a temple at Bijapur. His brother Kirpal Chand made the *Bhawarnawali Kuhl* (watercourse) from the snow-fed Dhauladhar above Bandla.

Alam Chand (A.D. 1697): He succeeded his father Bhim Chand in 1697 after his death. He founded *'Alampur'* near Sujanpur where he chiefly resided. He died in A.D. 1700.

Hamir Chand (A.D. 1700): Alam Chand died in 1700 A.D. and succeeded by his son Hamir Chand, who reigned for forty seven years. Hamir Chand built a fort near the place now called 'Hamirpur' from which it got its name as a tehsil and now district. During Aurangzeb's reign, the Kangra fort was successively held under the charge of *'Sayyid Hussain Khan, Hasan Abdullah Khan Pathan'* and *'Nawab Sayyid Khalil Ullah Khan.* Hamir Chand lived long enough to see the appointment of *'Nawab Saif Ali Khan'* (about A.D. 1740), who was fated to be the last Mughal governor of Kangra.

Abhaya Chand (A.D. 1747); He built the *Thakurdwara'* in Alampur and a fort called *'Abhayamanpur'* or *'Tira'*, in 1748 on the hill above Sujanpur. His reign lasted for three years. He died childless.

Ghamir Chand (A.D. 1750); Ghamir Chand was younger brother of Hamir Chand and uncle of Abhaya Chand who died without a male heir. Ghamir died in 1751, leaving behind eleven sons, who were all disliked by the officials. They, therefore, raised Ghamand Chand, a son of Ghamir Chand's younger brother to power.

Ghamand Chand (A.D. 1751): When he came to power, the Mughal empire was crumbling and there was struggle between **'Ahmad Shah Durrani'** from the North and the Marathas from the South to establish supremacy over Delhi. In 1752, Delhi Emperor ceded Punjab along with the hill states to **Ahmad Shah Durrani**. Taking advantage of the disorder and confusion, Ghamand Chand recovered all the lost territory of his ancestors with the exception of Kangra fort. He also set up direct link with the court at Delhi. Only once in 1758 A.D., he was compelled to bow to a man stronger than he - 'Adina Beg Khan', the Governor of Doab and later on Viceroy of the Punjab. After acquiring supremacy over all the hill states of the Jallandhara circle, Ahamed Shah Durrani appointed Ghamand Chand Governor (Nizam) of the Jallandhara Doab. He also captured **'Chauki'**, the Northern half of Kutlehr state and seized the *taluqa of 'Palam'* from Chamba. He was a strong ruler. Ghamand Chand founded **Sujanpur** and the use of double name *Tira Sujanpur* dates from the reign of Raja Ghamand Chand. Many beautiful buildings were constructed by him there, which became the residence of his descendants.

Tegh Chand (A.D. 1774); Raja Ghamand Chand died in 1774 and succeeded by his son Tegh Chand. He died quite early in A.D. 1775.

Sansar Chand-II (A.D. 1775); Sansar Chand was the most notable chief who ever ruled Kangra. *He was only 'ten years' of age when he succeeded to the Gaddi (throne).* From the middle of the 18th century, the Sikhs had been rising into power and under their various leaders were every where engaged in plunder and rapine. **'Jassa Singh Ramgarhia'** was the first of these chieftains to invade the Kangra hills, and Kangra, Chamba, Nurpur etc.

In 1775, he was defeated in the plains by **'Jai Singh Kanheya'** who got supremacy over the hill states. Sansar Chand's chief aim was the capture of 'Kangra Fort', which was then under the garrison of **'Saif Ali Khan'**. Raja Sansar Chand called to his aid Jai Singh Kanheya and in 1781-82, the combined forces laid seize to the stronghold. It was only after the death of **'Saif Ali Khan'**, the fort was surrendered in 1783, but by stratagem it fell into the hands of the Sikhs. *Mohammed Latif* states in his book **'History of the Punjab'** that Jai Singh Kanheya on being called in by Sansar Chand bribed **Jewan Khan**, son of Saif Ali Khan, who was then dead, to vacate the fort, and thus got possession of it. The fort remained in his possession for four years.

In 1787, Jai Singh agreed to surrender the fort, in exchange of the territory in the plains which had been conquered by Sansar Chand. With the possession of the fort and supreme power in the hills, Raja Sansar Chand demanded from the hill chiefs their surrender to him, as Lord Paramount of all the fertile tracts, that had been included in the Imperial *'Zamindari'*, attached to the fort during the time of Mughals. In pursuance of this policy, the Chamba chief was required to make over Rihlu, and on his refusal, the state was attacked and Raja was killed in a battle at 'Nerti', near Shahpur. The Mandi kingdom was also treated alike. Its capital was sacked, the young Raja Ishwari Sen being made captive and retained as prisoner at Nadaun for twelve years. Out of three districts of Mandi, which were seized, one each was given to Suket and Kullu, and the third was retained by Sansar Chand. He also tried to capture the fort of *'Kamlagarh'* unsuccessfully. Other states, like Kutlehr was annexed completely.

Sansar Chand's fame spread far and wide and his court became the resort of all classes of people, in search of pleasure or personal advantage. *Ghulam Muhai-ud-din* writes in 'Tarikh-i-Punjab' that the Raja was regarded as the *'Hatim'* of that age and, in generosity, the Rustam of that time. Many paintings of that time are extant at Kangra, Lambagram, Guler, Nadaun and other places; also in the Lahore Museum. It seems that in the earlier part of his reign, his court was used to be held chiefly at *Amtar* near Nadaun. For twenty years, Sansar Chand ruled as undisputed monarch of the hills but his overwhelming ambition carried him too far, and his fortune turned to his misfortune. In 1803-04, he twice invaded the plains in the direction of Hoshiarpur and Bajwarah, but was defeated and repulsed by Ranjit Singh. Disappointed in his design in the plains, he turned his arms against Kahlur (Bilaspur) and annexed the part of the state lying on the right bank of the Satluj river. This act led to the downfall of his kingdom.

In the later half of the 18th century, the Gurkhas of Nepal had also developed similar ambitions as that of Sansar Chand and before the end of the century, they had extended their dominion over the whole Kumaon, Garhawal, Sirmaur and other hill states. Sansar Chand's action against Kahlur aroused bitter resentment among the other hill states. They formed a coalition against him and sent a united invitation, through the Raja of Bilaspur to the Gurkha commander to invade Kangra. The invitation was accepted, since it was in keeping with their ulterior designs. Amar Singh Thapa, the Gurkha commander, who is said to have an army of 40,000 men, crossed the Satluj at 'Bilaspur' and 'Jiuri' in Suket and was joined by the various contingents with other states of the Kangra group and Bilaspur and Basholi.

Along from the hill states, Chamba sent a force to assist the Gurkhas under the command of 'Wazir Nathu'. *Jit Singh* was the Raja of Chamba at the time. The first encounter took place in Mahal Morian and Sansar Chand made a brave stand. But in the second encounter, he was defeated. The Gurkhas then advanced into the country and on reaching Nadaun they

liberated the Raja of Mandi (Ishwari Sen), who had been detained by Sansar Chand as prisoner for twelve years.

Sansar Chand after this defeat first took up the position at Tira Sujanpur to harass the enemy and later sought refuge in Kangra fort along with his family. The Gurkhas then advanced into the heart of the state and laid seize to the fort, but all their efforts to capture it were fruitless. The Gurkhas plundered and laid waste the country for four years. In the fertile valleys of Kangra, not a blade of cultivation was to be seen, grass grew up in the towns and tigresses whelped in the streets of Nadaun. The people, harassed and bewildered, fled to the neighbouring states, some to Chamba, some to the plains of the Jallandhara Doab. In the meantime, Gurkhas cut off the food supplies by blocking the river gate of entrance into the fort.

At last, Raja Sansar Chand applied to Maharaja Rajit Singh for help, the Kangra fort being offered as the price of his help. Twice, it is said, the Maharaja set out from Lahore for Kangra and turned back; once from Sujanpur and once from Nurpur. Sansar Chand, being in despair, then opened negotiations with Gurkhas. Sansar Chand somehow through his Wazir Naurang, persuaded the Gurkhas, to retire from the gate leading to the river. He then secretly left the fort and retired with his family, disguised as peasants. Once in safety at Tira Sujanpur, he again made a request for help to Ranjit Singh, through his brother, **Fateh Chand**. In May 1809, Ranjit Singh moved from Lahore.

For nearly a month, discussions went on at **Jwalamukhi**, between Ranjit Singh and Sansar Chand. The two monarchs met at the temple of Jwalamukhi where Sansar Chand's terms were accepted and the Maharaja, with his hand over the sacred flame, took an oath not to harm him. Ranjit Singh's army advanced towards Kangra in August 1809 A.D. and attacked the Gurkhas. Gurkhas were defeated and pushed to the east of the Satluj river. Before this, on the advice of one of his officers, the Maharaja sent for **Anirudh Chand**, son of Sansar Chand, from Tira Sujanpur. On his arrival, he was placed in charge of Fateh Singh Ahluwalia, in order to hold him as a hostage for the fulfillment of the treaty.

Amar Singh Thapa had sent his confidential agent **Zorawar Singh** with double *nazrana* of the value what was promised by Sansar Chand, on the condition that Maharaja would withdraw his troops. The Maharaja Ranjit Singh, however, declined the offer, on the ground that he had already given his word to the Katoch chief. The *moment fort was liberated from the Gurkhas, it was under the command of Naurang Wazir.* Maharaja Ranjit Singh then took possession of the Kangra fort along with 66 villages in the Kangra valley and the remaining state was handed over to Raja Sansar Chand. On 24th August 1809, the fort of Kangra came into Ranjit Singh's fold. The Gurkhas were pushed to the east of the Satluj.

It is said that Amar Singh Thapa had purchased his retreat by paying Ranjit Singh one lakh rupees, thus abandoning his conquests. Sansar Chand

and Fateh Singh Ahluwalia were the first to enter the fort, after the dismissal of the Gurkhas. **Desa Singh Majithia** was appointed Nazim or Governor of the fort and administration of the Kangra hills. Maharaja Ranjit Singh after paying respect at Jwalamukhi temple and receiving *nazrana* from the hill states, returned to Jallandhara.

Sansar Chand thus sank into the position of an obedient dependent. From that time, Sansar Chand retired to Tira Sujanpur. The revenue of his territories was valued at six lakh and he paid Ranjit Singh two lakh rupees. He used to keep two disciplined sepoy battalions under the command of a European officer, named **Jackson**, a deserter from the company's artillery. With the reduction of his financial and military power, Sansar Chand was anxious to place himself under British protection and in the event of a rupture with the Sikhs, it would find in him a zealous and useful ally. **Mr. Moorcraft** has left a graphic account to his experiences at Sansar Chand's capital, where he was treated with the utmost kindness and generosity.

According to an interesting account. Sansar Chand's younger brother, Fateh Chand was taken seriously ill and all hope of his survival was despaired of. Every one was in distress and preparations had begun for the funeral, even the Ranis being ready to become Sati when Mr. Moorcraft by his medical skill was able to avert a great calamity and bring back the patient almost from the jaws of death. The whole country seemed to rejoice in **Fateh Singh's** recovery, for his courage and frankness made him a general favourite. He himself, when sufficiently restored, insisted on exchanging his turban for Moorcraft's hat and making him his brother by adoption. In addition to many other token of gratitude, a grant of land was also conferred on Mr. Moorcraft. Sansar Chand died in December 1824 A.D., a frustrated man and his son Anirudh Chand was allowed to succeed to the throne on the payment of one lakh rupees as the fee for investiture.

The entry of the Sikhs in the Kangra hills was the end of Raja Sansar Chand's dream of establishing a strong and stable 'Hindu Kingdom' in *Himachal hills.* The various hill chiefs, however, miserably failed in their assessment of Sansar Chand and did not co-operate with him. They realized their mistake, only when the irreparable loss had already occurred to the country. Raja Sansar Chand surrendered his (now largely notional) state to Ranjit Singh, in return for a substantial fief to be held under the suzerainty of the latter. This estate consisted, in 1947, of 20 villages yielding a revenue of Rs. 40,000/- and encompassing an area of 324 km^2. Ranjit Singh duly established his rule over the land; Sansar Chand received in addition the estate of Lambagraon. With him, the glory of the Katoches passed away.

Anirudh Chand (A.D. 1824); On Sansar Chand's death, his son Anirudh Chand was installed as Raja. Maharaja Ranjit Singh was at that time at *Adinanager* and a demand for two lakh rupees was made from Anirudh Chand, as *nazrana* on his accession to his father's *gaddi.* But young chief expressed his inability to pay this much and ultimately one lakh amount was

paid and rest was remitted. Prince Kharak Singh (Son of Ranjit Singh) is stated to have exchanged turbans, in token of brotherhood, with the Katoch chief Anirudh Chand. In 1827, when Raja Anirudh Chand made his third visit to the Maharaja's court, he was met by a very unacceptable demand.

Raja Dhian Singh of Jammu, the Prime Minister of Maharaja Ranjit Singh, asked through Maharaja, for the hand of one of the sisters (Sansar Chand had two daughters) of Anirudh for his son **Hira Singh** . For prudential reasons, Anirudh Chand expressed his willingness and gave a written engagement, *but in reality he considered the proposed alliance as an insult to the family honour.* Anirudh Chand was Raja of his own right and descendant of a long line of kings, while Dhian Singh was a Raja only by favour of his master. On one or other pretext, Raja Anirudh Chand delayed the occasion. When one year had passed, the Maharaja at the instigation of his minister, started for Nadaun to speed up the marriage, if necessary by force. On hearing this, Anirudh Chand sent his family across the Satluj and when the Maharaja reached Adinanagar, he himself fled into British territory.

Ranjit Singh came to Nadaun and Fateh Chand, the younger brother of Sansar Chand, who did not leave the territory with his nephew, offered his own granddaughter in marriage to Raja Hira Singh. In reward, he received the Rajgir pargana as Jagir, and was made a Raja. He died soon after and was succeeded by his son **Ludar Chand**. Nadaun was granted in Jagir to **Jodhbir Chand**, a younger son of Sansar Chand, with the title of Raja. He was succeeded by Raja Narendra Chand with residence at **'Amtar'** near Nadaun.

Anirudh Chand got his two sisters married to the Raja of Tehri Garhwal, and died four years later, leaving two sons, **Ranbir Chand and Pramudh Chand**. In 1833, on the request of the British Government, Maharaja Ranjit Singh recalled them and granted a Jagir of Rs. 50,000 value in Mahal Morian, where they took up their residence.

Under the treaty of 9th March 1846, Kangra directly came under the British control. The transfer of the hill tracts to Government was a consummation to which hill chiefs had long been looking forward, in the eager hope and expectation that they would all be restored their territories, great then was their disappointment when the chiefs found that the British Government meant to retain the country in its own hands. In consequence, when in 1848 they (hill chiefs) were approached by emissaries from the Sikh Sardars in rebellion, some of them willingly supported the move.

First the wazir of Nurpur and then Pramudh Chand son of Anirudh Chand, along with the Rajas of **'Jaswan'** and **'Datarpur'**, broke into revolt. A force under Mr. Lawrence suppressed the rebellion. On his surrender, Pramudh Chand, along with the Rajas of Jaswan and Datarpur, was sent to Almora and detained as a political prisoner; there he died in 1851, childless. Ludar Chand, son of Fateh Chand was followed by **Pratap Chand**, who succeeded to the family title in 1851 on the demise of Raja Pramudh chand. He died in 1864 and then his son Colonel Maharaja Sir Jai Chand, K.C.I.E.

(Knight Companion in the most Eminent Order of the Indian Empire) was the head of the Katoch clan. His residence was at Lambagram near Sujanpur, on the right bank of the Beas. He was partly educated at Mayo College, Ajmer and partly by private tutors. He was honorary Colonel in the 37th Dogras and served with distinction in the *'Black Mountain'* and *'Chitral Relief Expedition'*. He was conferred with the title of *'Maharaja'* for his loyalty and distinguished services to the government during the first World War. He received Jagir in 1883. After his death, his son Dhruv Dev Chandra ascended to the throne, who was the last ruler.

Dhruv Dev Chand Katoch: Raja of Lambagraon from 1935 to 1948, born in 1922 and married Rani Shailendra Kumari, daughter of Lt.-Col. Sir Maharaja Narendra Shah Sahib Bahadur of Tehri-Garhwal, and his wife, Maharani Kamlendu Mati Devi, and had two sons namely Aditya Dev Chand Katoch, Manikya Dev Chand Katoch and a daughter Rajkumari Mandvi Kumari. Dhruv Dev Chand died in 1988.

Aditya Dev Chand Katoch: He succeeded ancestral property as head of the clan in 1988 Raja of his line, Head of the Royal House of Kangra, Jagirdar of Lambagraon, Rajgir and Mahal Morian since 1988. Educated at the Doon School, Dehra Dun; married on 4th December 1968, Rani Shrimati Chandresh Kumari, daughter of Raj Rajeshwar Maharajadhiraj Maharaja Shri Hanwant Singhji Sahib Bahadur of Jodhpur, and his wife, Maharani Krishna Kumari Ba Sahiba, and has two sons Tikka Aishwariya Chand Katoch (born 16th January 1970) and Natiraj Ambikeshwar Dev Chand Katoch (born 22nd December 1998).

The history of Kangra district will remain incomplete if we do not discuss the history of its offshoots, i.e. **Guler, Jaswan, Siba, Datarpur, Nurpur, Kutlehr and Bara Bangahal**, which are currently parts of the district.

GENEALOGY OF KANGRA

(1) Bhuma Chandra	(2) Som Chandra
(3) Susharma Chandra	(4) Brahma Chandra
(5) Dharam Chandra	(6) Indra Chandra
(7) Prayag Chandra	(8) Dev Chandra
(9) Trilok Chandra	(10) Kedar Chandra
(11) Bidhi Chandra (Barah Chandra)	(12) Ram Chandra
(13) Rup Chandra	(14) Hari Chandra
(15) Kishan Chandra	(16) Shiv Chandra
(17) Kalyan Chandra	(18) Vidya Chandra
(19) Narayan Chandra	(20) Ram Chandra
(21) Paras Ram Chandra	(22) Sitriramg Chandra
(23) Sathir Chandra	(24) Bhajmal Chandra
(25) Narsimha Chandra	(26) Jai Chandra
(27) Atharva Chandra	(28) Duryodhan Chandra
(29) Varun Chandra	(30) Vijay Chandra
(31) Harish Chandra	(32) Purshottam Chandra

(33) Vishnu Rup Chandra
(34) Yogya Datt Chandra
(35) Shivir Chandra
(36) Tirath Chandra
(37) Ganpati Chandra
(38) Vidya Chandra
(39) Megh Chandra
(40) Basudev Chandra
(41) Sudama Chandra
(42) Bhagya Chandra
(43) Gorakshak Chandra
(44) Bhagat Chandra
(45) Navrang Chandra
(46) Matasya Putra Chandra
(47) Sidh Chandra
(48) Vibhanu Chandra
(49) Arun Chandra
(50) Kuber Chandra
(51) Hemsen Chandra
(52) Vyas Chandra
(53) Sehdev Chandra
(54) Sudarshan Chandra
(55) Barah Chandra
(56) Vairagya Chandra
(57) Anant Chandra
(58) Pratap Chandra
(59) Mukhmal Chandra
(60) Gulab Chandra
(61) Sumekhan Chandra
(62) Yugal Chandra
(63) Kamal Chandra
(64) Nabel Chandra
(65) Ner Chandra
(66) Keshab Chandra
(67) Ravi Chandra
(68) Pradeep Chandra
(69) Bhagirath Chandra
(70) Vikram Chandra
(71) Anirudh Chandra
(72) Gupt Chandra
(73) Prasann Chandra
(74) Balimardan Chandra
(75) Pawan Chandra
(76) Simhabalen Chandra
(77) Kuber Chandra
(78) Raghu Chandra
(79) Vimal Chandra
(80) Bhagnath Chandra
(81) Padam Chandra
(82) Gaj Chandra
(83) Trihom Chandra
(84) Subir Chandra
(85) Manik Chandra
(86) Hari Har Chandra
(87) Suryasimha Chandra
(88) Lakshman Chandra
(89) Dip Chandra
(90) Chander Chandra
(91) Ranmal Chandra
(92) Yog Chandra
(93) Madan Chandra
(94) Shakti Chandra
(95) Bhakti Chandra
(96) Premark Chandra
(97) Purab Chandra
(98) Surat Chandra
(99) Gajpati Chandra
(100) Kirti Chandra
(101) Udai Chandra
(102) Pitroj Chandra
(103) Malook Chandra
(104) Jai Singh Chandra
(105) Bhumipal Chandra
(106) Raghupati Chandra
(107) Bhupati Chandra
(108) Ashwapati Chandra
(109) Lakshman Chandra
(110) Kalyan Chandra
(111) Mahadev Chandra
(112) Pradeep Chandra
(113) Kali Chandra
(114) Banpal Chandra
(115) Gauripati Chandra
(116) Gangadhar Chandra
(117) Jagat Nath Chandra
(118) Goverdhan Chadra
(119) Kapur Chandra
(120) Ratnakar Chandra
(121) Bishram Cahandra
(122) Ishwar Chandra
(123) Darupad Chandra
(124) Gajmal Chandra
(125) Jai Chandra
(126) Gasu Chandra

(127) Prayag Chandra
(128) Devi Giri Chandra
(129) Amrit Chandra
(130) Muknd Chandra
(131) Dinkar Chandra
(132) Giri Mal Chandra
(133) Darjai Chandra
(134) Pundreek Chandra
(135) Sumer Chandra
(136) Jagdish Chandra
(137) Trilok Chandra
(138) Krishana Chandra
(139) Sri Aswapati Chandra
(140) Sangram Chandra
(141) Varun Chandra
(142) Vyaya Chandra
(143) Manuinel Chandra
(144) Randhri Chandra
(145) Banvir Chandra
(146) Dashrath Chandra
(147) Dashshir Chandra
(148) Ganga Ram Chandra
(149) Hemant Chandra
(150) Sarbang Chandra
(151) Purendra Chandra
(152) Rajmal Chandra
(153) Simhla Chandra
(154) Saras Chandra
(155) Jai Chandra
(156) Vidya Chandra
(157) Daryendra Chandra
(158) Vajendra Chandra
(159) Abdul Chandra
(160) Yashadhar Chandra
(161) Lakshmi Chandra
(162) Sharamsetu Chandra
(163) Avtar Chandra
(164) Shakh Chandra
(165) Vidam Chandra
(166) Jeetmal Chandra
(167) Gajpati Chandra
(168) Kshar Chandra
(169) Rattan Chandra
(170) Parshu Chandra
(171) Ishmail Chandra
(172) Trishmail Chandra
(173) Man Singh Chandra
(174) Ban Rai Chandra
(175) Ajai Pal Chandra
(176) Vedodbar Chandra
(177) Narendra Chandra
(178) Vidya Chandra
(179) Swachchan Pal Chandra
(180) Amar Ketu Chandra
(181) Sarawan Chandra
(182) Brish Dwaj Chandra
(183) Vaman Chandra
(184) Triveni Chandra
(185) Narpati Chandra
(186) Bhagpati Chandra
(187) Latam Chandra
(188) Vishambhar Chandra
(189) Ranrathangar Chandra
(190) Devgan Chandra
(191) Jai Nand Chandra
(192) Shahan Chandra
(193) Kandhar Chandra
(194) Preethodak Chandra
(195) Brihaspati Chandra
(196) Bhagwat Chandra
(197) Chakarvari Chandra
(198) Kirti Chandra
(199) Harish Chandra
(200) Surat Rattan Chandra
(201) Swaroop Pal Chandra
(202) Ram Bhadra Chandra
(203) Basant Chandra
(204) Rup Chandra
(205) Bhairab Chandra
(206) Vir Pal Chandra
(207) Sangram Chandra
(208) Saras Chandra
(209) Hassipat Chandra
(210) Yash Hasab Chandra
(211) Dashrat Chandra
(212) Birbal Chandra
(213) Sangram Chandra
(214) Sharamshah Chandra
(215) Deevakar Chandra
(216) Hameer Chandra
(217) Mattal Chandra
(218) Matasyapal Chandra
(219) Goraksh Chandra
(220) Kheelochan Chandra

(221) Kailash Chandra
(222) Hoshiyar Chandra
(223) Ajmer Chandra
(224) Anand Chandra
(225) Jagat Nath Chandra
(226) Vishveshwar Chandra
(227) Pradhuman Chandra
(228) Alam Chandra
(229) Ugar Chandra
(230) Vatsal Chandra
(231) Vairagya Chandra
(232) Asha Shri Chandra
(233) Virya Chandra
(234) Susharma Chandra (Hero of Mahabharta)
(235) Sri Pati Chandra
(236) Dip Chandra
(237) Madhav Chandra
(238) Parbat Chandra
(239) Vidhata Chandra
(240) Madhusudan Chandra
(241) Prassan Chandra
(242) Jagdish Chandra
(243) Bhagnath Chandra
(244) Karam Chandra
(245) Trilok Chandra
(246) Dewang Chandra
(247) Narayan Chandra
(248) Kalyan Chandra
(249) Shringar Chandra
(250) Harish Chandra
(251) Sansar Chandra
(252) Bhag Chandra
(253) Kul Chandra
(254) Nal Chandra
(255) Agni Chandra
(256) Gaurah Chandra
(257) Balabh Chandra
(258) Shlah Chandra
(259) Shabad Chandra
(260) Sugreev Chandra
(261) Narpati Chandra
(262) Dharam Chandra
(263) Jai Chandra
(264) Vijay Chandra
(265) Ishwar Chandra
(266) Abhay Chandra
(267) Gangra Chandra
(268) Jai Ram Chandra
(269) Kirti Chandra
(270) Jawala Chandra
(271) Prajapati Chandra
(272) Pratap Chandra
(273) Bhishamvar Chandra
(274) Shyam Chandra
(275) Trilok Chandra
(276) Gopi Chandra
(277) Sarbat Chandra
(278) Chandarabhanu Chandra
(279) Sudarshan Chandra
(280) Malay Guru Chandra
(281) Narsimhan Chandra
(282) Bahadur Chandra
(283) Chattur Chandra
(284) Shivdas Chandra
(285) Bhutar Chandra
(286) Uddin Chandra
(287) Gupt Chandra
(288) Shardul Chandra
(289) Yashadhar Chandra
(290) Lambadhar Chandra
(291) Damadar Chandra
(292) Gautam Chandra
(293) Narottam Chandra
(294) Purshottom Chandra
(295) Vairagya Chandra
(296) Ratnakar Chandra
(297) Naggar Chandra
(298) Nag Nath Chandra
(299) Ganpati Chandra
(300) Parma Nand Chandra
(301) Prayag Chandra
(302) Kalyan Chandra
(303) Vishambar Chandra
(304) Viplav Chandra
(305) Adhipati Chandra
(306) Bairarishal Chandra
(307) Amarshal Chandra
(308) Uttam Chand
(309) Madan Chandra
(310) Bayomark Chandra
(311) Lakshman Chandra
(312) Gyan Prakash Chandra

(313) Amrit Chandra
(314) Vigam Mel Chandra
(315) Kantak Chandra
(316) Shringar Chandra
(317) Khagpati Chandra
(318) Ram Chandra
(319) Shat Bahadur Chandra
(320) Shakti Chandra
(321) Bharat Chandra
(322) Harish Chandra
(323) Vidari Chandra
(324) Shekhar Chandra
(325) Gajpati Chandra
(326) Bharat Chandra
(327) Mati Dev Chandra
(328) Vishvanti Chandra
(329) Ajay Pal Chandra
(330) Surpal Chandra
(331) Janamajai Chandra
(332) Raman Chandra
(333) Ravan Chandra
(334) Vedodravan Chandra
(335) Parshu Chandra
(336) Chakkar Pani Chandra
(337) Durga Dass Chandra
(338) Tripur Chandra
(339) Anil Chandra
(340) Nirakar Chandra
(341) Hitkar Chandra
(342) Shri Harsh Chandra
(343) Puran Chandra
(344) Jag Mal Chandra
(345) Kumbh Karan Chandra
(346) Janardhan Chandra
(347) Bhairav Chandra
(348) Ajat Chandra
(349) Chakarvarti Chandra
(350) Vairagya Chandra
(351) Shyam Chandra
(352) Ram Chandra
(353) Raj Chandra
(354) Ashubal Chandra
(355) Eeshan Chandra
(356) Neeshi Sen Chandra
(357) Pushkar Chandra
(358) Ashubal Chandra
(359) Sripati Chandra
(360) Basant Chandra
(361) Trilok Chandra
(362) Raghu Chandra
(363) Sinha Chandra
(364) Hari Har Chandra
(365) Parlok Chandra
(366) Narsimha Chandra
(367) Gandh Prasann Chandra
(368) Chakkarvarti Chandra
(369) Shri Raj Kar Chandra
(370) Avagat Chandra
(371) Gajmel Chandra
(372) Ram Chandra
(373) Ganga Chandra
(374) Bairagar Chandra
(375) Ram Chandra
(376) Ganga Ram Chandra
(377) Sangram Chandra
(378) Gopi Chandra
(379) Darupad Chandra
(380) Anant Chandra
(381) Baranasi Chandra
(382) Raghupati Chandra
(383) Narpati Chandra
(384) Darupad Chandra
(385) Laxman Chandra
(386) Hanumant Chandra
(387) Yashwant Chandra
(388) Sampurna Chandra
(389) Bhupati Chandra
(290) Bari Atma Chandra
(391) Basuki Chandra
(392) Mal Chandra
(393) Aadam Chandra
(394) Manorath Chandra
(395) Surat Chandra
(396) Shakti Ram Chandra
(397) Madan Chandra
(398) Gian Chandra
(399) —
(400) Jai Mal Chandra
(401) Viram Chandra
(402) Hareet Chandra
(403) Rattan Chandra
(404) Ashav Chandra
(405) Haldhar Chandra
(406) Mubarak Chandra

(407) Rudra Chandra
(408) Parshuram Chandra
(409) Gobind Chandra
(410) Balbhadra Chandra
(411) Hartar Chandra
(412) Datar Chandra
(413) Tatar Chandra
(414) Abhay Chandra
(415) Roop Chandra
(416) Kehri Chandra
(417) Bhagwat Chandra
(418) Indu Chandra
(419) Surya Chandra
(420) Harish Chandra
(421) Madhav Chandra
(422) Bhishamvar Chandra
(423) Vidhi Vishnu Chandra
(424) Kesav Chandra
(425) Vikram Chandra
(426) Jawan Chandra
(427) Bhim Sen Chandra
(428) Karuna Chandra
(429) Kuber Chandra
(430) Arun Chandra
(431) Mahesh Chandra
(432) Krishan Chandra
(433) Arjun Chandra
(434) Kirti Chandra
(435) Kanti Chandra
(436) Jagdish Chandra
(437) Bhagwan Chandra
(438) Laxmi Chandra
(439) Vigat Padam Chandra
(440) Yag Chandra
(441) Narayan Chandra
(442) Vishnu Chandra
(443) Shiv Chandra
(444) Dev Chandra
(445) Ishwar Chandra
(446) Kedar Chandra
(447) Kalyan Chandra
(448) Kaul Chandra
(449) Ganbhir Chandra
(450) Jai Singh Chandra
(451) Prithvi Chandra (1330 A.D.)
(452) Purab Chandra (1345 A.D.)
(453) Rup Chandra (1360 A.D.)
(454) Shringar Chandra (1375 A.D.)
(455) Megh Chand (1390 A.D.)
(456) Hari Chand -I(1405 A. D.)
(457) Karam Chand (1415 A.D.)
(458) Sansar Chand -I(1430 A.D.)
(459) Devanga Chandra (1450 A.D.)
(460) Narendra Chand (1465 A.D.)
(461) Suvira Chand(1480 A.D.)
(462) Prayag Chandra (1495 A.D.)
(463) Ram Chandra (1510 A.D.)
(464) Dharam Chand (1528 A.D.)
(465) Manikya Chand (1563 A.D.)
(466) Jai Chand
(467) Bidhi Chand (1585 A.D.)
(468) Trilok Chand (1605 A.D.)
(469) Hari Chand-II (1612 A.D.)
(470) Chander Bhan Chand (1627 A.D.)
(471) Vijay Ram Chand (1660 A.D.)
(472) Udai Ram Chand (1687 A.D.)
(473) Bhim Chand (1690 A.D.)
(474) Alam Chand (1697 A.D.)
(475) Hamir Chand (1700 A.D.)
(476) Abhaya Chand (1747 A.D.)
(477) Gambhir Chand (1750 A.D.)
(478) Ghamand Chand (1751)
(479) Tegh Chand (1774 A.D.)
(480) Sansar Chand -II (1775 A.D.)
(481) Anirudh Chand (1824 A.D.)
(482) Ranbir Chand (1828 A.D.)
(483) Pramudh Chand (1847)
(484) Pratap Chand (1857 A.D.)
(485) Jai Chand (1864 A.D.)
(486) Dhruv Dev Chand

GULER STATE

The original name of the state was Gwalior, of which Guler is a derivation. The name is derived from the word *'Gopala'* or *'Gwala'*, meaning a *'cowherd'* and the tradition is that a Gwala pointed out the Hari Chand, the site where a tiger and

goat were seen drinking water together, as a suitable place for his capital. It was the same Hari Chand, who was ruler of Kangra in A.D. 1405. In Keeping with the custom of the time, the cowhered was offered as a sacrifice and his head was buried in the foundation to ensure the stability of the fort. Hari Chand founded the fort of 'Haripur' at the ridge overhanging the Banganga river. The two outer gateways of this fort were demolished in 1847 and much destruction was caused by the earthquake of 1905. *The name of the clan was Guleria.*

In addition to the Haripur fort (Guler fort), there were six other forts along the frontiers of the state, namely, *'Mastagrah', 'Kotla', 'Nehklonok', 'Gandharp', 'Ramgarh'* and *'Mastgarh'*. Hari Chand also founded the town of Haripur on the flat below the fort. Very little information is available about the early history of the state. The Rajas after Hari Chand were Bhaun Chand, Suvarn Chand, Udhyan Chand, Narinder Chand, Udharn Chand, Ratan Chand,Nand Chand, Garuda Chand Ghambir Chand, Abhaya Chand,Uttam Chand, Prithvi Chand and Karam Chand of whose reigns there are no records extant.

Ram Chand (A.D. 1540): Ram Chand was the fifteenth Raja in direct succession after Hari Chand. Probably, there is reference to the Guler state in the *'Tarikh-i-Daudil'* in the reign of *Islam Shah*, son of Sher Shah, who is said to have subdued all the hill chiefs.

Jagdish Chand (A.D. 1570): In A.D. 1572, Akbar dispatched a strong force to suppress the revolt in the hills, but the Raja of Guler did not participate in the revolt. Mughal emperor Akbar restored the part of the Guler state which was seized by Dharam Chand and his son Jai Chand of Kangra as a mark of generosity by the Mughal Emperor. The ruler of Kangra at that time was **Bidhi Chand**, son of Jai Chand. At a later date, in Akbar's reign (A.D. 1588-89), another revolt broke out in the hills, but there is no reference to the state of Guler in this revolt. Still another revolt occurred in A.D. 1594-95, in which most of the hill chiefs, between Jammu and Satluj were involved. But it is evident from the writings of the time that Raja of Guler was not a party to the group of rebels against Mughal empire.

Vijaya Chand (A.D. 1605): Succeeded his father Jagdish Chand and ruled for only a few years, when his younger brother Rup Chand, ascended to the throne.

Rup Chand (A.D. 1610): He was the most notable of the Guleria chiefs. He took an active part in the final seize of Kangra fort in the reign of Jahangir, which surrendered to the imperial army on 16th November 1620 A.D. In 1623-24, when Jagat Singh the Raja of Nurpur, raised a rebellion on the instigation of Prince Khurram (Shah Jahan), Rup Chand was also appointed along with many *'amirs'* to suppress the disturbance. Raja Rup Chand received the *'title of Bahadur'* and a *'Khillat'* and two weapons from Emperor Jahangir for his services.

In A.D. 1634, Shah Jahan sent an army under the command of Najabat Khan to invade the Garhwal state, ruled by **Prithvi Shah**. Rup Chand was also assisting the Mughal army in this expedition. The Mughal army had hardly made some advance to the hills, when the Raja of Garhwal surrounded them and cut off their retreat. On the request of Najabat Khan, he was allowed to retire along with his soldiers. But Rup Chand stood firm, though deprived of all support and advanced towards *'Srinagar'*, the capital of the state; but was killed in the battle. Najabat Khan later distinguished himself at the seize of *'Maukot'* in 1641-42 against Jagat Singh of Nurpur, and later in the war with Dara Shikoh.

Man Chand Singh (A.D.1635): Rup Chand was succeeded by his son, Man Singh, and from his time the suffix of the family was changed to Singh, by the order of Shah Jahan who admired Man Chand for his valour and called him 'Sher Afghan'. Man Singh was attached to the Mughal army in the seizes of *'Maukot'* and *'Taragarh'* in A.D. 1641-42. He is said to have conquered Mândi, Suket, Kullu and Bushahr, and was with the Mughal army under Aurangzeb in A.D. 1647 for the seize of Kandhar. The fort of *Mangarh* was built by him. He abdicated in favour of his son and retired to 'Banares', where he died in A.D. 1661.

Bikram Singh (A.D. 1661): He rose to fame for his physical strength and could break a coconut in pieces with his figures. Bikram Singh also was employed on the North-West frontier against the 'Yusufzai Pathan' Tribes and was mortally wounded and died at a place called 'Chauntra' on his way back.

Raj Singh (A.D. 1675): Bikram Singh was succeeded by his son Raj Singh. The Viceroy of Lahore at that time was **'Khwaja Riza Beg'**, who used to make inroads in the hill states. Raj Singh of Guler, Chatar Singh of Chamba, Kirpal Dev of Jammu and Dhiraj Pal of Basholi combined against him and recovered their lost territories. Raj Singh also defeated the Mughal forces under **Hussain Khan** (Kiladar of Kangra fort), **Alaf Khan** and Mian Khan to save Mandi and Kahlur from similar oppression.

Dalip Singh (A.D. 1695): Born in A.D. 1688. His father Raj Singh died in 1695, when Dalip Singh was only seven years old. *Raja Udai Singh of Chamba was appointed his guardian.* Udai Singh with the help of Siba, Kahlur and Mandi also drove out the Rajas of Jammu and Basholi when they invaded Guler, taking advantage of Dalip Singh's minority. Another attempt by Hussain Khan (Kiladar of Kangra) was repulsed by the state subjects. Dalip Singh died about A.D. 1730.

Govardhan Singh (A.D. 1730): Govardhan Singh had a quarrel with Adina Beg Khan, Governor of the Jallandhara Doab, about a horse, in which Guleria chief emerged victorious. He probably ruled for a longer period without any great events.

Prakash Singh (A.D. 1760): By this time, the Mughal empire had lost its credibility. In 1758, Guler came under the control of Ghamand Chand of Kangra, and under the Sikhs at a later date till 1776 when Raja Sansar Chand acquired supreme power in the hills. But Guler maintained its own separate identity. *'Kotla ilaqa'* of the Guler state, which had been under the control of Mughals, when evacuated in 1785, was captured by **'Dhian Singh, Wazir'** of Guler, who made himself sovereign and successfully repulsed even Raja Sansar Chand.

Bhup Singh (A.D. 1790): Bhup Singh was the last ruling chief of Guler. He was to join with his contingents against Sansar Chand when Raja of Kahlur

invited Gurkhas to invade Kangra. In 1809, when all states of the Kangra group came under the control of Ranjit Singh, Bhup Singh was treated with respect. In 1811 A.D., Guler was the first to be annexed by the Maharaja. Desa Singh Majithia was sent to capture Kotla fort, which he did successfully. Wazir Dhian Singh was given a Jagir in the Doab. Bhup Singh died in 1820 and was succeeded by his son Samsher Singh.

Raja Shamsher Singh: He was the 26th raja of Guler from 1826 to 1877. He was born in 1820 and received the fort of Haripur, married and had only a female issue. He died in 1877 and since, there was no male heir the state lapsed to British empire. His only daughter was married to Raja Gopal Singh of Chamba. He liberated Haripur fort from the Sikhs in the first Sikh war. As he had left no son, he was followed by his brother Raja Jai Singh.

Raja Jai Singh: Born in 1822 and succeeded as 27th raja of Guler in 1878 to 1884. He occupied and gaddi after one year and was also granted the title of 'raja'. He married to the daughter of Raja Ratan Chand of Babhaur and had five children, two sons and three daughters. All three daughters were married to Raja Bijai Sen of Mandi. Kanwar Hardit Singh born on 1866, was married to Kanwarani Chandrika Kumari, daughter of Kanwar Rudra Singh of Koti. who died in 1884 and succeeded by Raja Raghunath Singh.

Raja Ragunath Singh : He was the elder son of Raja Jai Singh, born in 1865, succeeded as 28th Raja of Guler from 1884 to 1920. He was conferred the title of 'raja' as a hereditary distinction on 15th March 1909 by the Viceroy of India Lord Minto. He had one son and three daughters. First daughter was married to Raja Pratap Shah of Tehri Garhwal, second daughter married in 1900 to Raja Bijey Sen of Keonthal and third daughter married to Mian Shiv Singh of Bilaspur. Raja Ragunath Singh was succeeded by his son Baldev Chand. He died on 9th March 1920. The title of Raja was conferred on Raja Jai Singh, the head of the family, as a hereditary distinction in 1878. In 1920, Raja Baldeo Singh succeeded Raja Raghunath Singh was residing at Nandpur within his Jagir, but the Haripur fort was also in his possession having been made over to the family by the government in the time of Raja Shamsher Singh. *Raja Baldeo was first 'Viceregal Darbari' in the Kangra district.*

Raja Baldev Chand: Was born in 1884, and became 29th Raja of Guler from 1920-1959. He was 1st Viceregal Darbari in Kangra district, exercises criminal and civil power within his jagir and married to the daughter of Raja Pratap Singh of Tehri-Garhwal. He died in 1959. He had a son Tikka Shri Nardev Chand, who was born in 1922 and married to Rani Sanyukta Kumari. But he died in 1958. Tikka Nardev Chand had a son and two daughters namely Rajkumari Ravinder Kumari and RajKumari Pradeep Kumari. The other member of Guler royal family are - Mian Ajab Singh, Mian Ranjit Singh Guleria, Kanwarani Madhvi Kumari, Kumari Sonia Kumari, Balvinder Singh Guleria and Sardar Inder Singh Guleria.

Raja Brijesh Chand: He is the 30th hereditary raja and successor of Guler, since 1959. He married to Rani Raju Kumari. He has a son named Tikka Praduman Singh born on 8th October 1979 in Calcutta.

GENEALOGY OF GULER STATE

(1) Hari Chand (1405 A.D.)
(2) Manj Chand
(3) Suvarn Chand
(4) Udhyan Chand
(5) Narindra Chand
(6) Udharn Chand
(7) Rattan Chand
(8) Nand Chand
(9) Garuda Chand
(10) Ghamvir Chand
(11) Abhay Chand
(12) Uttam Chand
(13) Prithvi Chand
(14) Karan Chand
(15) Ram Chand (1540 A.D.)
(16) Jagdish Chand (1570 A.D.)
(17) Vijaya Chand (1605 A.D.)
(18) Rup Chand (1610 A.D.)
(19) Man Singh (1635 A.D.)
(20) Bikram Singh (1661 A.D.)
(21) Raj Singh (1675 A.D.)
(22) Dalip Singh (1695 A.D.)
(23) Govardhan Singh (1730 A.D.)
(24) Prakash singh (1760 A.D.)
(25) Bhup Singh (1790 A.D.)
(26) Shamsher Singh (1877 A.D.)
(27) Jai Singh (1877-1884 A.D.)
(28) Raghunath Singh (1884-1920)
(29) Baldeo Singh (1920)

JASWAN STATE

It was founded by a cadet of the Katoch family about A.D. 1170, whose name was said to be 'Purab Chand'. Till then, the Kangra state had remained one and undivided, *the Jaswan was thus the first offshoot from the parent stem.* The capital of the state was at 'Rajpura' and *the clan name is Jaswal.*

Jaswan state occupied a fertile tract in the Jaswan Dun of the outer Hills now in Una district of Himachal Pradesh. It is a long and narrow track about 40 miles long and five miles broad, bounded on the South and West by Shivalik Hills and the Punjab plains, on the North by Siba and Datarpur and on the East by Kangra, Kutlehr, and Kahlur. It is a rich and fertile vale, drained by the river Swan and flanked on either side by sleeping hills.

The Rajas after Purab Chand were: Parab Chand, Biswa Chand, Gopal Chand, Sirbalik Chand, Dhula Chand, Sulochan Chand, Auki Chand, Udhan Chand, Nirpat Chand, Udharam Chand, Bhikh Chand, Sirkar Chand, Mubarak Chand, Gobind Chand, Bikram Chand, Anirudh Chand, that is *17 Rajas in 400 years.* Like other hill states, Jaswan was subject to the Mughals from the time of Akbar.

In 1572 A.D. when Jai Chand the Raja of Kangra was arrested and sent to Delhi, he put his son, Bidhi Chand, then a minor, in charge of Raja Gobind Chand of Jaswan, who successfully defended the fort of Kangra, till he was not made a handsome offer by Mughal commander, for the surrender of the fort. At a later time in A.D. 1588-89, Anirudh Chand of Jaswan, grandson of Gobind Chand, joined the rebellion led by Bidhi Chand of Kangra, embracing almost all hill states between the Chenab and the Satluj. The revolt was suppressed and on their submission, they were all pardoned, *Jaswan was also*

involved in the rebellion of A.D. 1594-95. After Anirudh Chand, the Rajas were Samir Chand, Man Singh, Ajab Singh, Ram Singh, Ajit Singh, Jagahar Singh, Abiram Singh, Jagrup Singh, Prit Singh and Umed Singh.

Jaswan state remained loyal to the Imperial Darbar and on its decline, Jaswan came under the control of the Sikhs. In 1786, Raja Sansar Chand acquired paramount power in the hills and Jaswan was no exception to that. Later on, when Gurkhas invaded Kangra, Jaswan gave helping hand to them against Sansar Chand. Umed Chand was in power at Jaswan at that time. After acquisition of Kangra fort in 1809 by Maharaja Ranjit Singh, Jaswan state was annexed to the Sikh kingdom in 1815 A.D.

In the same year, the Maharaja summoned all his forces, personnels and tributaries to assemble at Sialkot, but the Rajas of Jaswan and Nurpur failed to obey the summons, for which they were fined beyond their capacity. Raja Umed Singh submitted quietly to his fate and resigned his state, accepting a Jagir of Rs. 12,000/- annual value. In 1848 A.D. during the second Sikh war, Umed Singh joined hands against British authority, for which he and his son Jai Singh were deported to Almora, where they both died.

RAJA RAN SINGH: Raja Ran Singh was 29th Raja of Jaswan from 1863 to 1892, he was born in 1833 and received the jagir of Ramkot in Jammu when he married the Princess of Jammu. The title of "Raja" not recognized by the British for him. In 1877 the jagir in Jaswan, consisting of 21 villages in the Jaswan Dun was restored to the Raja, as well as the family garden at Amb and buildings at Rajpura at the request of Maharaja, Ranbir Singh of Jammu and Kashmir. He married 1stly, grand daughter of the Raja of Baghal and married 2ndly, grand daughter of Maharaja Gulab Singh of Jammu and Kashmir. He died in 1892. He had a son Raghunath Singh and a daughter who married to Tikka Arimardan Sen of Suket riyasat.

RAJA RAGHUNATH SINGH: Raja Raghunath Singh was 30th Raja of Jaswan from 1892 to 1918, was born in 1852. He was granted the personal title of "Raja" on account of his ancient lineage and marriage connection with the Maharaja of Jammu & Kashmir. The title did not grant him the right to administer law and order in his jagir, and such title could not be passed on by inheritance. His property was divided among six children. He married 1st in 1871 to a daughter of Maharaja Ranbir Singh of Jammu and Kashmir, married 2nd time in 1871, another daughter of Maharaja Ranbir Singh of Jammu and Kashmir, married 3rd time Rani a daughter of Raja Kishan Singh, Raja of Baghal and married 4thly in 1901, a daughter of Raja Ram Palji of Kutlehar, and had issues. He died in 1918. He got his daughter married to Raja Shyam Singh of Chamba. Rani Dharam Deiji Saheba (by a Jammu Rani), married Raja Ram Singh of Chamba. She died in 1980. Raja Lakshman Singh (by the 4th Rani). Rajkumar Santdev Singh (by the 4th Rani), born in 1907, he was mentally unsound and was looked after by his younger brother, Rajkumar Shivdev Singh. He died in 1960. Rajkumar Hardev Singh (by the 3rd Rani) was born in 1909, married and had issue. He died in 1970.

Rajkumar Shivdev Singh (by the 4th Rani) was born in 1910, he served in the administration of Maharaja Hari Singh of Jammu and Kashmir and retired as Chairman of independent India's Union Public Service Commission, married and had issues. He died in 1998. (Jammu) Kunwar Rameshwar Singh, married Kunwarani Kamla Kumari of Bhikamkor in Rajasthan, and had issue. He died 16th August 2009 in Jammu.

RAJA LAKSHMAN SINGH: Raja Lakshman Singh, 31st Raja of Jaswan from 1918 to 1945, was born in 1904, Head of the Royal family of Jaswan, resided at Ramkot; married 1st time to Rani Tottan Dei, daughter of Raja Kedar Chand of Chenani and married 2nd time a daughter of Major Kunwar Ishar Singh Jamwal, and had issue. He died on 4th June 1945 in Ramkot and was cremated at Khoon, seven kilometers from Ramkot. Rajkumari Hemlata Kumari (by Rani Tottan Dei), born in October 1923 and married to Tikka (later Raja) Udaibhan Chand of Datarpur, and had issue. She died in 2000.

RAJA CHAIN SINGH: Raja Chain Singh was 32nd Raja of Jaswan from 1945 to 1948, he was educated at Aitchison Chiefs' College, Lahore; he moved to Amb at the time of partition in 1947, leaving behind the royal palaces empty at Ramkot; married to Rani Mohan Kanwar, daughter of Sri Raji-Rajan Maharawal Sir Prithvi Singhji Bahadur of Banswara and Maharani Daulat Kanwar he had issues. He died in 2014. Tikka Sahib Nagendra Singh of Jaswan, he succeeded as Raja Nagendra Singh, Raja of Jaswan. Rajkumar Vijayendra Singh, married Rajkumarani Ritu Kumari, daughter of Kanwar Devendra Narain Singh of Tirwa. Kunwar Raghuvendra Singh was born on 30th July 1988.

GENEALOGY OF JASWAN

(1) Purab Chand (1170 A.D.)
(2) Vishwa Chand
(3) Gopal Chand
(4) Sibalik Chand
(5) Dhula Chand
(6) Salochan Chand
(7) Auki Chand
(8) Ughan Chand
(9) Nripat Chand
(10) Udham Chand
(11) Bikh Chand
(12) Sirkar Chand
(13) Mubarak Chand
(14) Gobind Chand
(15) Bikram Chand
(16) Anirudh Chand
(17) Sameer Chand
(18) Man Singh
(19) Ajab Singh
(20) Ram Singh
(21) Ajit Singh
(22) Jaggar Singh
(23) Abhi Ram Chand Singh
(24) Jagrup Chand Singh
(25) Prit Singh
(26) Umed Singh 1800 to 1849
(27) Jai Singh 1849 to 1863
(28) Ran Singh 1863 to 1892
(29) Raghunath Singh 1892 to 1918
(30) Lakshman Singh 1918 to 1945
(31) Chain Singh 1945 to 1948

SIBA STATE

Siba was a small state, bounded on the South by Jaswan, on the South-West and West by the Punjab plains, on the North by Guler and on the East by Datarpur and Kangra. It appears to be a patch of somewhat rough country, girdled on the North by the wide stream of the Beas river and bounded to the South by a steep ridge, raddled with dried up water-courses strewn with boulders.

Siba was an offshoot from Guler, founded in A.D. 1450 by a younger brother of the ruling chief of Guler, named Sibarn Chand (or Sibram Chand). *The clan's name is 'Sibaia'.* These were 25 Rajas in succession after Sibram Chand: Hemi Chand, Prahlad Chand, Jeet Chand, Udhan Chand, Autar Chand, Rup Chand, Manak Chand, Nirmadh Chand, Jai Chand, Kailash Chand, Prag Chand, Sansar Chand, Narain Chand, Trilok Chand, Kishan Chand, Jai Chand Prithi Chand, Amar Chand, Jaswant Chand, Bhag Singh, Lakel Singh, Madho Singh, Sher Singh, Gobind Singh and Ram Singh.

Very little is known of its early history. The state however finds mention in Jahangir's Memories. The Mughal emperor Jahangir accompanied by empress Noor Jahan visited Siba in A.D. 1622. The state seems to have preserved its independence all through the Mughal period. It was subjected to the Sikhs like the other hill states, and to Sansar Chand of Kangra from 1786 till Gurkha invasion in 1806. The Raja of Siba at that time was Gobind Singh. In 1808, Raja Bhup Singh of Guler invaded Siba and annexed it. In 1809, it came under Maharaja Ranjit Singh and in 1830, he restored it to Raja Gobind Singh. Raja Dhian Singh, the Prime Minister of Maharaja Ranjit Singh, had obtained the princesses of the Siba family in marriage.

Siba tributary to the Sikh Army of Maharaja Ranjit Singh, 1830-1845. In another words Siba State was also divided into two parts one part that is 1/3 rd of the State was with Raja Gobind Singh and 1/4th was given to Mian Devi Singh and fort was under Sikhs (Maharaja Ranjit Singh's Army). So the Siba State divided into two parts, one is Siba State and the ruler was Raja Gobind Singh, the other is Siba Jagir and the ruler was Mian Devi Singh. So two branches were created automatically i.e. *Koi Branch and Kotla Branch.* After the death of Raja Gobind Singh, his son Raja Ram Singh became Raja of Siba State. He married with one Rani namely Kutlehri Ganga Daee, she died in samvat 1936. Raja Ram Singh fought against the Sikhs in the second Sikh war and was able to take from them the Siba Fort, which until they had garrisoned; he also ousted his cousin Mian Devi Singh from his jagir in Kotla. Later on, in 1848, English Rulers incorporated Siba Jagir (territory of Mian Devi Singh) alongwith its other sister states namely *Datarpur, Jawan, Guler.* Thereafter, the English rulers linked Datarpur to Siba Jagir under the joint name of Dadu-Siba presently known as Dada-Siba and both incorporated in the British district of Kangra.

Raja Ram Singh, however, with the help of his brother Sunder Singh re-

tained the state and the Royal Chair of Raja. Raja Ram Singh also restored the Radha Krishan Temple in Siba and to have built the palace on the hilltop. On appeal to the British Vice Royal at Lahore, only the share of Siba Jagir i.e. 1/4 th of Siba State was later on restored to Bijai (Vijay) Singh son of Mian Devi Singh by the British in 1858 but did not acknowledge him as Raja. Later on, after the creation of Dada-Siba, the Britishers created Jai Singh son of Bijai Singh as Raja of Dada-Siba Jagir but Siba State remained an Independent State. Evidence is very much present as Siba State is very much shown as Independent State in the map of Punjab State Agencies, 1946. When Britishers were planning for another attempt to capture Siba State of Raja Ram Singh, Sunder Singh, brother of Raja Ram Singh, who was also looking after the seat of wazir of Siba, went to Lahore in a horse race. Sunder Singh stood first there. Thakur Sunder Singh often visited Lahore via Chak Ladian, famous village within the Hoshiarpur District where he had warm welcome by the local people. Chak Ladian was Muslim gujjar populated area. On return to his home in Koi (Siba), he saw Britishers with the members of Dada-Siba royal family, on the bank of river Beas, on the border of Dada-Siba (Jagir) and Siba State, thereafter the whole atmosphere turned into an armed conflict in which two Britishers and one of the royals, who belonged to Koi was killed and he was held responsible for killing with his gun. There were no rule under which the Royal was punished for killing some one, therefore, as a result the English played a game and exiled Thakur Sunder Singh from Dada Siba (Jagir). As he also killed one member of his own family (cousin), he showed his inability to reside in Siba.

He hided himself and migrated to village Chack Ladian of Kapurthala Princely State, presently situated in Hoshiarpur District of Punjab. There he took shelter in an Inn of Puran Shah Suthara, Head of Suthra community of village Chack Ladian. After few months, he purchased a piece of land in between Village *Chack Ladian* and *Chack Nur Ali* from one Jagirdar and thereafter, resided in Tents and made their own kingdom presently known as village Tantpalan. Raja Ram Singh died without heir in A.D. 1874 and his Jagir was transferred to Bijai Singh. He was followed by his son, Raja Jai Singh, who died in 1920, and after him, his son Raja Gajindar Singh, died in 1926. Raja Sham Singh then became head of the family. The state is generally spoken as 'DADA-SIBA' named after the two adjoining places.

GENEALOGY OF SIBA

(1) Sibran Chand (1450 A.D.)
(2) Hemi Chand
(3) Prahlad Chand
(4) Jeet Chand
(5) Udhan Chand
(6) Autar Chand
(7) Rup Chand
(8) Manak Chand
(9) Nirmadh Chand
(10) Jai Chand
(11) Kailash Chand
(12) Prag Chand
(13) Sansar Chand
(14) Narain Chand
(15) Trilok Chand
(16) Kishan Chand
(17) Jai Chand
(18) Prithi Chand
(19) Amar Chand
(20) Jaswant Chand
(21) Bhag Singh
(22) Lakel Singh
(23) Madho Singh
(24) Sher Singh
(25) Gobind Singh (Died in 1845 A.D. (Siba) Devi Singh (Dada Jagir)
(26) Ram Singh (1874 died, Siba)

(27) Vijay Singh (Till 1874 of Dada and from 1874 Siba and Dada both)
(28) Jai Singh (died in 1920)
(29) Gajendar Singh (died in 1926)
(30) Sham Singh

DATARPUR STATE

A midget state was surrounded on the South by Jaswan, on the West by Siba and Punjab Plains, on the North by Guler and on the North-East by Kangra. It was about half the size of Jaswan, less fertile, but possessing the same physical characteristics. The territory is cluster of round undulating hills near Datarpur.

Datarpur was an off-shoot from Siba. It was founded by Datar Chand in about A.D. 1550. Manak Chand, Raja of Siba, had three sons-Narmuda Chand, Ram Chand and Lakhudah Chand. The third son had his residence in Dada, within the Siba state. To him, in the third generation was born Datar Chand. The clan name of the family is *'Dadwal'* from Dada, their original name. After Datar Chand, ten Rajas ruled in succession - Ganesh Chand, Chatar Chand, Udai Chand, Prithi Chand, Jai Chand, Dalel Chand, Ugar Chand, Nand Chand, Gobind Chand and Jagat Chand.

Nothing much is known about the history of the state from 1550-1785 A.D. In 1786, the state came under the control of Raja Sansar Chand. In 1806, *Gobind Chand sided with the Gurkhas* in their invasion of Kangra. In 1809, state became subject to Maharaja Ranjit Singh who reduced it to the status of Jagir. Gobind Chand died in 1818 and then Ranjit Singh decided to annex the territory.

Raja Jagat Chand: He succeeded his father as 11th raja of Datarpur in 1818 and remained head of the family till 1877. In 1818 he surrendered the state and received a Jagir of Rs 4600/-per annum revenue for his maintenance. In 1848, When he revolted along with Katoch princes, was deported to Almora, where he died in 1877. He married and had four sons and a daughter. They were- Mian Devi Chand (born in 1838), Mian Hira Chand (his daughter was married to Raja Bijai Sen of Mandi as sixth wife) Mian Udham Singh (born in 1838 and granted a pension of Rs 600/- per annum, his family resided at Prithipur in Hosiarpur district), Mian Man Chand (died in 1857), and a Raj Kumari, who was also married to raja Bijai sen of Mandi as his first wife on 21st July 1859. Raja Jagat Singh continued holding this Jagir till 1848. His son Mian Devi Chand was born in 1838.

Raja Devi Chand: Born in 1838, he became the 12th raja of Datarpur in 1883. He was married and had two sons . They were Mian Surma Chand and Raghbir Chand who was granted a pension of Rs 420/- per annum by the British Government, was married and had five sons and a daughter. They were- Mian Baldev Chand (who later on succeeded as head of the princely family of Datarpur), Kumari (unknown) married as seventh wife of raja Bijai Sen of Mandi, Mian Balraj Chand (born in 1866), Mian Sheorai Chand (born in 1870), Mian Hira Chand (born in 1877) and Hari Balraj Chand (born in 1881). Raghbir Chand died in 1910. Devi Chand died leaving two sons-Surma Chand (settled at Jammu) and Raghubir Chand (settled at Mandi). A younger branch descended from a third son Udham, Singh, resided at Pirthipur in Hoshiarpur district.

Mian Surma Chand: He was 13th raja of Datarpur, resided in Jammu, a General in the army of the Maharaja of Jammu.

Raja Baldev Chand: He was 14th raja of Datarpur born in 1910, was son of Mian Raghbir Chand, was married and had a son named Tikka Durga Chand. Raja Baldev Chand died in 1960.

Raja Durga Chand : He succeeded raja Baldev Chand as 15th raja of Datarpur. He married to the daughter of the raja of Bilaspur and had three sons and two daughters. They were- Tikka Udey Bhanu Chand (born in 1923), Kanwar Surinder Chand, who married Kanwarani Tara Devi daughter of Colonel Rai Hoshiar Singh Pathania of Reh, served in the Jammu and Kashmir army and A.D.C to then Maharaja Hari Singhji of Jammu and Kashmir and had two sons named Kanwar Deepak Singh and Kanwar Oma Chand, (he was the younger son of Durga Chand, who died at the age at 27).

Raja Udey Bhanu Chand: Born in 1923, he became the 16th raja of Datarpur and married to Rani Hemlata Kumari, a daughter of Raja Lakshman Singh of Amb in Jaswan and had two sons named Tikka Rajeshwar Singh and Kanwar Rameshwar Singh.

Raja Gyanendra Chand: Became the 17th raja of Datarpur, he is currently owner and head of the royal family of Datarpur.

GENEALOGY OF DATARPUR

(1) Datar Chand (1550 A.D.)
(2) Ganesh Chand
(3) Chattar Chand
(4) Udai Chand
(5) Prithvi Chand
(6) Jai Chand
(7) Dalel Chand
(8) Ugar Chand
(9) Nand Chand
(10) Gobind Chand (died-1848)
(11) Jagat Chand (died - 1877)
(12) Mian Devi Chand (died -1883)
(13) Surma Chand
(14) Baldev Chand
(15) Durga Chand
(16) Udeybhanu Chand

NURPUR STATE

A small state nearly 48 km long and twenty miles wide was bounded on the North-East by Chamba, on the East and South-East by Guler, on the South by Gurdaspur district of Punjab and on the North-West by Basholi. Nurpur state once included Pathankot and a large tract on the plains, also the whole of the present Nurpur tehsil with the addition of Shahpur and Kandi, now in Gurdaspur and a small tract to the West of the Ravi, called Lakhanpur, are now in Jammu and Kashmir state.

The original capital and nucleus of Nurpur was *'Pathankot'* of which the name in Mughal time was Paithan. From the various account, it may be believed that *'Audumbara'* was the ancient name of the whole district, in which were situated the two towns of Nurpur and Pathankot, as known by their present name. The old Hindu name of Nurpur was 'Dhameri'. The name was changed to Nurpur during the period of Raja Jagat Singh by Jahangir in honour of his wife, Noor Janan. The clan name of the Nurpur Rajas is *'Pathania'* and that it is derived from the place name, **'Paithan'**. The transfer of the capital from Pathankot to Nurpur occurred in the time of Akbar, but it does not mean that Nurpur was founded at that time. It was in existence probably since ancient period. The Rajas of Pathankot and Nurpur were called 'Pandi' or *descendants of the Pandvas* - a claim which they share with the royal families of Basholi, Kullu, Bhadu, Bhadrawah, Mandi and Suket. They claim their descent from the Tomar Rajas of Delhi.

From the Vishnupurana and the *Brihatsamhita* of Varahamihira we learn that

in ancient days the district was called Audumbara, probably because of the abundant growth of the *udumbara* tree *(ficus gloerata)* or on account of the ruddy complexion of the inhabitants (from *audumbara-* copper coloured). This statement is also strengthened by the legends on the coins that were found in the area. They give the name of Audumbara, and since not a single specimen of them has yet been found elsewhere, that name must have been the name of this tract.

Numerous coins of great antiquity found in and around Pathankot prove that it is one of the oldest sites in the Punjab and it must always have been a place of great significance situated as it is in the foot of the hills, between the Ravi and the Beas, where the trade routes enter the hills. The discovery of numerous ancient coins of Pathankot prove its antiquity. Among the coins found at Pathankot by Sir Alexander Cunningham were a Greek Zoilus with Goudophares. The Mohammadan coins found there range from Keusru Ghazni vide down to Shah Jahan and the coins of Kangra Rajas from Pithama Chandra to Triloka. There was a single specimen of Indo-Scythian period, with the name in Nagari letters of Sri Vagamarisa, which reminds one of the name of Barkamaris mentioned by Rashid-ud-Din in his work **Mujmal-ut-Twarikh.**

But the most fascinating coins found at Pathankot were the ancient coins of Pathankot itself. "These coins are thin pieces of copper either square" or oblong, with a temple on one face and an elephant on the other. Beside the temple are symbols of Swastik and Dharama and underneath is a snake. Before the elephant there is tree surrounded by a Buddhist railing with an Aryan legend on two sides, of which one half reads distinctly "ODUMBARA".

Various scriptures go to prove it that this part of the world in the beginning was occupied by odumbaras. It is also probable that odumbara was the ancient name of whole tract in which were situated two towns, presently known Nurpur and Pathankot. It is also probable that ***Pratishthana*** was the ancient capital of the state of which we know the name of at least one ruler from the coins found at Pathankot. It is 'Dharaghosha' on whose coins is found the following legend. *"Mahadevasarjna Dharaghosha Audumbaras"* meaning "of the Great lord, king Dharaghosha, Prince of Audumbaras". This legend occurs on both the obverse and the reverse of the coin in the Kharosthi and Brahmi script which were used concurrently in the Punjab. Audumbra, probably continued in use as the name of the state down to the times of the Mohammedan invasions after which pratishthana or Paithan came into prominence, as during the reign of Shah Jahan the state was still called *"Mau* and *Paithan"* and not till a still later period was it designated by the name of Nurpur. The transfer of the capital from Pathankot to Nurpur, then called *Dhameri,* occurred in the time of Akbar.

But there is no reason to believe that Nurpur town was founded at that time, because it has its own history and probably was the seat of earlier dynasty. Its former name *'Dhameri'* has been spelt variously:- *Dhamal, Damal, Dahmari, Dahmeri, Dhamari, Dhammeri.* In *"Tuzk-i-Jahangiri"* it is referred as Dhameri, a fort which is reflected in the works of the old European travellers as *"Temmery".*

The *Pathaniyas* or Chiefs of Nurpur claim descent from the *Tuar* clan of the Rajputs. The latter were the first historical masters of the Rajputs. From a popular saying it can be extracted that Delhi was first under the Tuars, then it passed to the hands of the Chauhan and then it was forcibly taken by the Mughals. Tradition says that some enterprising members of this clan came over and settled in this district. Their first settlement seems to have been at a place now known by the name of Pathankot, some sixteen miles to the south of Nurpur. The word kot did not originally

form part of this name, which was simply Pathan or Paithan. This term Paithan was current in the seventeenth century and, as we learn from the *Ain-i-Akbari* and the *Badshah -namah*, it designated the whole tract forming a district pargana of the Bari Doab, which yielded a revenue of 7,29,7,015 dams (40 dams =1 Akbari rupee) and furnished 250 horses and 2,000 foot soldiers.

The early history of Nurpur is very uncertain. Most of it, upto the reign of Raja Bakht Mal in Akbar's time (A.D. 1556) is only conjectural and even the names of the rulers are not certain as is revealed by vast variations found in two lists of Rajas, one prepared by *Sir Alexander Cunningham* and the other given by *Mian Raghunath Singh* in his vernacular history *'Twarikh-i-Rajan-i-Pathania'*.The founder Raja of the Nurpur state was **'Jhet Pal'**, younger brother of the reigning Raja of Delhi, who left his home, in what seems to have been the fashion of the time and founded the state in about 1000 A.D. The Rajas who followed Jhet Pal were - Khetr Pal, Sushvin Pal, Jagat Pal, Ram Pal, Gopal Pal, Arjan (Ujjain) Pal, Varsha Pal, Jatan Pal, Vidhurath Pal, Jagan Pal, Kirat Pal, Kakho Pal and Jas Pal. Very little is known about these Rajas, except the last named Jaspal, who ruled from A.D. 1313-1337 and was contemporary of *Ala-ud-din Khilji*. Jas Pal had nine sons.

Kailash Pal (A.D. 1353-97): He is accorded the credit of having defeated and wounded the famous Mohammedan General, named 'Tatar Khan', Governor of Khorasan, who invaded the Punjab. This Raja also constructed the irrigation channel from the Ravi to Pathankot.

Nag Pal (A.D. 1397-1438): He was the eldest son of Kailash Pal and as is alleged, received his name from the fact that a Nag (snake) was born along with him. The snake was ultimately put into a baoli (well) and is still regarded as the *Kulaj* (family Deity) of the Pathania clan.

Prithi or Phato Pal (A.D. 1438-73): Nothing much is available about his reign.

Bhil Pal (A.D. 1473-1513): Bhil Pal was a contemporary of *Sultan Sikandar Lodhi* of Delhi (A.D. 1488-1516) and is said to have assisted him in his wars.

Bakht Mal (A.D. 1513-58): There is reference about him in the *'Akbarnama'*. Like his father, he attached himself to the Lodhi dynasty. On the conquests of Babar in A.D. 1526, the state must have come under Mughal control, but on the flight of Humanyun in A.D. 1540, and the accession of Sher Shah Suri, he extended allegiance to the Sur dynasty. The famous fortress of *'Maukot'* was erected in the state by *Salim Shah Sur* (A.D. 1545-53) son of Sher Shah Sur; during the reign of Bakht Mal. On the return of Humanyun in A.D. 1555, he was opposed at Sirhind by Sikandar Shah Surm who was defeated and fled to the Shivalik hills. In A.D. 1557, when Akbar came to power, Sikandar Shah had taken refuge in the fortress of Maukot. Bakht Mal supported him, but ultimately had to surrender to mighty force of Mughals. After his surrender, Sikandar Shah Sur retired to Bengal, where a Jagir was assigned to him, and Bakht Mal was taken as prisoner to Lahore and there he was put to death by Bairam Khan in A.D. 1558. His brother, Takht Mal, was put in his place. Bakht Mal is said to have built the fort of *'Shahpur'* on

the river Ravi, naming it after the Shah Sur family.

From the succession list given by Cunningham we find that Kiratpal, a Pathania Raja, was called Rana, which leads us to believe that Pathania Chiefs held a secondary rank and were probably vassals of their more powerful neighbours the Kings of Trigarta (Kangra). The Plains being open to incessant attacks, they selected Mau, some six miles to the north of Pathankot, on a ridge of low hills running to the east of Chakki river, as a place of seclusion and safety. Here they built a stronghold, which, owing to the dense thorny jungles and hills around it proved a source of trouble and defied the imperial power of Delhi, so much so that an expedition against it was regarded as a call of death. *Mau ki muhim yaro maut ki nishani hai.*

As masters of Paithan and Mau the Pathanias were first noticed in the beginning of Akbar's reign, when Raja Bakht Mall is mentioned as a supporter of Sikandar Sur whom Akbar conquered. They were called Zamindars of Mau and Pathan by the Muhammadan chronicler.

Pahari Mal (A.D. 1558-80): He has been mentioned as *'Bihari Mal'* by Cunnigham and Takht Mal in the Mohammedan histories. His period was quite peaceful and trouble free. Pahari Mal was the first to realize the danger of having his capital at Pathankot, so near to the plains, but before he could transfer it to Nurpur (Dhameri), he passed away.

Bas Dev (A.D. 1580-1613): He was also called 'Basu'. Soon after his accession, he carried out his father's design into execution, by *transferring the capital to Dhameri*, which his son Jagat Singh, renamed *Nurpur* in the honour of the emperor Jahangri's visit in A.D. 1622, Raja Basu revolted against the Mughals quite a number of times— in A.D. 1585, in 1589-90, in 1594-95, in 1602-03 and in 1603-04. Most of these revolts were on the instigation of Prince Salim against his father. When he revolted for the first time against 'Akbar' the Mughal emperor, the latter sent his Commander-in chief Hassan Beg Umri to teach a lesson to Raja Basu. But before anything could had happen, Raja Basu approached Todar Mal for mercy, which was granted to him by Akbar.

In his second revolt against Akbar, Mirza Rustam and Asif Khan were sent by the Mughal emperor against Raja Basu. But they owing to their old friendship with the Raja, refused to go. On this Raja Man Singh's son Jagat Singh was appointed Commander of the army to capture fugitive Raja. In 1597, he captured 'Mau fort' located on Pathankot-Nurpur road on the Eastern side of the *'Chakki'* river. This fort was built by Islam Shah Sur, son of Sher Shah Sur. Raja Basu fled to the forest. Raja Basu was very close to Jahangir, even when he was prince. The Raja was also deputed by Jahangir to capture Khurram (Shah Jahan) on his flight from Agra in March A.D. 1606.

During the reign of Akbar, Raja Basu was not employed on any military expeditions. But in A.D. 1611, Jahangir sent an army under Raja Basu on the recommendation of Abdullah Khan against the Rana of Mewar (Udaipur).

In A.D. 1613, Raja Basu died in the *'thana' of Shahbad* before achieving victory over the rebel Rana. But according, to the another version, he died in *'Dakhan'*, while he was on an expedition, on the order of Jahangir. He built the fort of Nurpur, a canal was constructed from the river Ravi to Pathankot, and planted a garden of mango trees, known as *'Raja ka Bagh'*. He had three sons, named Suraj Mal, Jagat Singh and Madho Singh.

Suraj Mal (A.D. 1613-18): Among the three brothers, no one was capable in the eyes of Jahangir to become successor of Raja Basu. Ultimately, Suraj Mal was favoured. As the seize of Kangra fort was then in progress, Suraj Mal was ordered to join **'Murtaza Khan'** and **'Shaikh Farid'**, the commanders of the Mughal army, along with his contingent. The Raja proved ungrateful for the favours conferred upon him, soon began to stir up trouble in the Mughal camp. There upon Murtaza Khan sent a complaint to the emperor, of Suraj Mal's disloyalty. On the other side, Suraj Mal made a petition to prince Khurram to protect his life in the imperial court, and this was done. Soon afterwards in A.D. 1616, Murtaza Khan died at Pathankot and the seize of Kangra fort was abandoned for the time being. Suraj Mal on his recall to the court was attached to the prince's force, who was then about to leave to the *Dakhan* (Deccan) in October, A.D. 1616. On his return from *Dakhan* in A.D. 1617, he along with **Shah Quli Khan** and **Mohammed Taqui** dispatched to lay seize to the Kangra fort.

It was a great success for Suraj Mal in his design to getting back to the hills in order to stir up trouble. Soon after reaching Kangra, Suraj Mal began to quarrel with Shah Quli Khan and Mohammed Taqi. On Suraj Mal's request, Mohammed Taqi was recalled. Now finding himself in a most favourable position, he revolted against the Imperial authority and ravaged most of the *praganas* at the foot of the hills. The Kangra territory at that time was the Jagir of Noor Jahan's father *Ghiyas Beg.* (Itmad-ul-daula).

Jahangir sent force under **Sunder Das Rai Raiyan** (Raja Bikram Jit) to suppress it. Jagat Singh, younger brother of Suraj Mal was invited from Bengal to take part in this campaign, with the promise that his father's territory would be given to him, if he remained loyal. After displaying initial courage, Suraj Mal fled and took refuge in Chamba state, where he died soon after. Meanwhile, the Rai Raiyan continued his seize over smaller forts in territory, all of which were speedily captured, the last to fall was that of Kotla. It was held by Madho Singh, the youngest son of Raja Basu and was taken after three days fighting. Madho Singh, who had escaped then to Chamba, also surrendered.

The Raja of Chamba returned all property and money belonging to Suraj Mal to the Mughal commander. According to another version in 1618, Bikramjit captured Mau, Nurpur and Kangra. Raja Suraj Mal fled to the higher hills. In 1619 Suraj Mal along with his younger brother Madho Singh was captured by Bikramjit and Mughal emperor Jahangir awarded them death penalty.

Jagat Singh (A.D. 1619-46): In the beginning, Jagat Singh was in the service of Mughal court. Later on, when Raja Suraj Mal revolted, he was recalled from Bengal and then sent to the Rai Raiyan, who was actively engaged in suppressing the revolt and was afterwards ordered to assist in the seize of Kangra fort. On its capitulation in November A.D. 1620, he seems to have taken up his residence at Nurpur. In A.D. 1622, emperor Jahangir and his consort, Noor Jahan paid a visit to the valley.

In A.D. 1623, Prince Khurram rebelled against his father Jahangir, and Jagat Singh, who had attached himself to the prince, was sent to raze the chiefs of Kangra hills. Jahangir sent **Sadiq Khan**, Viceroy of Punjab, to suppress the revolt. Madho Singh, the younger brother of Jagat Singh, was conferred on the title of *'Raja'* and sent to assist the operations. Raja **Rup Chand** of Guler was also engaged in the suppression of this revolt.

In the Chamba annals, it is stated, that there was war with Jagat Singh for twelve years, from about A.D. 1613 onwards. It ended in a final invasion of Chamba by Jagat Singh in A.D. 1623, assisted by Mughal troops, and a battle was fought at 'Dahlog' near Dalhousie. The Raja on *'gaddi'* (throne) at that time was Balabhadra (A.D. 1589-1641). But for the time being, Janardhan, his son, was installed as Raja, who fled from the capital on the arrival of Nurpur army.

Later on, on the pretext to conference, Raja Jagat Singh killed Janardhan. *Basholi was the first state to come under the control of Jagat Singh in A.D. 1614-15 when Raja of Basholi Bhupat Pal was arrested on a false accusation.* In about 1627 A.D., when Bhupat Pal returned to Basholi in disguise, he expelled the Nurpur garrison and recovered the state. But it is said that when Bhupat Pal went to Delhi to pay his regards to the emperor, Jagat Singh got him assassinated. On the accession of Shah Jahan in A.D. 1627, Raja Jagat singh rendered valuable services to the throne by assisting in a number of army expeditions. Raja Jagat Singh, who wanted to establish himself as undisputed authority, revolted against emperor along with his son **Rajrup** in A.D. 1640. When this news reached Shah Jahan, he sent his youngest son, **Murad Baksh**, to suppress the revolt.

Jagat Singh who had long been preparing for this emergency, had strengthened the three principal forts in his territory, viz; *'Maukot', 'Nurpur'* and *'Taragarh'*. Jagat Singh made a brave resistance to the overwhelming force sent against him, but ultimately surrendered. He then along with his sons, submitted to the clemency of the emperor, and after appearing in *Darbar* (royal court) with halters round their necks, they were forgiven and had their honours restored. The fort of Taragarh was erected by him on the summit of a high mountain. Prince Dara Shikoh visited the whole of territory on November 23, 1642 A. D. On the basis of his report, 'Najabat Khan' was appointed *'Faujdar'* of the hill country of Kangra.

The fort of Maukot was completely demolished by Mughal forces, while Nurpur and Taragarh forts continued in use till after the 1857 revolt, when

the former was dismantled by order of the government. Taragarh was held by state troops till 1863-64 and was not dismantled till 1872. In 1642, Jagat Singh was made to accompany prince Dara Shikoh to Quandhar (now in Afghanistan). In A.D. 1645, he was appointed to reinforce the 'Amir-ul-Umara' (Ali Mardan Khan) on his expedition for the conquest of 'Bakh' and 'Badakhshan'. In this expedition, he was also accompanied by his younger son, *Bhau Singh. Raja* Jagat Singh got wide acclaim for his achievements in this expedition. On his return journey, when he reached Peshawar in A.D. 1646, he died there soon afterwards. *Under Jagat Singh the Nurpur state reached the zenith of its prosperity. His strong personality commanded him to the favour of the Mughal emperor and he is said to have possessed great influence with Noor Jahan Begum, whom he addressed as beti (daughter). His warlike exploits find honourable mention in the form of subject of a poem. 'The Rhapsodies of Gambir Rai—the Nurpur bard' (A.D. 1650) was written few years after his death.* The *'Dhampal Ashram'* was founded by Narain, a Brahmin of Kahnuwan in Gurdaspur district. The temple in this ashram was built by Raja Jagat Singh about A.D. 1646. The *'Ashram'* was a double storeyed building. On the first floor, the 'Rang Mahal' or painted palace was built in A.D. 1650.

Rajrup Singh (A.D. 1646-1661): After the death of Raja Jagat Singh his son Rajrup was given the title of Raja by Shah Jahan. From time to time, his status was enhanced with more personnel and horses. He was attached to a number of expeditions with Mughal generals and princes.

In A.D. 1657, the serious illness of Shah Jahan precipitated a conflict among his four sons. Although there are a number of stories about Rajrup's attachment with Mughal princes after the death of Shah Jahan, yet it is undoubtedly said that the last years of his life, he spent in the service of Aurangzeb. He died in A.D. 1661. Bhau Singh, the younger son of Jagat Singh, rendered good services in the campaign in Badakhshan and even continued after his father's death. In A.D. 1650, he received from Shah Jahan a fief, the portion of Nurpur state, including the *taluqas* of *'Shahpur', 'Palahi'* and *'Kandi'*. The capital of the state was Shahpur. *In A.D. 1686, Bhau Singh embraced Islam, receiving from the emperor the name of 'Murid Khan'.* The state was annexed by the Sikhs in A.D. 1781 and the descendants of the ruling family made *Sujanpur* near Madhopur as their residence.

Mandhata (A.D. 1661-1700): On the death of Raja Rajrup Singh, his son, Mandhata was recognised as Raja by the emperor. He also held high offices under the Mughals. *Half of the 'Rhapsodies' in praise of his grandfather were written by him. He was the last of the Pathania Rajas to hold office under the Mughal emperors, or to receive distinction from them.*

Dayadhata (A.D. 1700-35): There is nothing in detail about the reign of this Raja in the records. He had four sons, named Prithvi Singh, Indar Singh, Mahan Singh and Sunder Singh, all by different *'Ranis'* (Queens). Indar Singh was married to a daughter of the Kangra Raja and settled in that state,

becoming the ancestor of the 'Reh' branch of the family.

Prithvi Singh (A.D. 1735-89): Prithvi Singh was recognised as the heir apparent, and became Raja on his father Dayadhata's death. The Mughal power at that time was in the throes of dissolution, and in 1752, the Punjab was ceded to Ahamd Shah Durrani by his namesake, the emperor of Delhi. Encouraged by the disorder in the plains, all the hill chiefs asserted their independence and took by force the territory of which they had been deprived under Mughal rule. On the Maratha invasion of the Punjab in A.D. 1758, **'Adina Beg Khan'** was appointed Viceroy and for a short time, he brought the whole of the hill states under his control. But he died in the same year and they again recovered their freedom. In A.D. 1770, Jassa Singh Ramgarhia succeeded in making several of them his tributary, probably including Kangra, Nurpur and Chamba. On his defeat in 1775, the supremacy passed to **Jai Singh Kanheya,** who retained it till 1786. Nurpur about the same time (1785) succeeded in acquiring from Basholi a portion of territory to the West of the river Ravi called **'Lakhanpur'**, which was regarded as Nurpur territory down to 1846-47. According to the vernacular history of the state, Feteh Singh predeceased his father, leaving a son Bir Singh, who succeeded Prithvi Singh in 1789.

Bir Singh (A.D. 1789-1846): Bir Singh was fated to be the *last ruling chief of Nurpur.* Raja Sansar Chand in A.D. 1809 had to give the fort of Kangra and 66 villages to Maharaja Ranjit Singh for his help against Gurkhas expulsion from the state. With the acquisition of this fort, he also acquired the supremacy over all the hill states between the Ravi and the Satluj. Soon afterwards, Ranjit Singh began to manifest his hostile design towards the Hill States and in 1812, he came in person with an army to Dina Nagar to exact tribute from the hill Rajas and Nurpur Chief was called upon to pay Rs.40,000/-.

In 1815, when the Rajas of Nurpur and Jaswan failed to attend the military assembly at *'Sialkot',* a fine was deliberately imposed upon each, which was impossible for them to pay. The Raja of Jaswan quietly surrendered his state, but Bir Singh tried with utmost difficulty, even selling household goods to pay the fine unsuccessfully. Ultimately he was forced to make over his state and offered a Jagir. In 1816 A.D., he was at Ludhiana, plotting with 'Shah Shuja', the exiled Amir of Kabul, against Ranjit Singh. For this, he was expelled from Ludhiana, whereupon he settled in 'Arki', one of the Shimla hill states, where he lived for ten years. In 1826, Bir Singh reached Nurpur in disguise and raised a revolt. Maharaja Ranjit Singh sent **'Dessa Singh Majithia'** and Bir Singh fled to Chamba. Fearing the consequence, the Chamba chief delivered him up to Ranjit Singh, who kept him confined in 'Govindgarh fort' at Amritsar for seven years. Bir Singh was married to a sister of the Raja of Chamba Charhat Singh. He only secured the release of Bir Singh by paying a sum of Rs. 85,000. He was offered a Jagir at *'Kathlot',* but again declined.

Nurpur Fort: This was the last and chief stronghold of this warlike tribe. It is situated on a precipitous rock, which forms the western end of the

spur on which the town is built. *Abu-I-Fazl* mentions Dhameri, but nothing about this fort. From this it appears that this stronghold had no existence at that time. From the *Tuzuk-i-Jahangiri* we learn that it was founded by Raja Basu. When Jahangir visited Dhameri on his return from Kangra in A.D. 1622, a considerable portion of it had already been constructed; and, being very pleased with the site, the Emperor granted a lakh of rupees from the Imperial Treasury for constructing good mansions worthy of the place. The whole building, however, was not brought to completion by one Chief. The difference in age of the extant portions is clear, and shows that the succeeding Rajas must have made several additions. That Suraj Mal did so, is evidenced by the Tuzuk. The *Badshah Namah* bears testimony to Jagat Singh's further fortifying the place when he was fighting against the Emperor. As mentioned above, an edifice in the western end of the fort is said tc have been built by Raja Mandhata. It goes by the name of *Thakurdwara*, a term generally applied to the shrines dedicated to Visnu (Thakur=Lord). The image of Krishna, called Brajraj, which it contains, is of black marble and a good piece of workmanship. The appearance of this building is that of an audience hall -*Diwan -i-aam* and, if it was not intentional to give such a shape to the sanctum, it must have served as such originally.

Its main feature is the fresco ornamentation representing scenes of Krishna's life and, in one of the spandrels, a Hindu Raja, probably the founder himself. Three plain rooms of ordinary dimensions to the north of this structure are also used as sanctums. One of them contains an image of Devi, the pedestal of which bears an inscription in Sanskrit and in the Nagari alphabet dated Sam. 1667 (A.D. 1610). To the south of the *Thakurdwara*, there are two miniature temples, which are in a good state of preservation. Two gates to the east, except the portion which was later used as a School building and Post Office with Public Works Department rest house, obviously erected after the British conquest, is all in ruins. The fort, along with several other strongholds in the district, was blown up in A.D. 1857. By far the most interesting building in the fort is the ruined temple that was excavated in 1886 by Mr. C.J. Rodgers, Archaeological Surveyor to the Punjab Government. On excavation, some very interesting features were found in the basement and upper portion of the ruined structure.

In March 1904, at the suggestion of Dr. Vogel, this structure was dismantled by Mr. Farley, Executive Engineer, Kangra. The space round the temple was also widened out, and thus all the decorative details on the basement were exposed and made accessible to the camera. The temple was 117 feet long and 50 feet wide externally. It was built of red sandstone and consists of an *ante room* (*mandapa*) leading through a central chamber (*antaralaya*) to the sanctuary (*garbhagriha*) octagonal in plan with recesses at the angles. Its plan does not resemble that of any other shrine in the Punjab, but was very similar to those of the famous temples of Govind Dev at Bindraban and Hari Dev at Govardhan near Mathura. The main entrance must have been at the south end, though there were entrances direct into the central

room on the east and west sides as is the case in the Hari Dev temple. But at that time the stairs were extant on the west side only. That it had entrances at the south and east sides was evidenced by the stones that were preserved and shaped like those found on the thresholds inside the temple.

The temple was most probably dedicated to *Vishnu*. It has no signs of *Shiva* or *Shakti* worship. Krishna, the Divine cowherd attended with milkmaids (*gopis*), cows etc., is represented on it. This we should expect in a Vishnuite shrine. The pedestal, moreover, proves that the cella contained an image and not a *linga*. And it should be remembered that Shiva is mostly worshipped under the form of the phallic emblem. Besides, tradition says that the image of Brajraj in the Thakurdwara, noticed above, originally belonged to this sanctuary. There are no adequate proof to substantiate that temple was destroyed by Mahmud of Ghazni. Because the temple closely resemble to that of Hari Dev temple built by Raja Bhagwan Das about A.D. 1557, and of the Govind Dev shrine, erected by Man Singh in 1590 A.D, during the tolerant reign of Akbar. The ornamentation also is of the mixed Hindu Mughal style, which was in vogue at the time of the said Emperor and his immediate successors.

If the temple was built, as it very probably was, by Raja Basu, the founder of the fort, it was suppressed, i.e., in (A.D. 1618). For we learn from the Tuzuk that Jahangir issued peremptory orders to the leaders of his host, who quelled that insurrection, to pull down from the very foundation, the fortifications and the buildings which Suraj Mal or his father had erected, and these orders must have been obeyed.

In the autumn of 1845, the Sikh army crossed the Satluj to invade British territory and in four hard fought battles, their power was broken. The ruling chiefs who had been ousted from their dominions by the Sikhs had long looked forward with eager expectation to the British in the belief that they would all be restored to power. It was a great disappointment to them all. When they came to know that British meant to retain them, they all became disaffected and on being approached by the leaders of the revolt in 1848, they lent a willing ear. *Nurpur was the first to rise in rebellion against the British.*

Raja BIR SINGH: Raja Bhir Singh Raja of Nurpur 1805–1846, born 1785, last ruling Chief of Nurpur, he endeavoured to resist Maharaja Ranjit Singh of Lahore, but being compelled to take refuge in Chamba, was given up by the Raja of Chamba, and imprisoned in the fortress of Gobindgarh, subsequently he was ransomed by his brother-in-law, Sardar Charat Singh, for Rs. 85,000/- and in 1846, he raised the standard of revolt, besieged Nurpur, and died in battle before its walls; married (a), a daughter of Raja Jit Singh of Chamba, married (b), a daughter of Raja Sansar Chand II of Kangra, married (c), a daughter of Raja Bikram Sen II of Suket, and had issue. He died 1846. Bir Singh had left a son named Jaswant Singh, a minor, whose chief officer was Ram Singh, son of Shyam Singh, the last Wazir of the state.

Raja JASWANT SINGH: Raja Jaswant Singh Raja of Nurpur 1846–1898, born 1836, he received a large grant from the British Government in

compensation for the loss of his state, married and had issue. He died 1898. In 1846, East India Company captured the Kangra valley and subdued the local rulers. Jaswant Singh was also conferred the annual Jagir of Rs. 5,000/- and Nurpur state was merged with Kangra. Gathering a force from the Jammu hills, Ram Singh suddenly crossed the river Ravi and occupied Shahpur fort, where he proclaimed Jaswant Singh, Raja of Nurpur (In 1848) and himself as his Wazir, but soon afterwards on the arrival of British army, Ram Singh fled to the Sikh army in Gujarat. The Commissioner of Jallandhara at that time was Sir Henry Lawrence and Kangra district collector Mr. Barnes.

In 1849, Ram Singh again took up a position on the *Dalle ka Dhar* near Pathankot, where a pitched battle took place, and finally Ram Singh was taken in Kangra having been betrayed by a Brahmin friend named Pahar Chand. John Peel, the nephew of British Prime Minister Sir Robert Peel was killed in this battle. Ram Singh was banished to Singapur (or Rangoon), where he died. A jagir of Rs.5,000/- which was granted to Jaswant Singh by Sir John Lawrence, was doubled in A.D. 1861 for the loyalty shown by the minor Raja during the 1857 revolt. Raja Jaswant singh had two sons, one was an officer in the 29th Punjabi Battalion and died later on, while second one was Gagan Singh. Their residence was near the town of Nurpur.

Raja GAGAN SINGH: Raja Gagan Singh Raja of Nurpur 1898–1952, born 1882, 6th Viceregal Darbari in Kangra District, an honorary magistrate in Kangra District; the hereditary title of Raja was conferred 15 March 1909 by the Viceroy, married and had issue. He died 1952.

Raja DEVENDRA SINGH: Raja of Nurpur 1952, born 1901, died after 1960.

GENEALOGY OF NURPUR STATE

(1) Jhet Pal (1000 A.D.) (2) Kashetra Pal
(3) Sushvin Pal (4) Jagat Pal
(5) Ram Pal (6) Gopal Pal
(7) Ujjain Pal (8) Varsha Pal
(9) Jatan Pal (10) Vidhyurath Pal
(11) Jagan Pal (12) Kirat Pal
(13) Kakho Pal (14) Jash Pal (1313-1337)
(15) Kailash Pal (1353-1397) (16) Nag Pal (1397-1438)
(17) Prithvi Pal (1438-1473) (18) Bhil Pal (1473-1513)
(19) Bakht Mal (1513-1558) (20) Takht Mal or Pahari Mal (1558-1580)
(21) Bas Dev (1580-1613) (22) Suraj Mal (1613-1619)
(23) Jagat Singh (1619-1646) (24) Rajrup Singh (1646-1661)
(25) Mandhata (1661-1700) (26) Dayadhata (1700-1735 A.D.)
(27) Prithvi Singh (1735-1789) (28) Bir Singh (1789-1815)
(29) Jaswant Singh (1846- 1898) (30) Gagan Singh (1898-1952)
(31) Devendra Singh (1952-1960)

In the beginning of 20th century, Nurpur was lying in latitude 32° 18' 10" north, and longitude 75° 55' 30" east, on the *Jabhar Khad*, a small tributary of the Chakki torrent which flows into the river Beas. It was a picturesquely situated on a spur, 2,000 feet above the sea level, and some twenty two miles north west of Kangra. It was formerly the capital of a petty hill state ruled by the *Pathania* clan of the Rajputs. For long it enjoyed a considerable commercial importance dependent on the manufacture of shawls, and the fact of its being a great rendezvous on the way to Kashmir, Chamba and Ladakh. But with the passage of time shawl trade collapsed. With the addition of the *talukas* of Shahpur and Kandi Bachertu were attached to the district of Gurdaspur, and a small tract across the river Ravi, that was given in exchange to the Raja of Jammu, the boundaries of the old principality were retained almost entire in the then tehsil of Nurpur.

BANGAHAL STATE

The Bangahal state included in its territories of 'Bara Bangahal', 'Chhota Bangahal', 'Paprolo ', 'Landoh' and 'Rajjer'. The capital of the state was Bir in Bir Bangahal. There is very little history of the state of its early period. The founder of the state is said to have been a Brahmin who ranked as Rajput on becoming a Raja and his descendants are said to have ruled the state for twenty generations previous to Prithi Pal, who was murdered in about A.D. 1720. The early Rajas used the suffix Pal with their names and they were of *'Chandravanshi'* race. The clan name is *'Bangahalia'*.

Being in proximity to Kangra, Mandi and Kullu, the state had been a great temptation to encroachments from these neighbours. In C.A.D. 1240, Raja 'Madan Sen' of Suket and in A.D. 1554 Raja 'Sahib Sen' of Mandi, probably had annexed the state. About A.D. 1637, Suraj Sen of Mandi, invaded Bangahal, but was soon opposed and driven back by Jagat Singh of Kullu, who as a price of his help, seized a portion of the state territory adjoining his own.

Prithi Pal (A.D. 1710): Prithi Pal was the son-in-law of Sidh Sen of Mandi (A.D. 1684-1728). His sister was married to Man Singh of Kullu. Sidh Sen had covetous eyes on Prithi Pal's principality. Once he invited him to Mandi and received with great honour, but within a month, he was taken into the 'Damdama Palace' and murdered. His body was burnt and the head was buried in front of the palace. Sidh Sen then sent an army against Bangahal. Prithi Pal's mother appealed to Man Singh of Kullu for help. The Mandi forces were driven back, but Raja Man Singh kept a big territory under his own control.

Raghunath Pal (A.D. 1720): He succeeded his father Prithi Pal. During his period, Sidh Sen tried to seize 'Karanpur', but was repulsed; on the second occasion Sidh Sen penetrated as far as 'Kotharlu Galu', but was again driven back with the help of Kullu. After some time, Shamsher Sen of Mandi son of

Sidh Sen, seized Karanpur, while Raghunath Pal was away in Punjab to meet Mughal Viceroy.

Dalel Pal (A.D. 1735): Raghunath Pal died in 1735 and was succeeded by his son Dalel Pal. During his time, a combined attack was made on Bangahal by Mandi, Kullu, Kahlur, Nalagarh, Guler and Jaswan, which was successfully repelled, but with great loss. Dalel Pal died in A.D. 1749 and then most of his territory was taken by Mandi and Kullu.

Man Pal (A.D. 1749): Man Pal was the last ruling chief, he succeeded to the taluqas of 'Landoh', 'Paprola' and 'Rajjer'. He died on his way to Delhi, when going to secure assistance from the Mughal emperor. In the absence of Raja, Bangahal was captured by Kangra and Guler State. Landoh and Paprola being attached to Kangra and the remaining territory to Guler. Man Pal's widow with her infant son, 'Nihal Pal', was given refuge by Raja Raj Singh of Chamba. In 1785, Raja Sansar Chand of Kangra married the daughter of Raja Man Pal and lent a force to Uchal Pal, son of Man Pal to recover his patrimony from Mandi. Uchal Pal was unsuccessful in this. Soon afterwards, the Kullu and Mandi Rajas paid five lakh rupees to Sansar Chand to secure themselves in occupation of Bangahal. Uchal Pal died soon afterwards, leaving three sons and a daughter under Sansar Chand's protection. The daughter was married to the Raja of Siba. Ram Pal the eldest son, died in 1843 childless. His Younger brother, Bahadur Pal tried in vain to recover his family patrimony and died in 1854. With this, it seems to be the end of the mainline of heirs.

KUTLEHR STATE

It was the 'smallest' of all the principalities in the Kangra area. Forty generations of Rajas are said to have ruled the state. The progenitor of the family was a *'Brahman'*, but on acquiring regal power, he was recognised as a Rajput. In about 10th or 11th century, then head of the family, **Jas Pal**, conquered the taluqas of 'Talhati' and 'Kutlehr', and established his capital at 'Kot Kutlehr'. The two states of *Bhajji* and *Koti* in the Shimla hills were founded by his son and grandson respectively. The clan name is *Kutlehria.*

There is no reference to the state in the Mohammedan histories of the time. In A.D. 1758, Ghamand Chand of Kangra annexed the Northern province of the state, 'Chauki'. In 1786, when Sansar Chand was on the throne of Kangra, he completely seized the state, but during the Gurkha invasion, its Raja was restored with his territory. From 1809, the state was subjected to the Sikhs, and in A.D. 1825, Ranjit Singh determined to annex it fully and laid seize to the fort of 'Kotwalbah'. Raja 'Narain Pal' in person conducted the defence and for two months the seize made no progress. Ultimately, when the Raja was promised to pay a Jagir of Rs. 10,000/-, he agreed to surrender the fort. The original Jagir was in Hoshiarpur, but was afterwards exchanged for villages in Kutlehr taluqa. Raja Narain Pal died in 1864 and was succeeded by his son Raja 'Rajendra Pal'. The last known head of the family was Raja 'Brijmohan Pal'.

ECONOMY

The district Kangra is covered by fertile valleys and agriculture is the mainstay of the majority of the rural population. The agro-climatic conditions obtaining in the district are most suitable for the growing of food crops such as wheat, rice, maize, oil seeds, sugarcane, potatoes and tea. Soil texture in district varies from sandy loam to clay. At higher elevations, the soil is well supplied with organic matters. However, its extent is low at mid-elevations and minimum in low lying valleys. With the implementation of various programmes, the Government has endeavoured to increase the agricultural production. The introduction of improved varieties of seeds, increased use of chemical fertilizers, chemical pesticides, improved agricultural implements, extension of irrigation facilities and implementation of Land Reforms and Ceiling Act.

(a)Tea Plantation and Orchards: Tea Plantation in Kangra and Palampur areas was started by the British ex-military officers who had settled in Kangra district around the year 1849 A.D. In 1905, the devastating earthquake in Kangra took a heavy toll of the planters and tea industry was affected badly. New businessmen who entered the field could not get on with the business quickly and so Kangra tea was replaced by Assam tea in the foreign market.

Green and black tea are both produced in the district. With the setting up of a Tea Processing factory at *'Bir'* near Baijnath and Tea Plantation Supply and Marketing Cooperative Industrial Society' in Palampur, there are continuous efforts for the improvement of the tea's quality and quantity. The tea farm established in Palampur in 1939 and the H.P. Agriculture University at Palampur in 1978, has been renamed as Chaudhry Sarvan kumar University, are doing pioneer work in the research programme.

(b) Horticulture: Kangra district has variety of altitudes and climatic conditions with favourable soil texture which provide positive scope for the development of horticulture. It has immense potentialities for the growing of citrus fruits, guavas, mangoes, loquats, pomegranates and papaya. Certain varieties of lime, grapes, lemon and galgal are also found in the Kangra district. Lower parts of the district provide ample scope for the growing of fruit like citrus, mangoes and litchi etc. There is a Fruit Farm established in Palampur in 1936 and progeny orchards and nurseries at Kangra, Dehra, Nurpur and Palampur provide technical guidance to the orchardists. District Kangra has the distinction of having largest production of mangoes in the state.

(c) Sericulture: A major part of the district has been found suitable for rearing of *'Uniboltine'* silk worm races, which are much superior to *'Multiboltine'* races being reared in the rest of the country. Under silk production programme, a foreign species basic silk seed station is functioning at 'Nagrota' which produces commercial seeds. The other farms are at *'Palampur'* and *'Shahpur'*. A silk filature is functioning at *'Bodh'* in tehsil Nurpur.

(d) Apiculture: With the luxuriant growth of flora of vast variety there is ample scope for propagation of apiculture in the district. In the villages, almost all the houses keep beehives and the honey is extracted twice a year in spring and autumn seasons. While the honey extracted in the spring season is brownish in colour, in the autumn produce is some what whitish. Honey is of a great medicinal value and good source of income to the farmers. There is a government Bee Farm at 'Nagrota' established in the year 1936. The Khadi and Gramodyog is also engaged in the development of apiculture.

(e)Animal husbandry: The vast majority of population of the district resides in villages and each house invariably keeps a cow, buffalo, sheep, goats, oxen or poultry birds. The improvement of the livestock breeds remains the main concern of the department of Animal husbandry. The rearing of Jersy and crossbreed *Jersy cows* are finding favour with the people due to high yield of milk and long period of lactation. Buffaloes are being crossbreed with *Murrah Buffaloes.*

District Kangra has a large number of sheep and goats. The local sheep is no match for the Australian, Russian or even the Tibetan and Kinnauri pack animals, because their wool is rough in quality and short-flapped. The crossing of local sheep with *Rombullet* and *Spanish Marino rams* is being carried out in the sheep farms. There are a number of wool extension centres functioning in the district. The department of Animal Husbandry has introduced a number of improved breeds of poultry in Kangra district such as white *Leghorns, Rhode, Island Red and white Plymouth Rock.* Poultry farms are functioning at Palampur Jaisingpur, Nagrota, Nurpur Baijnath, Kangra, Dehra Gopipur and Bhawarna. To facilitate the quick supply of milk to the town areas, milk supply scheme was introduced in the district in 1973. Three chilling centres are functioning at *Darkota, Kotla* and *Jalari.* The main chilling centre is at *'Dagwar'.* Milk is procured from the farmers by the Cooperative societies. Kangra valley is full of a variety of fauna. In the years 1897 and 1901, the British government supported the people of Kangra valley in the killing of a great number of wild beast.

(f) Fisheries: Perennial rivers and streams in the district provide good scope for pisciculture. The district has an area of about 60 km. of river and stream irrigated lands which provide congenial environment for the development of pisciculture. Adequate facilities in the matter of sport fishing are also available at *Jaisinghpur, Alampur, Bharoti, Chamba Pattan, Kura Dera etc.* In 1962-63, Punjab government had set up a fish farm at Kangra, which was remodelled in the year A.D. 1980. The Mirror Carp spawns are imported from Calcutta and reared in this farm. The fingerlings so obtained are stocked in the Pong dam reservoir in an area of about 2400 hectares from Chamba Pattan to Bharoli.

(g)Industries: Kangra district has no big industry worth the name. There are only small scale and cottage industries based on local raw materials. Since 1990's a number of industrial centres have been set up.

(i) **Tea Plantation:** After the visit of Dr. Jameson, Superintendent of the Botanical Garden, North-West province, to ascertain the fitness of the area for the cultivation in 1849, a few gardens were set up by European planters. The hot, damp climate of the region, with heavy rainfall for almost seven months, was considered ideal for growing tea. A number of European tea planters exported tea to Europe, America and Australia. Following the earthquake, a majority of the European tea planters decided to wind up their factories and leave the place. It took many years to undertake the restoration work and build new structures.

(ii) **Dhoop Making:** Jwalamukhi and Kangra.

(iii) **Lac Industry:** some trees got infested with Lac insects in Nurpur and Dehra-Gopipur. The crude lac obtained from these trees is sold to the dealers at Amritsar and Hoshiarpur.

(iv) **Katha Making:** Katha is obtained from *'Khair'* (Acacia catechu) trees which are found in abundance in Kangra district.

(v) **Wool Spinning and Weaving:** (i) Floral Shawls-Nurpur; (ii) Carpet Weaving-Palampur and Multhan; (iii) Gudmas and Namdas-Palampur. Quality carpets, Chaddars, Woollen sweaters, mufflers etc. are also produced in Dharamshala, at Mcleod Ganj by Tibetan weavers.

(iv) **Slate Industry:** Slate quarries are located at *Dharamkot, Bhagsu, Jia, Kangra, Narwana, Chachoana, Deol and Kandhari.*

The other industries, which are providing productive employment to the local people are Bamboo work, Gharats (Flour mills), Woodwork and Pottery. To impart technical education to the young people, polytechnics and junior technical schools are also functioning at Baijnath, Kangra, Dharamshala, Palampur Shahpur and other towns of the district.

(h) **Minerals:** The following type of minerals are found in Kangra district.

(i) **Limestones:** It is the basic raw material for manufacturing cement. Lime stone deposits of great depth has been reported from Dharamkot area.

(ii) **Slate:** The reserves of roofing slates of good quantity and quality are found in the district. The slates are being quarried at Khaniara, Kharli, Bhagsu and North of Yol Camp.

(iii) **Natural Gas:** Jwalamukhi area of Kangra district.

Fairs and Festivals: Himachal Pradesh is the land of gods and goddesses. The people being God fearing and having a musical taste, Kangra district is no exception to it. Following are some of the famous fairs and festivals of the district;

1. Naoni fair (Kalkar Kulari in tehsil Nurpur); 2. Mela Shah Abdul Rehman (Nurpur); 3. Baba Dayagir fair (village Daulatpur, Kangra tehsil); 4. Dhamu Shah fair (Bari, Kangra tehsil); 5. Mela Sujan Bharti (Panapari); 6. Chamba fair (Dagoh, tehsil Palampur); 7. Jwalaji fair observed in the district, apart

from the few mentioned above. The festivals celebrated in the district are Shivratri, Holi, Baishakhi, Ramnaumi, Janmashtami, Dushehra, Diwali, etc.

Cattle Fairs: Zamora, Bhatberni and Lidbar (Kangra tehsil), Bhika Shah, Harshi and Salyana (Palampur tehsil) Narihasma and Garli (Dera Gopipur tehsil) and Indora in Nurpur. With the introductions of tractor system , the frequency of cattle fair has reduced.

Temples: Apart from some of the well known temples such as; Jwalamukhi temple, Bajreshwari temple (Kangra), Chamunda (near Dharamshala), Masrur temple, Vaidyanath (Baijnath), some other temples are — Mata Tunge Balika-Mandir (at Harnera, near Shahpur) is also known as Dhauli Mata, Shri Krishna Thakurdwara (at Dhar Kalan near Harchakian) Baba Kalyan -ki - Samadhi (grave) in Village Lapyana (near Harckakiam) and temple of Baba Bhupat, Baba Gauriya Sidh temple (in Pargor village near Lapyana village). Mata Kaltha temple (in village Salol), Dargah of Peer Bindli (near village Masrur), Mata Atal Devi (Tal) temple in village Darini (13 km from Shahpur) built in 1808-1825 by Rani Sharda of Chamba, mother of Raja Charhat Singh. Temple dedicated to Kelong Wazir (Gaddi deity) Khabra (Gaddi deity) and Lord Shiva are located on Dhauladhar mountains. The recently built temple of Baba Braoh has became centre of attraction for all sections of society

People: The population of the district comprises of Hindus, Muslims, Buddhists, Christians, Jains and Sikhs. Among Hindus, there is predominance of Brahmans, Rajputs and Scheduled Castes. The Rajputs who occupy a predominant role in the history for displaying valour and fighting qualities, are classified as Pathania, Katoch, Dogra, Jaswal, Jamwal, Guleria, Jasrotia, Thakur, Rana, Rathi, etc. Rajputs were the sole saviours of the country's independence against foreign aggression in the past. The Brahmans generally acted as priests and religious devotees. Brahmans also constitute various groups. The Scheduled Castes include the Chamars, Barad, Julahe, Chureh/ Bhangi, Chhimbe, Dumne, Suhai, Teli, Lohar etc. Apart from these, the Hindus constitute Sood, Khatri, Mahajan castes etc., who are mainly engaged in business and trade activities. Gaddis and Gujjars are the only two famous tribal groups found in the Kangra district. Ghirth constitute a sizeable chunk of population particularly in Kangra and Dehra tehsil of the district.

Dress: Mostly cotton clothes are preferred by the people. The Males use *Kurta, Pyjama* and *Safa* (a kind of turban) and in the case of females: *Salwar, Kameez* and *Dupatta.* In winter, people generally wear cotton/woollen-coat and sweaters. In marriages, the brides put on 'Ghagri' (a kind of long shirt or Lehnga) made of coloured silken cloth. With the change of time, change is visible in the habits and tastes of the people also. The cotton and khadi are being rapidly replaced by polyester or synthetic yarns, Maize and wheat are the staple food. People also take rice at least once in a day. The people are also fond of non-vegetarian dishes and tea is becoming popular with the masses. Food is generally taken four times a day. The morning meal is known

as *'Datyalu'* (breakfast), mid-day meal is known as *'Dupehri'* (lunch), about 4 p.m. meal is known as *'Tukru'* or *'Sanjyalu'* and in the night, dinner.

Kangra clay dolls: the antique and invaluable contribution of Kangra potters is the Kangra clay dolls. Raw as well as furnaced, such dolls represent a peerless art. The antiquity of Kangra clay dolls goes back to the days of Akbar. He was a great lover of Kangra dolls and pottery. While he didn't appreciate the dolls of Hindu gods and goddesses, he loved to see the dolls of lovely maidens engaged in romance. But then a drastic change came over the clay doll art. Maharaja Ranjit Singh appreciated the clay dolls of Hindu gods and goddesses. Very frequently, he honoured and financed the clay doll artists. It is said that Kangra Fort used to have a special room where Maharaja Ranjit Singh had collected rare Kangra clay dolls.

Kangra clay dolls represent the culture, taste and traditions of the area. Since the area is dominated by Hindu temples of Shiva and Shakti, the clay dolls represent these. Though clay dolls of fairies, kings, queens and demons are also made, the popular dolls are of Shiva and Parbati. A combination of Shiva and Parbati dolls represents cooperation and strength. The poised Shiva is given a twisted moustache. The hood of a snake on his head and shoulders are not only decorative but also represent mental and muscle powers.

The lifted right hand of Parbati show how co- operative a woman should be and also how her man is her right hand. The coloured but beautiful dresses of both symbolizes the pollution free cleanliness and beauty of the area. Their garlands of different types indicate the deep-rooted religious sanctity in the Kangra culture. The sacrifice of Kangra clay dolls is often made to please the deities. No festival and fair is complete without the local clay dolls.

Language spoken in the Kangra district is Hindi in six different dialects, i.e. *Pahari, Kangri, Gaddi, Pahari Kangri, Dogari and Nepali/Gorkhali.* During princely days, official business of the state used to be conducted in 'Tankri script' and 'Urdu'. In the later stages, when area came under the direct influence of Mughal, Urdu was the main official language. During British period, *English* and *Urdu* were being used extensively. In 1947, when India got independence. English and Hindi are the official languages of the district since then.

DHARAMSHALA

Dharamshala came into being in 1849, when it was selected as a site to accommodate a native regiment that was being raised in the town. Dharamshala originally formed a subsidiary cantonment for the troops stationed at Kangra was fully occupied by its garrison and there was insufficient space for the civil station, a search for an alternate location was made. The ideal location for the cantonment was found at the slopes of the Dhauldhar, upon which stood an old Hindu sanctuary or "Dharamshala" the name adopted for the town.

Finally in 1855, the new station was recognised as the headquarters of

the district. At this stage, apart from the cantonment building and the market, there were about eight European houses located at the elevation of the Bhagsu hill. Enchantingly tucked away in dense deodars, upper Dharamshala comprised for Forsythganj, St. John's Church and Mcleodganj. The place was named Mcleodganj in honour of Sir D. Mcleod, former Lieutenant Governor of the province. Dharamshala, overlooking the Kangra valley, used to be the hot weather seat of the commissioner of Jullundur (now Jallandhar) division during the British Raj. A faint colonial aura still lingers around cottages which were built by the English settlers.

MCLEODGANJ

The arrival of the Tibetan spiritual leader, the Dalai Lama, along with thousands of refugees at Dharamshala in 1959, made the life here more active. A number of Tibetan settlements, with religious education and other rehabilitation centres mushroomed all over the Mcleodganj area. As Dharamshala became the headquarters of the Tibetan Government in exile, headed by the Dalai Lama, it gained prominence all over the world and prominent personalities started arriving here. Mcleodganj emerged as a major Buddhist centre. The Gompa, a sacred place of learning and worship for Buddhists, houses a 1500 year old idol of Guru Padam-Sambhav and a life size image of Avalokiteshvra. Historic relic brought from Lahasa during the cultural revolution have also been preserved here. A huge collection of 225 volumes of Lord Buddha's sermons and discourses all in Sanskrit and called *'Thangyur'* in Tibetan have been safely placed in silken embroidered poaches in a corner of the temple.

The market in Mcleodganj, Which is basically a Tibetan settlement is lined with small shops selling Tibetan carpets, paintings and other handicraft items. A large number of restaurants, specializing in Tibetan cuisine, are packed with tourists wanting to have a taste of this peculiar food. To preserve and develop in exile the artistic literary aspects of Tibetan culture the Tibetan Institute of performing Arts (TIPA) was founded in August 1959, in Dharamshala (Mcleodganj). TIPA was the one of the first institutions to be established by the Tibetan government after it escaped to India (A.D. 1959). The main focus of TIPA is to train a younger generation of artists who were born and brought up in India. TIPA has a very rich collection of traditional costumes and jewellery from various regions of Tibet. TIPA also holds an annual opera festival called 'SHOTOU' which was an annual feature in Lhasa prior to 1959.

The traditional paintings called *'Thankas'* are a unique Tibetan art form. Tibetan *'Thankas' as* a medium of expressing Buddhist ideals and, as such they have sacred objects. As the destruction and dilution of ancient cultures across the world is becoming more evident, the Norbulingka Institute has been set with the motive of preserving such art forms. Young Tibetans, including monks are taught this art by a selected group of teachers who managed to escape to India. The wood carving school offers complete training

in the art of traditional wood carving. In fact, the annual Himalayan International Festival held in Mcleodganj in December every year has become a cultural bonanza for the tourists as well as the locals. Artists from Nepal, North eastern states, Jammu & Kashmir take part in the festival which attract people from all over the world.

BAIJNATH

The original name of the place, as we get from various records was Kiragrama, located on the bank of river called Binduka, which is known in modern period as Binwa, a tributary of the river Beas. The name Kiragrama, known up to the present day, seems to indicate that the village owed its origin to a settlement of Kiras, a tribe located in the neighbourhood of Kashmir and mentioned both in the Rajatarangini and Chamba history as a warlike tribe employed by the Dogra Raja, against Sahil Verman the founder of Chamba town. The village Baijnath is situated twenty three miles east of Nagarkot (Kangra fort) as the crow flies, close to the border of the petty hill state of Mandi and on the main road which leads from the Punjab plains through Kangra, Kullu, Lahaul and Ladakh to Centra Asia. The mention of a custom house (*Sanskrit mandapika*) in one of the Baijnath prasastis would indicate that as far back as the beginning of the 13th century the place was a frontier station. The place is famous for Shiva temple popularly known as "Vaidyanath" (lord of physicians).

This much is certain, that at the time of the Baijnath inscriptions Kiragrama had for eight generations been the seat of a feudal chief who owed allegiance to the kings of Trigarta or Jallandhara. The site of the castle in which the barons of Baijnath resided, is known as Jhakhpur, where during the British period a Dak Bungalow was built. A large number of copper coins have been found in the area. The title *rajanaka* found in the inscription is a sanskritized vernacular term corresponding with modern *rana*. There is a tradition that once the whole of the Punjab hills were ruled by *ranas*. The ranas ruled this territory and were powerful till 11th and 12th centuries. But it is evident that they acknowledged the Raja of Chamba as their overlord.

EMINENT PERSONS FROM DHARAMSHALA

Dalai Lama — The Tibetan spiritual and temporal leader.

General V.N. Sharam— Former Chief of Army Staff.

Major Som Nath Sharma— Awarded the Param Vir Chakra, India's first post-Independence award, posthumously.

Justice Mehar Chand Mahajan— Former Chief Justice of India.

Captain Ram Singh— Music Director of the Indian National Army (INA) of Netaji Subhash Chandra Bose.

Brigadier Sher Jung Thapa— The fist recipient of the Maha Vir Chakra in 1948.

Durga Mal— A freedom fighter, who was hanged in Delhi Jail in 1943.

Dal Bahadur— A freedom fighter, hanged in Delhi in 1945.

O.P. Taak— A renowned painter of Kangra miniatures.

Bakshi Tek Chand— Member of the Constituent Assembly and the Chief Justice of the Punjab High Court.

Master Mitrasen— A social reformer, poet and dramatist.

Chandresh Kumari— A former Union Minister, a Rajya Sabha member, President of All India Women Congress and later as member of Lok-Sabha from Rajasthan.

N.N. Nowrojee— The lone Parsi in the town. One of the oldest settlers in Mcleodganj.

DECADEL VARIATIONS IN POPULATION SINCE 1901-2011

Year	Persons	Males	Females	Decadel variation	Percentage decadel variation	Females per 1000 of males
1	2	3	4	5	6	7
1901	478,364	—	—	—	—	—*
1911	469,046	246,835	222,211	-9,318	-1.95	900
1921	4,69,251	2,43,142	2,26,109	+205	+1.95	930
1931	4,94,658	2,57,983	2,36,675	+25,407	+5.41	917
1941	5,63,163	2,93,852	2,69,311	+68,505	+13.85	916
1951	5,70,643	2,94,785	2,75,858	+7,480	+1.33	936
1961	6,57,232	3,34,589	3,22,643	+86,589	+15.17	964
1971	8,00,863	3,98,765	4,02,098	+1,43,361	+21.85	1,008
1981	9,90,758	4,91,380	4,99,378	+1,89,895	+23.71	1,016
1991	11,74,072	5,80,021	5,94,051	+1,83,314	+18.05	1,024
2001	13,38,536	6,60,224	6,78,312	+1,64,464	+14.00	1,027
2011	15,10,075	7,50,591	7,59,484	+1,71,539	+12.77	1012

* *Sex-wise population for 1901 is not available.*

Source: *(i)District Census Handbook-Hamirpur 1981.*
(ii)Census of India-(HP) 1901-2011

KINNAUR

(HQ, REKONG PEO, ALTITUDE 2290 METERS)

Languages spoken : KINNAURI (HAMSKAD), SANGNAUR, JANGIAM, SHUMECHO ETC.

The present name and spelling, that is Kinnaur, were conceived and introduced officially when the separate district was carved out on 1st May 1960, out of the erstwhile *Mahasu* district. Kinnaur then was known as 'Chini' tehsil of Mahasu district. Earlier it was known by different nomenclatures of *'Kanawar', 'Kanaur', 'Kanauring', 'Kunavur', 'Kunawr'* and *'Koonawur'*. Kinnaur is located in the North-Eastern part of Himachal Pradesh. Lying on the both sides of the river Satluj in higher reaches, the district is situated 77° 45' and 79° 00'35" East longitudes and between 31° 55'50" and 32° 05'15" North latitudes.

Kinnaur shares its Eastern boundary with Tibet. The Zanskar mountains form the international frontier between Kinnaur and Tibet. The international border starts at a point 'Parechhu' and passes through *Shipkila, the Rainso Pass, the Shimdang Pass* and the *Gumrang* (Khimokul) Pass and reaches a point flanking *Chor Gad* valley in the East. On the South and South-Eastern sides, it has Uttar Kashi a district of Uttrakhand, on the Western side lies the Shimla district and on the North and on the North and North-West in situated Lahaul and Spiti. Kullu also touches it from the West. Three parallel ranges, i.e. (i) Zanskar mountains in the East, (ii) the Great Himalayas which stretches from the North-Western corner of the district to its South Eastern extremity and (iii) the crest of the Dhauladhar range forms the Southern boundary of the district.
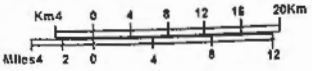
The two highest peaks of Kinnaur, Leo Pargial (6,791 meters) and Parasala (6,608 meters) lie in the Zanskar mountains. The third and the fourth peaks (one unnamed 6,593 meters and the other Kinner Kailash or Raldang Kailash 6,500 meters) lie in the Great Himalayas. Kinnauras strongly believe that Mt. Kinner Kailash is the inaccessible dwelling place of Lord Shiva and his Consort Parbati or Durga. Leo Pargial rises from the spiti on one side and from the Satluj on the other side. The cream coloured granite and quartz give it the appearance of marble. During night, the scene is absolutely overpowering, when the mantle of night rises slowly behind the dark precipices with lengthening shadows. While itself unseen, the moon's white light illuminates the deep gorges of the Spiti river and throws a silvery splendour on the marble like towers and battlements of Leo Pargial.

Some of the important valleys of the region are:

The Satluj valley is the largest river valley of the district and traverses for about 140 km. in the region. There are many cliffs in this valley, the most

ADMINISTRATIVE MAP OF

DISTRICT KINNAUR



@ Government of India
Based upon Survey of India, Map with the
permission of the Surveyor General of India 1980



BOUNDARY, INTERNATIONAL ...	
BOUNDARY, STATE	
BOUNDARY DISTRICT...	
BOUNDARY TEHSIL/SUB-TEHSIL	
DISTRICT HEADQUARTERS	◉
TEHSIL/SUB-TEHSIL HEADQUARTERS	◎
NATIONAL HIGHWAY	NH
RIVER AND KHAD	
IMPORTANT VILLAGE HAVING 300 AND ABOVE POPULATION... WITH NAME	Bhabha
POST AND TELEGRAPH OFFICE	PTO
REST HOUSE	RH

prominent being *'Taranda', Wangtu' and 'Rogi'.* The Hangrang or Spiti Valley is drained by the river Spiti or Lee. About 32 km. passage of the Spiti river lies in this district. The valley joins the main valley on the Spiti near 'Khab' (also called Khabo) village. Only the lower portion of this valley is located in Kinnaur while the upper part lies in the Lahaul Spiti district. The Ropa or Shyaso (also spelt Shiasu, Shyasu and Chhiasu) or Sunam valley, is drained by Ropa stream. The valley traverses through the inhabited area only for about 5 km.

The Baspa or Sangla Valley is drained by the Baspa river. It is named Sangla valley after the name of the Sangla village. It is the most romantic and beautiful valley of Kinnaur. *The historic village Kamru (Mone)* is situated in this valley. Baspa valley is connected with Garhwal by several passes. Situated along the Southern ridge of the valley these passes from the West to East are: Burua pass or *Buran Ghati* (4,578 mets.) *Kimilay or Khamilogo Pass* (5,151 mets.); *Borsu Pass* (5,360 mets.) and *Lamkhaga Pass* (5284 mets.). *The Shinka,* Kimilay and Borsa Passes lead to the famous Har ki Dun valley. The Tidong valley is without exception the most rugged glen of the district. It is often called *'a scene of savage grandeur'.* The Wangpo or Bhabha, the Gyanthing or Nesang; the Pejur or Leppa; the Kashang; the Mulgoon and the Yula are other worth mentioning valleys of Kinnaur. The small wooded valley of Bhabha has the largest village of the district, i.e. **'Bhabha'.**

Chitkul (3,450 meters) is the last and highest village in the Baspa valley in district Kinnaur. It is situated on the right bank of Baspa river Chitkul is the last inhabited village near the Indo-Tibet border. The Indian road ends here. During winters, the place mostly remains covered with the snow and the inhabitants move to lower regions of Himachal. Potatoes grown at Chittkul are one of the best in the world and are very costly. Chitkul, on the banks of Baspa River, is the first village of the Baspa Valley and the last village on the old Hindustan-Tibet trade route. It is also the last point in India one can travel to without a permit. Of particular interest at Chitkul are its houses with either slate or wooden plank roofs, a Buddhist temple and a small tower. However, there has been an increased use of tin-roofs, especially the high school and the army/ITBP barracks.

After one crosses over the 5,242 m high Charang Pass, it is a long and steep run down through slithery scree slopes to Chitkul (3,450m). The powerful goddess of Chitkul is the only non-Buddhist deity to which respect must be paid by the Parikrama pilgrims.

Poo, or Pooh, also spelled Puh, (altitude 2,662 meters or 8,736 ft), is a small town in Kinnaur district, Himachal Pradesh. It is also known as "Spuwa". The approximate population given within a 7 km radius of the town is 1,192.

Poo is 58 km from Powari along National Highway 22. It is renowned for its natural beauty, green fields, apricot orchards, vineyards and almond trees. Inscriptions, suggest that Poo was an important trading center in the early 11th century.

When A. H. Francke arrived in Poo from the south in July, 1910, it was the first village he found where the language was "entirely Tibetan".

There is an ancient temple, the Lotsaba-bai-lha-khang, dedicated to Shakyamuni or Lord Buddha and attributed to the great translator (or Lotsaba), Rinchen Zangpo (958–1055). The shrine has wooden columns supporting a high ceiling. It has murals and a painted door from the period of Rinchen Zangpo (10th to 11th century), though they are in a poor state of preservation.

There is a local pre-Buddhist deity, Dabla, who has no dwelling or altar in Poo (although he has a devta temple devoted to him at Kanum). His only manifestation is a pole with a small idol set on its upper portion and adorned with yak tail hair and long pieces of coloured cloth.

Chango (3058m) : At a distance of 122 km from Kalpa, is a collection of 4 hamlets in Pargna Shuwa, sub-tehsil Hangrang on the left bank of the river Spiti. It is encircled on every side by high hills which is witness to the presence of a former lake. Buddhism is generally practised here but there are some local Hindu deities too namely Gyalbo, Dablaand Yulsa.

Kinnaur has some very important rivers. they are: The Satluj, which divides Kinnaur almost in two equal parts. In the Vedic literature, the stream is referred to as *Sutudri,* while in the later Sanskrit literature, it is called as *Shatadru.* Greek scholars mention this river as *Zasradros or Heisidrus.* In Tibet, it is known as *'Zungtee' and 'Muksung'.* The river traverses for about 140 Km. in Kinnaur. The river Spiti joins it at *Khab* Village.

The Spiti is the second major river of the district. The Baspa rises on the North-Eastern declivity of the Dhauladhar range. *The Zupkia, the Thatang, the Bering, the Rutki* and *the Suthi* are its important tributaries. The *Yolong* also joins the Spiti. It originates between Shialkhar and Leo. The *Ropa* rises on the declivity of the range that divides the district of Kinnaur and Lahaul-Spiti and merges with Satluj near 'Shiasu'. The Pejur or the Taiti is one of the largest feeder of the Satluj. The Kashang also joins the river Satluj. The Mulgoon coursing for 24 kilometre exhausts itself in the Satluj. *The Yula* is another tributary of the Satluj.

There are two small lakes in the Kinnaur district in village 'Nako' in Hangrang sub-tehsil. Another small lake is situated above the villages of 'Jani' and 'Ramni' in Nichar tehsil. It is locally called 'Sorang'. Springs here are mostly snowfed. One such spring is found at *Nathpa,* three at *Tapri* and one at *Joktiaring.*

By virtue of its location, Kinnaur experiences the cool temperate climate. The cool temperate zone climate that is found in the district is characterized by long winters from October to March and short summers from June to September. June is the hottest month in the lower Kinnaur. In Upper Kinnaur, which is an arid tract, the hottest months are July and August. The rainfall in lower Kinnaur upto Wangtu does not vary greatly from rainfall in Shimla,

i.e. about 200 cm. Beyond that, the amount of rainfall decreases progressively. The climatic conditions in different valleys of Kinnaur does not vary only with elevation but also with the direction of valley faces and width of valleys. In Kinnaur district, three types of natural vegetation are found:

(i) The wet zone forests are found on the left side of the Satluj valley where common variety is Kail, Spruce and Fir trees. In the depressed tracts, broad leaved trees of horse chestnut, hazelnut maple, bird cherry and walnut are found.

(ii) The dry zone forests extend from Nichar to Chini. Deodar reaches its optimum height and development in this zone. At lower levels, pine trees abound, while in the higher tracts blue pine, spruce and silver fir trees are found. *Neoza pines, which produce edible nuts, grow in this zone and are the only forests of Neoza in India.*

(iii) The parts adjoining Tibetan border contain arid zone forests consisting of rose dog and dwarf bushes. On higher elevations with cool aspects, deodar grows.

Only about 282 square kilometers area of the district was under forests till 1991. Since then government has been following intensive plantation scheme to ensure its increase.

The soil in Kinnaur generally consists of sand, sandy loam, clayey loam, gravel etc. We come across all these types in all parts of the district.

District Kinnaur is also rich in mineral deposits. Copper veins have been noticed near Rangwar, North-West of Ropa. China clay deposits have been found between Asrang and Lipa to the North of Taiti. Flourspar veins of rare occurrence have been noticed at Wangtu. Occurrence of small quantities of gold in almost all the Himalayan rivers is well known. Mica is found in Tangling Khad. Gemstone like Amethyst and Kaynite have also been noticed at certain places in Kinnaur. Pyrite has been reported in Chirgaon, Shiasu and Purbani. Quartz Crystals does occur at some places. Silver deposits are reported to exist near Chirgaon. Talc occurs near Thakthow, a hamlet of Asrang. Deposits of gypsum are reported from Shialkhar and Chango. Rough slate quarries are also found in the Sangla valley where these are used for roofing purposes.

Inspite of many positive factors, Kinnaur is one of the most backward areas, not only of Himachal Pradesh but of India also. The economic structure is primarily agrarian and essentially rural in character. The size of the land holding is exceedingly small and the methods of cultivation are by and large crude as well as primitive. Kinnauras primarily have been *agro-pastoral tribe.* Sheep and goats as well as ponies and horses have always played an appreciable role in the Kinnaura's economy. In the past, Kinnauras had trade links across the border with Tibet. Kinnaura traders used to bring salt, borax, pashmina, sheep, goats and wool from Tibet and transported cereals, fruit, cloth, sugar, gur (jaggery) and other portable necessaries of life to Tibet.

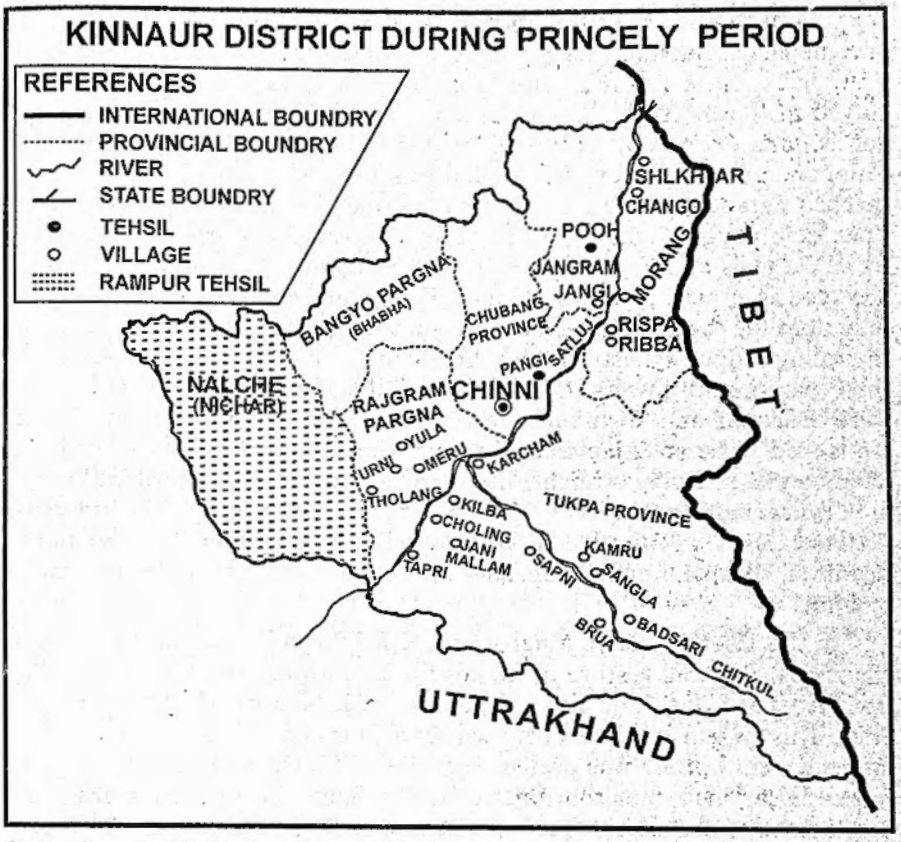
HISTORY

As far as historical evidence has been able to reveal, right upto Indian independence in 1947, Kinnaur had been a part of the Rampur Bushahr state. There is reference in the famous Sanskrit Classic *'AMARKOSA'* about many tribes and castes in India which claim their origin from divine sources. The Gandharvas, Yakshas, Vidyadhars, Apsaras, Siddhas, Guhakas, Kinners, Pishachas, Rakshasas, Bhutas etc. find *mention in the classic. In mythological and legendry accounts, the 'Kinners'* are described as distinct race of demigods. The encyclopedia of religion and ethics depicts the *'Kinners'* with horse's head and the Kimpurshas with human's body. Probably such descriptions led to the epithet of Kimpurushas meaning; (Kim in Sanskrit) what kind of (Purushas) 'human beings'? The word (किन्नर = किम् + नरः) Kinner also means the same thing.

Kinnaur is called as 'Khunu' by Tibetans. Kinnaur has also been referred as 'Kurpa'. In Leh the area is called as Maon. Mone or Maon have also been the names for Bushahr state. Kamru a seat of former Bushahr state is also known as Mone. Kinners, who are now called Kinnauras, are also called as *Khas* or *Khasia.* From the writing of many Indian scholars, it becomes clear that there existed a tract inhabited by the Kinners in the High Himalayas, to the West of the Kailash mountain and lake Mansarover. The five Pandava brothers, the heroes of Mahabharata, are said to have passed of a good part of their 12 year exile in Kinnaur. Kalidasa has also made a mention of Kinners in his famous book 'Kumarasmbhava'. In 'Vayu Purana', the Kinners are said to be the inhabitants of the 'Mahanand' mountains.

It is only in the post Vedic literature we find mention about Kinners. The region falling between Kashmir and Nepal in the Western Himalayas was essentially the tract inhabited by Kinner tribe. The book 'Vimanvathu' by 'Sutpitak' written in the second and third century B.C. contains a verse which supports this view. *Kimpurushavarsha'* or *Kimpurshavarata'* has also been the name of the Himalayan Kingdom that existed in the ancient past. The Kinners are also referred to as Kimpurshas in ancient literature, and it is no wonder that their habitat which extended over a large area in the past has now contracted the present frontiers of Kinnaur.

It appears that the Khasas had arrived in the Himalayas before the Vedic Aryans and were already living there when the Aryans reached. The Khasas and the Aryans were originally from the same stock and thus could live in harmony. The *"Kanait' or Kunait'* sprung up as a sub-sect of the Khasa-Kinner assimilation. Kinnaura Rajputs living in Kinnaur were primarily divided into Kanaits and Jads. The people living in the Hangrang valley and some other villages lying near the Indo-Tibet border speak dialects quite akin to Tibetan, whereas the Kinnauras living in Nichar tehsil and lower parts of the Sangla Valley speak dialects quite different from Tibetan. By the seventh century A.D., the people of this area took a settled life. They established a peaceful coexistence and trade contacts with the 'Bhoteas' living in Tibet. Some of



these also established contacts with the outer valleys. Rampur Bushahr and Sangla became two such markets where materials purchased in these two territories were marketed. *Consequently Rampur Bushar became the birth place of the 'Lavi fair'* celebrated even now with great pomp and show.

From the 7th to 10th century A.D., the Kinnauras came under the strong *'influence of Buddhism'* and the Bhotea language. The entire Kinner tract came under the Guge empire of Tibet. By the end of the 12th century, the Guge empire itself started tottering and crumbling. The last Bhot emperor 'Partampal' had to witness the liquidation of his forefather's empire. In Kinnaur, then every valley or group of villages became a separate *'Thakurai'*. The hegemonies created thus produced an atmosphere of confusion and commanding sites for defensive and offensive purposes. The historic forts in ruins now at *'Labrang', 'Morang' and 'Kamru'* still tell the story of that age. In the beginning of the sixteenth century, the Thakur of Mone became so powerful that he defeated one by one all other Thakurs. Then he extended his domain to Rampur Bushahr which physiographically falls outside the Kinnaur tract.

There are many legends famous for the heroic role played by gods in the

shaping of the future of this forbidden land. There is a legend that in the ancient past, three gods (devtas) appeared in *Mathura*-Anna Puran *Vrindavan.* They were Tapa Puran', 'Anna Puran' and 'Deva Puran'. Tapa Puran stayed at 'Badri Nath', Anna Puran at 'Tehri Gharwal' and Deva Puran got *'Kamru Badri Nath'.* He liquidated the Thakurs of Kamru, Sangla and Chini one by one. The Chuling Thakur was also exterminated. In the end, he reached Sarahan, where Banasur was the ruler and Deva Puran killed him. Then he brought Praduman Singh, a Chandervamshi ancestor of Dashratha from Varanasi and he was crowned King at Kamru. Kamru place had been accepted as crowning place since then. Historical records of this state go back only upto the time of Raja Chatar Singh, who is said to be the 110th ruler of the ruling Rajpur dynasty of Bushahr. He made the Bushahr state one of the three paramount powers in the Shimla Hill states of that time. Other two were 'Bilaspur and 'Sirmaur'. He was succeeded by his son Kehri Singh. He is said to be an 'Ajanvahu' (i.e. one who can touch his knees with his hands while standing straight) like Lord Rama. He was accorded the title of *'Chattarpati'* by the then Mughal emperor Aurangzeb. The rulers of *Garhwal, Sirmaur, Mandi and Suket* were humbled by him. The Thakurs of Keonthal, Kotkhai, Kumharsain, Balsan, Theog and Darkoti were also subdued by him.

In the Tibeto-Ladakhi Mughal war, Kehri Singh helped Tibet to emerge victorious. For this gesture of friendship, he received the Hangrang valley from Tibet as a Jagir and also right to free trade between Tibet and Bushahr State. This system continued between Kinnauras and Tibetans till 1962 when international border was sealed. Raja Kehri Singh died in 1811. He was succeeded by his minor son Raja Mahender Singh. From 1803 to 1815, the erstwhile state of Bushahr faced the menace of Gurkha invasions. The minor ruler and his mother who could not withstand the attack fled away to Kamru, leaving behind a rich treasury at Sarahan. The Kinnauras fought a fierce battle with Gurkhas.

Wazir 'Tikka Ram' and 'Badri Prasad' provided a good leadership to the army. A decisive battle was fought at Chholtu bridge' near Chirgaon village. To halt the march of Gurkhas, people destroyed the Wangtu bridge on the Satluj and this sealed the fate of the Gurkhas. At this moment, the British also entered the scene. After the Gurkhas discomfiture, Raja Mahender Singh returned to Sarahan. The British government granted a *Sanad* dated 6th November, 1815 to Raja Mahender' restoring to him all his former territories except *'Rawin' and 'Kotgarh'* which were kept as British possessions and later transferred to Keonthal in exchange for Shimla. Raja Mahander Singh died in 1850 at the age of 47 and was succeeded by his minor son Raja Shamsher Singh.

As Raja Shamsher Singh attained maturity, he grew restless with the unwanted interference of the British. The first war of Indian Independence 1857 came as an opportunity for him. He did not offer help to the British. This

act of defiance enraged the then Deputy Commissioner of Shimla-cum-Agent of the Hill states, Mr. William Hay. But issue was overlooked later on. In 1859, people of the state revolted against the new revenue payment introduced by Munshi Ram Lal in 1854. Mr. G. Barnes, the Superintendent of Shimla Hill States arrived at Bushahr to settle the dispute. In the year 1887, Raja Shamsher Singh was pressurized to abdicate the throne in favour of his only legitimate son 'Tikka Ragunath Singh. The latter administered the state affairs well, till his death in 1898. Tikka Ragunath was survived by an infant son who died eleven months after the death of his father. Raja Shamsher Singh, who was still alive, wanted to regain the administration, but British instead made 'Rai Sahib Mangat Ram', formerly manager of the Kumharsain state, Chief Wazir with the powers of a full-fledged ruler.

Raja Shamsher Singh feared the extinction of his lineage, adopted *'Surender Shah'* the younger brother of Garhwal ruler as his son. Samsher's only s'Surviving son from a concubine, 'Padam Singh', was considered illegitimate. In 1914, on 13th November, British agreed to recognize Padam Singh as legitimate heir and was crowned as the ruler of Rampur Bushahr. He was the ruler of Rampur Bushahr when India got independence in 1947. The princely states integration process was continuing all over the country. Padam Singh was reluctant to hand over his state for the merger with greater nation. Master Annu Lal, a freedom fighter, headed the merger movement here. Baldev Singh was *Dewan* of the State at that time. After initial opposition, in March 1948, Rampur Bushahr became part and parcel of the centrally administered Chief Commissioner's province of Himachal Pradesh.

Social life and customs: Kinnaur Society, although quite ahead of primitive way of living, yet, carries many age old traditions and customs (some of which are better than the so-called advanced customs) as compared to the ones prevailing in socioeconomically advanced areas.

Birth Customs: In almost all over Kinnaur, the prospective mother is confined to *'Khudd'* (cowshed) soon after she starts getting labour pains. The indigenous midwife, i.e. *'dai'*, looks after the mother as well as the new born baby. The cutting of *'naval cord'* and the disposal of *'placenta'* is her responsibility. Nowhere in the Kinnaur, there is a tradition of singing any types of songs on the birth of a child. In Ropa village, all families blessed with sons offer one goat collectively to the village deity on *'Ukhyang festival'*. Although not much difference is attached to the birth of a female child all over Kinnaur, yet it is Leo village which is fairly impartial in this respect.

Death Customs: Similar to other customs, the death customs in Kinnaur differ from valley to valley. In the past, old customs such as ***dubant*** (drowning), ***phukant*** (burning), ***bhakhant*** (eating by vultures and birds etc.) were very much in practice, now giving way to cremation through burning. At the cremation ground, dead body is placed on 'dursa' (pyre made of wood) and the same is lit by a close relative of the deceased. The same evening the bereaved members throw a mixed pudding prepared from loaves

and pulses on the roof of their houses. This act is called *'thuning'* and is done under a belief that through crows and other birds the food would reach the departed soul. The family remains in mourning for one year. No dancing and singing ceremonies are held in the house. For thirteen days, the inmates of the house take simple food invariable bereft of meat dishes. After thirteen days, either on this night or any other night, convenient to the bereaved family, a feast has to be managed to the villagers. On this night, the villagers are served with liquor and good food. After drinking and eating, the villagers sing and dance.

Marriage Customs: Marriage customs of a society are the mirror of a society's standard and progress. There are four major forms of marriage in Kinnaur.

(i) 'Janekang' or 'Janetang', i.e. a common arranged marriage.
(ii) 'Damchalshish' or 'Damtangshish' or 'benang-hachis' or 'jushish', i.e. love marriage.
(iii) 'Darosh' or 'dub dub' or 'nymasha depang' or 'nymsha lemo' or 'ashish' or 'huchis', i.e. marriage by forceful or consented capture.
(iv) 'Har', i.e. enticing away some one's wife.

It may be mentioned that no vedic rites such as going round the fire etc. are followed in the solemnization of marriage in Kinnaur. *Polyandry* a rare form of marriage has been in vogue in Kinnaur, Lahaul-Spiti, Sirmaur and Jaunsar Bawar tract of Uttrakhand. It is *'fraternal polynadry'* that is practised in Kinnaur. In Kinnaur, however, this custom has prevailed for a long time because of historical reasons and economic compulsions. Kinnaur had higher sex ratio than even the national average. In 1951, there were 1007 women for 1000 men. It is only with the arrival of male in excess from outside as labour force that overall sex ratio in Kinnaur is progressively going down. In the native society, nonetheless, sex ratio is still higher than the state and national average. Many of the women because of polyandrous marriages (having more than one husband) remain spinsters and become Jomos.

Fairs and Festivals: Kinnaura society is a fair-festival dominated society. It goes to the credit of Kinnauras that they devised their own methods of recreation and amusement. In this god cult dominated habitat, all fairs and festivals are ceremonised with a view to appease and worship gods and goddesses. Many such occasions are accompanied by community fasts. So, probably it would be apt to call all these ceremonies as festivities. Broadly the festivities here revolve round Hindu religious rites, Lamaistic religious rites and primitive traditions.

Sazo: This festival is observed in the month of January. On this day the people take their bath in the natural springs and few even go to Satluj river for bathing if they happen to live near the river. Poltus, rice, pulses, vegetables, meat, halva, chilta and pug are the principal dishes prepared on this occasion. In the morning the family god is worshiped with the food except meat. The

hearth is also worshiped near Noon time, the deity is brought out and worshiped with wine and halwa A fold dance is held. Thereafter the deity is believed to have gone to Kinner Kailash

Chaitral festival (named after Bikrami month of Chaitra) is celebrated at Chirgaon village. On the night of Chaitral, every inhabitant of the village is permitted to express vulgarity through action and words. It is believed that in good old days, the demons used to visit and kill people. The *'devata'* of the village made the demon not to visit the village. The occasion is now celebrated to commemorate the day.

Beeshu is an important festival of many Kinnaur villages and is the first festival in villages where Chaitral is not celebrated. The festival falls in the Bikrami month of Vaishakh (April-May).

Dakreni or Dakrain is an important festival of Kinnaur celebrated in the Shravana (July-August) month of Bikrami calendar. In Pangi, the fair starts with the singing of a vulgar song. After the song is over, people indulge in lose talk.

Ukhyang or Phulaich is a festival of flowers. It is also known by various names, such as *'Namangam', 'Ukhing', 'Chamang'* and *Minthiko* etc. This is the most important and widely prevalent festival of Kinnaur, commences in Rupi on Bhadra 10 (August) and ends in Jangi in Kartika (October-November). On 16th of Bhadra (September) about 10 Rajputs of the village go to the high hills to pluck flowers and stay there till 17th of Bhadra. On 18th, they return to the village and spend the night in singing and dancing under deodar trees. Some of the flowers are so scented that the outsiders sometimes feel giddiness with its fragrance. The fragrance of some of flowers are intoxicated, but local people are used to it. On 20th, in the morning the Devata *'Narayan'* (local god), is bedecked with images and fine clothes. The images of the Devatas (local gods) made of gold and silver are mounted on all sides of the frame. All people - men, women and children dressed in their gayest, dance in the open, under deodar trees with abandon and ease unknown to the busy world today. On 23rd of Bhadra, the last day of the festival, the village god is brought back to the temple, at the original place and a goat and a lamb is sacrificed.

Phaguli also known as 'Luskar' is celebrated in Phagun month (Bikrami calendar) coinciding with mid February to mid March in Roman calendar. In Kamru, the festival starts on Basant Panchami. The festival continues for five days at Kamru. In Ropa, the festival is known as 'Phalgun'. In Lipa, the festival is celebrated under the name of 'Lamoch'. In Jangi, it is celebrated twice a year.

Losar (Lo in Tibetan means *'new'* and Sar means *'year'*, i.e. new year) is an important festival of Tibet. Hence the Losar festivities are limited only upto upper Kinnaur, where Tibetan influence is at the climax.

Shirkin festival is celebrated in Kartika month (October-November)

when trans-human semi nomads move to the sub-mountainous and plain areas with the flock of their sheep and goat.

Jagro festival is celebrated in the villages of Morang, Kamru and Ribba, where Mahasu god is held in very high esteem. It is also known as 'Jagang', *which means night long awakening. This resemble to what is celebrated in the areas as Jagrata.*

Sazo festival is observed in the month of January every year to bid farewell to the devatas who are supposed to proceed for a temporary sojourn to paradise in winter. The *'swarga'*, i.e. paradise of the Kinnauras is at *Raldang*, a mountain peak in the group of Kinner Kailash peaks. In some parts of the district, festival is also known as 'Shu Pitang Hoorang' (means the bolt of devata's door)

Khepa is an important primitive society festival, which is held only in handful of villages in Kinnaur. This festival is celebrated in the Ropa valley villages of Ropa, Gyabong, Sunam Rushkling.

Rang Rorang Chin festival is celebrated only in few villages which have a clear view of the Kinner Kailash group of mountains (mostly in July). Rang Rorang Chin means the *delight of mountains.*

Deewal festival, is held throughout Kinnaur. Sangla valley villagers are renowned in the district for celebration *'Chotta deewal'.*

Jatrang is celebrated only in Thangi. 'Shuktok' is celebrated in Namgia only in the month of July-August.

In 'Chango Sheshul' (in July) is *celebrated* as an occasion to make as much use *of vulgarity* as *possible.*

In Leo and Rarang, 'Bongkar' is held in May.

In villages of Kanum and Lippa, Kanjur Zalama or Lama Zalen or Loma Zulkha are celebrated in July.

Mahang Sanga is celebrated throughout Kinnaur in one or the other form. It is celebrated around first of February.

Eratang is celebrated only in Chirgaon village in the first week of June.

Peetag Puja is the occasion celebrated on the ripening of barley crop in Morang village.

Chhayang Kulma is a Lamaistic festival celebrated in Kanum area only.

Saura Vaishakhang is celebrated only in Katgaon in the last week of April.

Shivratri is purely a Hindu festival. This festival is mostly celebrated by the *Harijans* of Kinnaur. The celebration of Shivratri by Harijans supports the view that these people migrated to Kinnaur at a later stage from Hindu dominated tracts.

Toshim or Toshing or Toshiming (means to take rest or enjoy together)

is quite different from the other festivities. The festive occasion is organized by the young unmarried men. In some cases, women do participate in it. The boys and girls take food together. The boys drink local liquor called *'ghanti'* to their taste. This festival continues for any period between a week and a month.

Chandika Temple Kothi : A handsome temple dedicated to goddess Chandika, more especially designated as Shuwang Chandika has spread the fame of village Kothi in greater part of the district. The local people hold the goddess in great reverence and consider her to be one of the most powerful goddess. For want of social contact by the local people with their more advanced and brahmin ridden brethren they have evolved their own peculiar procedure of ritual and worship to this presiding deity. There is an image of gold, seated in an ark. It is danced up and down by four persons at the time of worship.

Her legend goes that she was the daughter of the demon devta Banasur who presided over the Kinnaur. He had 18 sons and daughters. Chandika was the eldest among all. She presided over Sairag the heart of Kinnaur. But establishing her hold on the area was not so easy. The thakur of Chini ruled Sairag with a aid of a powerful demon. To defeat this enemy, Chandika took the aid of a cunning female relative called Byche. Byche duped the demon into placing his long hair between the grinding stones of a water mill. Then Chandika sprang on the helpless giant and severed his head with her sword. But a new head immediately replaced the old. Repeated swishes of her sword only brought forth more grinning faces. Frustrated and tiring, Chandika was soon in danger of drowning in the sea of blood created by her actions. Forsaking her pride, she appeared to her brothers for assistance. Chagaon Maheshwar responded and told her to kill the life sustaining beetle, hovering over the demon's head. Chandika maintains her chief abode at Kothi in the middle of Sairag.

Kinnaur is the border district of Himachal Pradesh with Tibet on the East. The most important road of the district is National Highway No. 22 popularly known as Hindustan Tibet Road. About 142 km long stretch of this road falls in Kinnaur.

Some of the important food crops of Kinnaur district are: Wheat known as *'rejat', 'jod', 'oja', 'tho', or 'do'* in different dialects of Kinnaur is mostly grown in rainfed fields. Barley locally known as *'tag', cha', 'tang', 'chak', 'nan', 'tak-swa'* is the staple food of the district. It is used partly as bread and partly for brewing a local drink. *Maize* known as *'chhaha'* is sown in July on Bakhal (soil of manured fields located near the homsteads) land only, and harvested in September. Millets *like ogla, phaphra, bathu, kodra* have been grown in the district since time immemorial. Rice has been an important crop of the sole village of 'Kilba' since unknown times. Vegetables like cabbage, turnip, peas, beans, tomatoes, chillies, reddish, garlic etc. are also grown in many parts of the region. Cumin and saffron are produced in the Sangla valley. The climate of Kinnaur is cold and dry and is ideally suited for the production of temperate fruit and fruit that can be dried. Apples,

apricots, almond, walnut are grown all over the district. Grapes are grown in Kalpa and Morang areas. Plums, cherry, hazelnut, pears and peaches are widely grown in Nichar, Kalpa and Morang areas. Kaghzi almonds grown here match the best quality of almonds grown anywhere. *Ribba valley* is famous for grapes.

Food and Dress: In Kinnaur district, cereals used very commonly are, *barley, ogala, phaphara, chini, chalai, wheat, rice, maize, kada* and *bami.* The important dishes prepared out of these cereals are—*rote, poltu, dup, vud, phanitang, muri, sutrale, kanoi, ral, skur and sunpole* (joote in Pooh subdivision). All these dishes are prepared with special care and mixtures. *Sutrale* is a festive dish. *Sunpole* or joote is prepared like Jalebis of the ogala flour in frying pan. These are also taken on festive occasions along with tea. *Kaoni* is similar to saltish barffi, a sweet. It is a sacred food taken on religious festivals. It is also distributed among the Harijans on such occasions. Ral or rice is taken either as ordinary boiled rice or Khichari or ralu thupa. The latter is the mixture of rice, water, salt, spices and animal fat. In Kinnaur, breakfast is called *'Khaoo'*, lunch as *'Shill'* and dinner is called as *'Khaoo'.*

Drinking is quite common in Kinnaur. Barring as an offering of the deity, women as a practice do not drink. Men on the other hand are excessive drinkers. For brewing liquor, grapes, wild apricots, wild peaches, barley and other cereals are grown in Kinnaur in abundance. The brew obtained from barley is called 'Chhang', extensively used in Hangrang valley. 'Ghanti' is the other common name given to the liquor obtained from barley and other cereals.

Surprisingly, the men drink but distillation is the business of women folk. Practically every household is a mini distillery. Every household is granted a permit by the authorities to distill liquor for its own use, but illicit sale to outsiders is quite common. The 'Angoori' prepared at Ribba and 'Brandi' distilled in Nesing village are liquors of very high quality. *Alcohol has got so important place in the life of local people that even in the worship of the deities of this area, Liguor tops the list of articles required for the performance of any puja. It is must on such occasions.*

Dress: Kinners are famous for their own distinctive dresses and ornaments. The traditional dress of a Kinnaura woman resembles with pannier worn by English woman long back. The dresses used in Hangrang valley are clearly distinct from the dresses worn elsewhere in Kinnaur. *'Chamu Kurti'* is an ordinary shirt worn by men. During winter, Chamu Kurti is put on under *'Chhuba'*, a long woollen cloak. *'Chamu Sutan'* is a woollen pyjama (trousers) worn by men. *'Thepang'*, now popularly known Himachali cap, is a common dress of men and women in Kinnaur.

Women use 'Dhori', 'Choli, 'Chhanli' and 'Gachhang' for their dress. *Choli* is akin to full sleeved blouse. *Dhori* is a sort of woollen sari a girtle. It is a blanket that folds partly round the body and partly comes up around the shoulders and across the breasts, where it is fastened by a large metal broach.

Chhanli is a shawl. Men prefer pyjama of white or grey colour but never black. The important garments of male dress are 'Ragu' (Shirt), 'Ghoya' (woollen cloak), 'Suluka' (waist coat), 'Sutan' (woollen trousers), 'Shew' (cap) and 'Kera' (woollen rope tied around waist). 'Ra Ghaja' (ordinary shirt), 'Golak' or 'Ghoye' or 'Yangluk' or 'Ligche' (woollen shawl), 'Kera', 'Sutan' and 'Shew' are worn by ladies.

'Chutan', akin to baby shawl, is the dress of children in this valley. But now wind of change has started affecting mode and kind of dresses commonly used by the Kinners. Kinnaura women are very fond of ornaments. Thick bracelets, large ear rings, heavy silver chains, various kinds of beads and precious stones are the proud possession of a Kinnaura dame. Kinnaura men generally do not use ornaments. In old days, men used to wear even 'daglo' (steel bangles), 'botone se Shanglya' (silver chain with buttons) and silver buttons, 'Chakman' (a piece of steel for striking fire), a knife, a hatchet, a smoking pipe (Hukka) and goats hair rope round waist is a common possession of men and shepherds of upper Kinnaur.

KINNAURI SHAWLS: The Kinnauri Shawls has been registered in 2011, under Geographical Indications which will prevent traders from selling cheap imitations produced elsewhere in the country. The Kinnauri shawls are made with great labour on traditional looms in the tribal district of the hill state. Kinnauri Shawls with intricate borders in bright colours was the fourth product after Kullu shawl, Kangra tea and Chamba rumal to be registered under the Geographical Indications (GI) of Goods act, 1999, by the Registrar, GI Chennai. The registration move was jointly moved by the State Council for Science, Technology and Environment and the Kinnauri Handloom Weavers Association, Kalpa. This step would improve the trade prospects of Kinnauri shawls.

A geographical indication (GI) is a name or sign used on certain products which corresponds to a specific geographical location or origin (e.g. a town, region, or country). India, as a member of the World Trade Organization (WTO), enacted the Geographical Indications of Goods (Registration and Protection) Act, 1999 has come into force with effect from 15 September 2003. GIS has been defined under Article 22(1) of the WTO Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) Agreement as: "Indications which identify a good as originating in the territory of a member, or a region or a locality in that territory, where a given quality, reputation or characteristic of the good is essentially attributable to its geographic origin."

The GI tag ensures that none other than those registered as authorized users (or at least those residing inside the geographic territory) are allowed to use the popular product name. Darjeeling tea became the first GI tagged product in India, in 2004-05, since then by September 2010, 184 had been added to the list.

Crime and Punishment: In Kinnaur, punishments are devised for different crimes and offences over the centuries and are also unique and

peculiar. Here it is a mixture of modern laws and traditional *'biradari'* judgments taken into account while awarding punishments to guilty. Deity's decision has been taken as final. No one can defile devata's judgement in past. Earlier devta had been remanding people to jail. In Rohru, there is a place where 'Jubal Narayan' used to imprison criminal for ghastly criminal acts, even death sentence was awarded. One has to render *'izzat'* money as fine either to the aggrieved party or to the deity or *panchayat* even now for offences like kidnapping, divorce, accusations etc. If someone gravely violates the tenets of society, he is outcast. *'Tichig Michig'* punishment is awarded for grabbing of someone's immovable property, exogamy and for violating devta's direction, 'Chhetpa' is a fine awarded by 'biradari panchayat' for violating its orders. 'Ti Darang Shishe' is an exemplary punishment given to the incorrigible errant.

Kinnaur Mahotsav: Kinnaur Mahotsav is being celebrated since 1994 from 30 October to 2nd November every year at District Headquarter Reckong Peo and this festival has been declared as State Level festival and was earlier since 1987 celebrated under different names like *Janjatiya Utsav, Phulaich Utsav* and also as *Tribal Festival.* This festival not only depicts the panorama of rich culture heritage of district but also provides an opportunity to the local people to sell/exhibit their horticulture/agriculture produce, handicraft and artifacts. Besides the Kinnauri culture groups, participants from other districts/states also present and perform culture programmes symbolising national integration and brotherhood

DECADEL POPULATION GROWTH SINCE 1901-2011

Year	*Persons*	*Males*	*Females variation of Population*	*Percentage per 1000 males*	*Females*
1	2	3	4	5	6
1901	27,232	14,252	12,980	—	911
1911	28,470	14,710	13,700	4.55	935
1921	28,191	14,664	13,527	-0.98	922
1931	30,445	15,685	14,760	+8.00	941
1941	33,238	17,400	15,838	+9.17	910
1951	34,475	16,654	17,821	+3.72	1,007
1961	40,980	20,808	20,172	+18.87	969
1971	49,835	26,407	23,407	+21.61	887
1981	59,547	31,598	27,949	+19.49	885
1991	71,270	38,394	32,876	+19.32	856
2001	78,334	42,173	36,161	+10.00	857
2011	84,121	46,249	37,872	+7.39	942

Source: (i) District Census Handbook 1981.

(ii) Census Report Government of India-(HP) 1901-2011.

KULLU

(HQ, KULLU, ALTITUDE 1,219 METERS)

Languages spoken : KULLUVI AND HINDI

Kullu district is located between 31° 58'00" North latitude and 77° 06' 4" East longitude. On the North and North-East, it is bounded by Lahaul-Spiti and Kangra districts, on the East and South-East by Kinnaur and Shimla districts. Kullu was once a big state next in importance only to Kashmir and Kangra. After the British occupation of the Punjab Hills in 1846, it formed a part of the British territory. The state under the Rajas included the Upper Beas valley from the Rohtang Pass to Bajaura, Lahaul and a portion of Satluj valley and consisted of seven waziris (provinces) which were as under.

(1) Waziri Parol (Kullu proper)

(2) Waziri Rupi, the tract between *'Parbati;* and *'Sainj nullah'* on the left bank of the Beas including the hills of the upper *'Parbati valley'* tract known as 'Kanawar'.

(3) Waziri Lag Maharaj, the *'right bank* of *Sarvari, nullah'* and *'Sultanpur'* and of the Beas from there to Bajaura.

(4) Waziri Saraj, the Northern portion of the state, divided into outer and inner Saraj by the Jalori range.

(5) Waziri Lag Sari, the tract between the Phojal and Sarvari nullah on the right bank of the Beas.

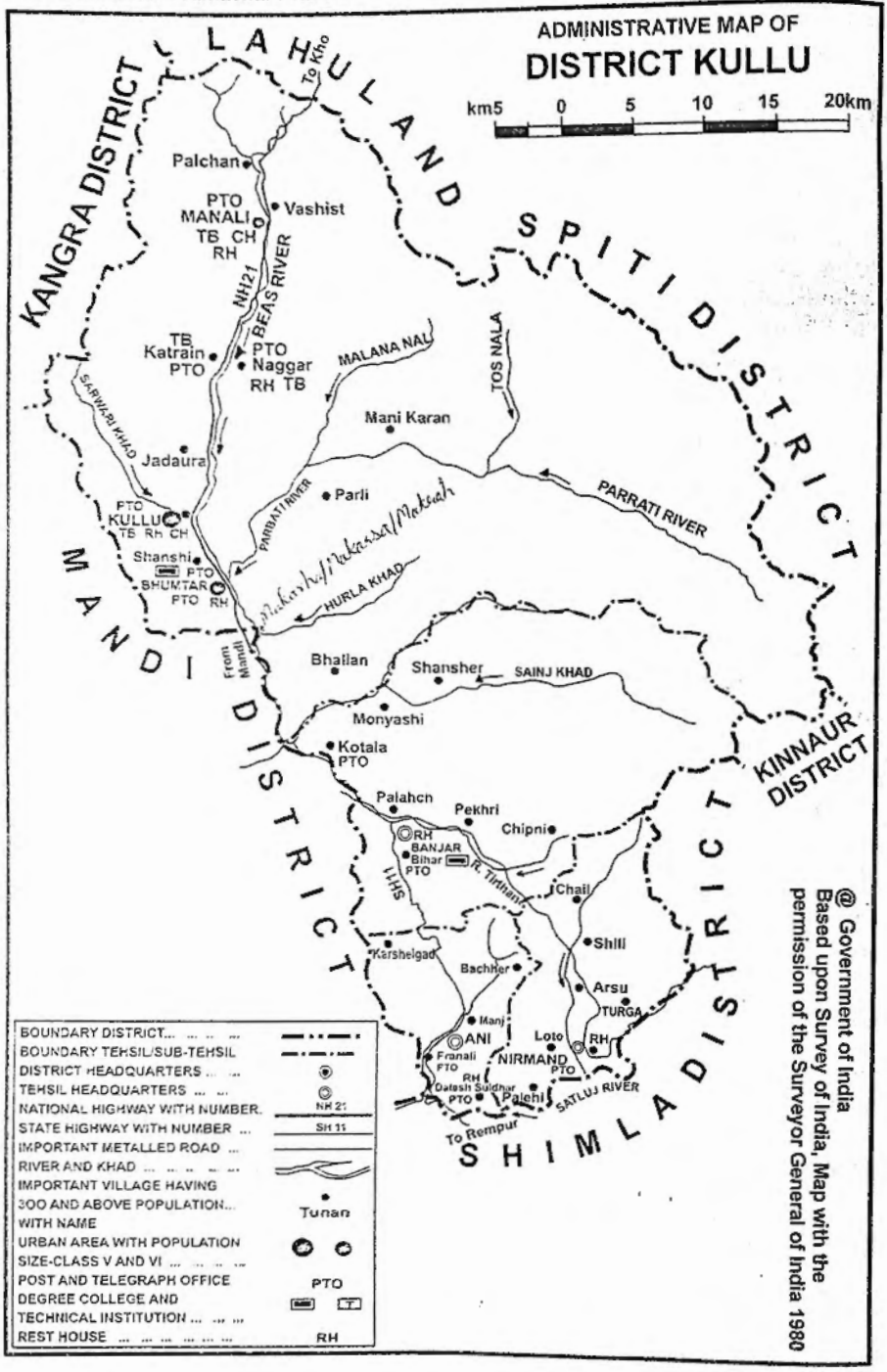
(6) Waziri Bangahal, a portion of Chhota Bangahal.

(7) Waziri Lahaul, the tract of South-Eastern Lahaul.

Hiuen Tsang, Chinese traveller who visited Indian subcontinent from 630 to 644 A.D described country known as 'KULUTA' situated at 187 km (700 Li) to the North-East of Jalandhar with a circuit of 801 km (3000 Li).

Climate of the district is cool and dry. The district receives moderate rainfall and bulk of it is received during the months of July, August, December and January, *The wettest month is August.* From climatic point of view, the most enjoyable altitude is between 1500 to 1800 meters as this range is neither too hot nor too cold. The district Kullu forms a transitional zone between the lesser and the greater Himalayas and presents a typical rugged mountainous terrain with moderate to high relief. The altitude varies from 1,300 meters to over, 6,000 meters from the mean sea level. The rock types found in the district are Phylite, slate, quartzite, limestone, schists and granites and have been classified on the basis of their physical characters and period of formation.

The Satluj and the Beas are the principal rivers of the district and the entire drainage of the district is received by these two rivers. The main tributaries of the Beas in the district are the Solang, Manalsu, Sujoin, Phozal



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nullah and the Sarvary. On the East of Bhunter comes in the Parbati, which at its junction is as large as the Beas itself. The Parbati, after flowing North-Westerly direction, merges with the Beas. Between its basin and that of the Sainj nullah lies the 'Hurlagoa' which rises from glaciated area. It joins the Beas opposite Bajaura. The Sainj is the fairly large river flowing to the West from 'Supa Kuni' high peak on the Spiti boundary. It joins the Beas at Larjee.

The Tirthan stream joins the Sainj a little above the junction of the latter with the Beas. The Satluj touches the district in Nirmand tehsil opposite to Rampur tehsil of Shimla district. It receives water of Kurpan, Anni and Jibhi *Khuds*. These streams rise from Jalori range.

HISTORY

The material at our disposal for the history of Kullu is very scanty and unreliable. In tracing the history of Kullu state, most authentic information has been provided by Dr. Hirananda Shastri of ASI, 'Vamshavali' or Genealogical roll of the Rajas and Colonel A.P.F. Harcourt, in his book "Kooloo, Lahoul and Spiti" etc. We know from historical documents that next to Kashmir and Kangra, Kullu was probably the most ancient state in the Punjab Hill states. The oldest historical record in the country is the legend on a coin of Raja of Kullu, named Virayasa. This ancient Kullu was first published by Sir A. Cunningham, but the correct reading of the legend was established by the Swedish scholar, Dr. A.V. Bergny. The coin of the King Virayasa of Kullu bears the full Sanskrit legend in Brahmi and one word *(rana)* in the Kharosthi character.

The original name of Kullu was KULUTA. It occurs in Sanskrit literature, as in the 'Vishnu Purana' and 'Ramayana'. It is also mentioned in the 'Mahabharta', the 'Markandya Purana', the 'Brihat Samhita', the 'Rajtarangini', in Bana's Kadambari' (7th C.A.D.) etc. The Chinese pilgrim Hiuen Tsang (A.D. 630-644) visited India, describes the country as 'K' iu' lu' te', situated 187 miles to the North of Jalandhra. Hiuen Tsang also makes mention of a Stupa, erected by Ashoka in the middle of the valley to commemorate Buddha's alleged visit. Of the copper plate title deeds found in Kullu, the oldest one is that of Nirmand. It, however, was not granted by a Raja of Kullu, but by one Raja Samudra Sen, whose identity has not yet been fully ascertained. This copper plate belongs to the 7th century A.D. Later references to Kullu are found in Chamba copper title deeds of eleventh century granted in the reigns of Soma-Varman and Asta-Varman and relating to the events that took place in the reign of Sahila Varman of Chamba.

According to the traditional folklore of the local people, the Kullu valley originally bore the name of 'Kulantapitha', meaning *'the end of their inhabitable world'* as being in the estimation of the people of the period, the utmost limit of human abode. The name also occurs in the booklet called *Kulantapitha Mahatmya*, which is in possession of the priests of Manikaran in the Parbati valley, and it claims to be a part of the *'Brahmanda Purana'*.

Some references of Kullu are also found in the Tibetan chronicle of Ladakh, called the 'Gyalrabs' or *"Book of the kings:*. Again, there is a reference to the state in the Kashmir chronicle of 'Jonaraja'.

Assuming that the Kullu state was founded not later than the first or second century, the Vamshavali tends to confirm local tradition in the hills to the effect that the rule of the Ranas and Thakurs was of still more ancient origin for they were said to have been in possession of the country anterior to this, either as independent rulers or in nominal subjection to a paramount power. The Ranas of Kullu were of the warrior caste and probably came from the plains; the Thakurs were almost certainly Kanets. In the Vamshavali of Kullu state are found 73 names of the 'Pal' line of Rajas and 15 of the later line, who bore the surname or suffix of 'Singh', i.e., 88 names in all. The later line began about A.D. 1500 and came to an end in 1840 with the overthrow of the state by the Sikhs; giving a period of 340 years, on an average reign of 20 years to each Raja. Captain Harcourt states that the total number of Pal Rajas was 85, with fifteen of Singh dynasty, making 100 in all.

The founder of the Pal line of Rajas in Kullu is believed to have come from the plains. The earlier seat of the family is said to have been at 'Prayag' or 'Allahabad'. From there, they migrated into the mountains of Almora and after sometime moved Westwards and conquered *'Mayapuri'* or *'Haridwar'*, where they settled. At an early period, a cadet of the family, named 'Bihangmani Pal', is traditionally believed to have been the founder of Kullu state. He had seven brothers. He was accompanied to Kullu from Mayapuri by his Rani and his son, *Pachch Pal* and also his family priest, Purohit Udai Ram. Bihangmani attacked and overcame some of the petty chiefs in the Parbati valley. But it was a temporary success, and he next appears as a fugitive at Jagat Sukh, living in concealment in the house of one Chapai Ram. On his death, Bihangmani was succeeded by his son Pachch Pal, who continued the contest with the *'Ranas'* and *'Thakurs'* in his effort to consolidate the kingdom. He overcame the Rana of *'Gajan'* and the Rana of *'Bevala'*. His younger brother, Narinder Pal, is said to have been killed in fighting.

Bahang Pal and Durhin or Hin Pal followed, but nothing is recorded about them.

Surag Pal, the next in succession had two sons by different Ranis, named Shakti and Janak, who contested the succession, as they were born about the same time. At last they consulted the purohit as to whose right it was to reign and he decided in favour of Shakti Pal, as he was the son of elder Rani. He was in turn followed by Mahindra Pal, Om Pal and Rajendra Pal. At that time, the Rana of Gajan in *'Kothi Barsai'*, (between Jagatsukh and Naggar,) named Surat Chand, died without any male heir, leaving only a daughter, named 'Rup Sundari', who succeeded her father Surat Chand. Rajendra Pal took it as a golden opportunity to merge Kothi Barsai with his kingdom. For this, he tried to capture it by force unsuccessfully. Ultimately through the good offices, marriage proposal was put forward before Rup

Sundari, which she accepted without much hesitation. Thus Kothi Barsai, in which Gajan territory was situated, came into the Raja's hands.

Visal Pal, succeeded father Rajendra Pal. At that time, Naggar was held by a Rana named Karam Chand, with whom Raja waged a war. The Rana was killed in the battle and succeeded by his son, from whom the Raja extracted tribute.

Visud Pal followed Visad Pal. In the case of preceding Rajas, 'Nast' (Jagat Sukh) is recorded as their place of residence, but Visudh Pal had his capital at 'Naggar'. The next Rajas were Uttam Pal; Dvij Pal; Chakar Pal; Karan and Suraj Pal about whom chronicle contains no record. Suraj Pal is said to have had no heir, but many illegitimate sons. He was succeeded by 'Rakesh Pal', but we do not know anything about their relation to each other (Suraj Pal and Rakesh Pal). He too died without issue and was succeeded by his brother Rudra Pal. Initially, other brothers, of Raja Rudra Pal disputed the succession, but apparently seeing the challenge of Ranas to the throne, they recognised Rudra Pal as Raja. Later on, Ranas were defeated in the battle and was those who survived were made to pay tribute.

Soon afterwards arose a new danger in consequence of an invasion of Kullu by Raja of Spiti, named Rajendra Sen. The country was subdued and Rudra Pal in his turn was made to pay tribute to Spiti. Hamir Pal, who succeeded Rudra Pal, continued paying tribute money, amounting to six anna in the rupee, of yearly revenue, but on Hamir Pal's death, his son, Parsidh Pal, declined to continue the payment of tribute and moved out with an army to oppose Chet Sen, the Spiti chief. The battle took place in the area near by the Rohtang Pass and Parsidh Pal liberated his country from Spiti and Lahaul from Chamba.

Parsidh Pal was followed by Harichand Pal, Subhat Pal, Som Pal and Sansar Pal. In Sansar Pal's reign (600-650 A.D.), the final overthrow and extinction of the Pre-Buddhist Hindu dynasty in Spiti took place, when the country passed under Tibetan rule.

Bagh Pal succeeded Sansar Pal and his claim was contested by his brother, Vibhay Pal. A war ensued between two brothers, which resulted in the death of Bhag Pal. He was then succeeded by Vibhay Pal, who in turn was followed by Brahm Pal. The Raja Brahm Pal had no legitimate son, and then as chronicle states, the Rajas of Kangra, Bangahal, Chamba, Bushahr, Suket and Ladakh agreed to make Ganesh Pal an illegitimate son of the late Raja, his successor. The authenticity of this action seems to be unreliable.

Gambir Pal succeeded Ganesh Pal. Gambir had two sons, named Bhumi Pal and Sukhu Pal, who contended for the *gaddi*. A contest took place in which Bhumi Pal emerged victorious. There is nothing much in the chronicle about the reign of Bhumi Pal. He was succeeded by his son, *Sri Dateshwar Pal*. At that early period. *Meru-Varaman* of Chamba (Brahmpura) (C.A. D. 680-700) invaded Kullu state. In the battle, Kullu Chief, Sri Dateshwar Pal,

was defeated and killed . Sri Dateshwar Pal was 31st Raja of Kullu. 'Gobardhan' was Raja of Delhi at that time. On his father's death, Amar Pal took command of the Kullu forces, and with his two sons tried to oppose Chamba advance unsuccessfully, Amar Pal too, with one of his sons was slain and the second son, named Sital Pal, fled to Bushahr state to ask for help. There, family seems to have remained for some time, as Sital Pal and five of his descendants never reigned, Meantime, Kullu seems to have been under the rule of Chamba.

Sri Jareshwar Pal, the sixth descendant from Sital Pal, liberated Kullu from Chamba with the help of Bushahr ruler. This event took place some time around A.D. 780-800, when Chamba was inavaded by Kiras or Tibetans and the Raja of Chamba was killed. Sri Jareshwar was followed by 'Prakash Pal', 'Achamba Pal', 'Tapaneshwar Pal', 'Param Pal' and 'Nagendra Pal', of whom nothing special is on record.

These rajas had either very small period of reign or were greatly under the influence of their officials that is why nothing is recorded about them.

Narad Pal's reign, marked by another war with Chamba, which continued for twelve years and then peace was concluded. But Kullu people were insincere and they were looking for an opportunity to destroy the invaders. For that a social gathering was arranged to which Chamba people were invited, ostensibly to cement the truce, which had been concluded. According to the local tradition, a great part of Chamba army was deceitfully drowned in the river Beas near village Kothi and the remainder fled back to their country. *The Chamba force was traditionally called "the Gaddi Army"*

Narottam Pal, Shish Pal and Bhup Pal followed in succession. Bhup Pal, 43rd in succession, was contemporary of Bir Sen, the founder of the state Suket. There is reference in both Kullu and Suket chronicles, that Bir Sen, Raja of Suket, led an army into Saraj and defeated Bhup Pal and made him prisoner. The state (Kullu) was afterwards released on condition of tribute and feudal services. Bhup Pal's successor, 'Anirudh Pal', also continued to pay tribute to Suket, but his son, 'Hast Pal I' was freed from tribute on the condition of giving aid to Suket in a civil war.

According to Suket chronicle, Raja Bikram Sen, grandson of Raja Bir Sen after ascending to throne, went on pilgrimage to Haridwar leaving his younger brother *'Tribikram Sen'*, incharge of the state. However, he proved unfaithful to his elder brother. To secure the assistance of the Kullu chief in his design, his state was restored, on the condition that Hast Pal would render support on Bikram Sen's return. Raja Bikram Sen came back after two years, and hearing on the way what had happened, sought the aid of Rana of Keonthal, his own Kinsman.

A pitched battle took place at 'Jiuri' on the bank of Satluj, in which Hast Pal of Kullu and Tribikram Sen of Suket were both killed. Bikram Sen then advanced into Kullu and took possession of the country. The descendants of

Hast Pal, named Dhani Ram, Gopal Das and Lachmi Das, were only Jagirdars. In the third generation from the time of Bikram Sen of Suket, Lakshaman Sen (a minor) succeeded to the throne and it came as a great opportunity for the Kullu Raja named Surat Pal (Hasir Pal) to free the country. Fourteen years later, Suketi Raja again subdued Kullu. *(This invasion of Kullu by Lakshman Sen is not confirmed by Kullu chronicle).*

Santokh Pal- I, the next Raja was succeeded by his son 'Tegh Pal', who supposedly conquered Baltistan by killing the chief, named 'Mohammed Khan' and making his son a tributary (authenticity of these statements is doubtful). Raja Tegh Pal was succeeded by Uchit Pal, who invaded Tibet, but on his death, the Rajas of 'Lahasa' captured the Raja's son while engaged in performing his father's funeral ceremonies and put him in jail in *Mohangarh* (in Kothi Chaparsa, near Bubu Pass). This event took place in the reign of 'Lha Chen Utpala', C.A.D. 1125-50. On that occasion, the king of Kullu bound himself by oath to pay tribute in *'dzos'* and *'iron'* to the king of Ladakh, which remained in force down to the reign of 'Sengge Namgyal' (A.D. 1590-1620) even later.

The next Raja, Sikandar Pal, then went to Delhi to complain against the Chinese aggression. The Raja of Delhi came in person with an army which passed through Kullu and conquered 'Gya Mur Orr', *'Baltistan'* and *Tibet'* as 'Mantilac' (Mansarover) lake. The lake Mansarover, in olden days, was called Mantilac. The Rajas of 'Gya Mur orr', Baltistan and Tibet were made to pay tribute to Delhi through the Kullu Raja, who was restored to his dominions.

Saras Pal, Sachdev Pal, Sri Mahadev Pal and Nirati Pal: followed in succession, of whom there are no details. Bain Pal, the next Raja, was followed by Hast Pal II in whose period the Raja of Bushahr invaded Kullu and after exacting tribute, left the country. This tribute continued to be paid during the next Raja Sasi Pal's reign but his son, Gambir Chand (Pal), succeeded in freeing his country from Bushahr.

Nisudan Pal: the next Raga was followed by *'Narinder Pal'*, in whose period Kullu was captured by 'Bangahal' and remained subject to that state for ten years. The next Raja *Santokh Pal II* was succeeded by *'Nand Pal'* ,in whose time Kullu became tributary to Kangra and continued so till the reign of Dharti Pal. Inder Pal, however, recovered his independence and threw off allegiance to Kangra.

'Mahi Chakar Pal': 'Jayadhar Pal' and 'Keral Pal' followed in succession. In Keral Pal's reign, Kullu was again invaded by the Raja of Suket. Rana Bhosal, the possessor of the land between the Siunsa Nala and Bajaura, on the right bank of the Beas, was a well known petty chief of the time. He was married to the princess of Suket and resided at the fortified palace of *'Garh Dhek'*. His capital was 'Sangor', opposite to Naggar, and his chief defence was the huge dressed stone fort of 'Baragarh'. His wife was named

Rupni, his son 'Tikka Ghungru' and his daughter Dei Ghudari'. The Rana was notorious for his stupidity. The Rana had a wazir, named 'Tita Mehta'. After Keral Pal, the following Rajas ruled the state; Hans Pal, Agast Pal, Madan Pal and Urdhan Pal.

The Raja Urdhan Pal built the *'temple of Sandhya Devi'* at Jagatsukh. He was 72nd Raja of Pal dynasty and ruled between 1418 to 1428 A.D.

Kailash Pal (A.D. 1428): Kailash Pal was *the last Raja of Kullu who bore the surname of Pal* and probably ruled till about A.D. 1450. After him, there is a long break of about 50 years, during which there seems to have been no Raja in Kullu. Meanwhile, Suket retained its hold over a large part of the territory and to it many of the 'Ranas' and 'Thakurs' were tributary.

Sidh Singh (A.D. 1500): There was fifty years interregnum between Kailash Pal and his successor, Sidh Singh. Some historians believe that Sidh Singh was founder of a new dynasty. But in *Vamshavali,* there is no reference to this presumption. On the contrary, it seems to be assumed that he was a descendant from the Pal family and he himself originally bore the Pal suffix. It is not certain what relation Sidh Pal (Singh) had with Kailash Pal. He may have been the grandson or great grandson of Kailash Pal. Sidh Singh had to put forth strenuous efforts to subdue the *'Ranas'* and *'Thakurs'*, who during a long period of complete independence, had regained full powers all over the country.

At the beginning of Sidh Singh's reign, both banks of the Beas above Jagatsukh were held by a powerful chief named **'Jhinna Rana'**, His chief strongholds were at *'Madankot'* and *'Manali'* and was too powerful to be attacked openly. Jhinna Rana had a groom of *Dagi caste* bearing the nickname of 'Muchiani', on account of the length of his moustache, who was a noted sportsman with bow and arrow. Rana Jhinna had strong dislike for his long moustache and so ordered the groom to cut it earnestly, which he did not. By late, both were not in good terms. This came to Sidh Singh as an opportunity and he sent for the Muchiani and bribed him to kill the Rana. One day, when the Rana had gone to look at his rice fields at **'Kumanu'** and **'Rambar'** below Vashist, and as he was riding back, the Muchiani shot him dead.

On hearing this bad news, the Rani set fire to the fort, perishing with all her women including the Muchiani's wife. After her sati, the Rani is believed to have become a *'Jogin'* (goddess), and her shrine is in the ruins of 'Madanko'. The Muchiani's wife is also worshipped as *Jogin.* For his services, Muchiani was rewarded by Sindh Singh with the Kumanu rice fields. At the time of Jhinnah Rana's death, one of his wives was pregnant, and the Rani sent her out of the fort before setting fire to it. In due course, a boy was born. He founded *'Nuwani family'*, famous for erecting memorial stones for its dead, a royal privilege in Kullu, Suket and Mandi. The Nuwani family had strong hatred for the Badani Rajas of Kullu.

The fort of **Baragarh** was the next, captured by Sidh Singh with the

timely help extended by a women living in the fort. After Rana *'Bhosal's* death, it was under the possession of Suket, and held by a garrison. One day the garrison went down to *'Hurrah Kothi'* for the *'Pali jatra'* on 2nd Jeth, and the woman then waved a red petticoat, the signal agreed on, which was seen from *Naggar,* and the Raja marched in by the *Sujoin Nala* and captured the fort. The first thing Sidh Singh did on entering was to order the women to be thrown down the precipice. Sidh Singh died probably in A.D. 1532 and was succeeded by his son, Bahadur Singh.

Bahadur Singh (A. D. 1532): The subjugation of the *'Ranas'* and *'Thakurs'* was started by Sidh Singh and completed by Bahadur Singh. The Raja Arjun Sen of Suket was the contemporary of Bahadur Singh of Kullu. *'Waziri Ruppi'* was still in the possession of Suket and Thakurs of the area paid tribute to Suket. The Raja of Suket was notorious for his arrogance. Once he called the Thakurs of Waziri Ruppi as Crows of Ruppi' and refused to grant their request. So, on their way back from Suket, they decided to offer their allegiance to Bahadur Singh, who treated them respectfully by designating as "Lords of Ruppi". When he (Bahadur Singh) asked their objective to come to Kullu, they replied that formerly they were subject of the Kullu state and now they desired to become so again. Thus, quietly, *Waziri Ruppi was made part of Kullu state.* Bahadur Singh continued his mission against *'Thakurais',* and in the process brought 'Harkandi Kothi', 'Chung Kothi', 'Kothi Kot-Khandi', Thakur of 'Basa' and Thakur of 'Tandi' in Bhulan Kothi under his control.

On ascending to throne, Bahadur Singh settled at 'Makarasa', where he built a palace for himself and rehabilitated the town. It is generally believed that the place Makarasa initially was founded on the left bank of the Beas by 'Makas', one of the two sons of 'Vidura' of *'Mahabharta',* who had married a daughter of Tandi, the local demon chief in the South of the Rohtang Pass. Makas was brought up by 'Vyasa Rishi'. The capital of the state, however, remained at Naggar.

Later on *Thakur Haul of Sainsar Kothi* was also subdued and killed by Bahadur Singh with assistance of the Thakur's relative, who had betrayed him. They in return got a Jagir as promised by the Raja. The policy of expansionism and annexation followed by Raja Bahadur Singh continued with subduing of *Banogi near Larji, Nohanda, Kothi Bunga, Kothi Sarchi, Ramgarh and Kothi Chahni.* Bahadur Singh and his son 'Pratap Singh' extended the territories of Kullu state by conquering 'Ruppi', and 'Lag area', Sarvari valley, the right bank of the Beas from Raisain to Bajaura, half of the inner Saraj, North-Western portion of outer Saraj with portion of Chhota Bangahal. The territory of Kullu state remained extended and unchanged upto the accession of Raja Jagat Singh in A.D. 1637. In A.D. 1559, towards the end of Bahadur Singh's reign, a marriage took place between the royal families of Kullu and Chamba. The Raja of Chamba of that time was probably Ganesh Varman and the bridegroom Pratap Singh, his son and heir, of

Chamba throne to whom three Kullu princesses were married at the same time. Bahadur Singh was succeeded by **Partap Singh** (A.D. 1559-1575); Partap Singh (A.D. 1575-1608); Prithi Singh (A.D. 1608-1635) and Kalyan Singh (A.D. 1635-1637), the last name being a brother of the previous Raja.

Unfortunately, there is no record of reigns of these Rajas, Though there is no mention in the chronology of Kullu, it is probable that Kullu like most other states was subjugated by Akbar in 1556 A.D. All the Rajas of hills about that period used to pay tribute to the Mughal emperor of Delhi. During the period above Rajas ruled at Kullu, Delhi's Mughal emperors were Akbar, Jahangir and Shah Jahan.

Jagat Singh (A.D. 1637-1672): *was the most powerful ruler of the dynasty*. During his period, territory of the state was extended. He annexed the whole of the *'Lag area'* and *'Outer Saraj'*, which was formed the part of Suket and Bushahr. Jagat Singh invaded the area and captured the forts of *Narsinghgarh'*, *'Srigarh'*, and *'Himgiri'*. Jagat Singh had invaded Lag in conjunction with the Raja of Mandi, probably Suraj Sen. The Lag state was then ruled by two brothers, one of whom was **Jai Chand** (or Jog Chand) residing at 'Dughi-Lag' and the other **'Sultan Chand'** at **'Sultanpur'**, which according to tradition, was founded by and named after him. **'Lag'** was annexed to Mandi and Kullu, probably about A.D. 1650-55.

An interesting and important incident in the beginning of Raja Jagat Singh's period was the installation of the idol of **Raghunathji**. This idol was brought by one 'Damodar Das' (a Brahmin) from *'Ayodhya'* in 1653 A.D., on the order of Raja Jagat Singh of Kullu, so that he may be relieved of the curse which had fallen upon him. On receiving, the image was placed on *'gaddi'* and henceforth the Rajas of Kullu regarded themselves as only the *vice-regents* of Raghunathji (Ram) and ruling only in his name.

The 'curse' for which reference has been made in the above paragraph was that; a Brahmin residing at 'Tippari' between Chamman and Jari was said to have about three pounds of pearls. The Raja sent to demand the pearls and met with a refusal. And once, when Raja was on his way to 'Manikaran' and at 'Sarsari', he again sent to the Brahmin for the pearls. Being angry, the latter replied that he would produce them on the Raja's return from Manikaran, but on the approach of the royal party, he set fire to his house and perished with all his family. The Raja then went on to 'Makarasa' and on food being set before him, it all turned to worms. This caused much restlessness, and a Brahamin of reputed piety was sent from Suket, who came unwillingly. On matter being laid before him, he told the Raja that it had been revealed to him in a dream that the sin of Brahmin's murder could be expiated only by bringing the image of 'Raghunathji' from Ayodhya.

Having subdued the whole of the upper Kullu valley, Jagat Singh *transferred the capital from 'Naggar' to 'Sultanpur'*, probably about A.D. 1660, and built a palace for himself and a temple for Raghunathji. Thereafter, he resided alternately at Sultanpur, Naggar and Thawa-the last named place

is above Naggar. Aurangzeb, the Mughal emperor, was the only one to recognise Jagat Singh as the 'Raja of Kullu. Twelve *farmans* addressed to Jagat Singh before Aurangzeb from Mughal court, called him 'Zamindar of Kullu'. Jagat Singh died after 35 eventful years and succeeded by his equally capable son Bidhi Singh.

Bidhi Singh (A.D. 1672-1688): Raja Jagat Singh had three sons Hari Singh, Bidhi Singh and Fakir Singh. Hari Singh was probably killed in a battle and Bidhi Singh Succeeded on his father's death. Bidhi Singh is said to have extended the boundaries of the kingdom in every direction at the expense of his neighbourhood. About 1670-80, he advanced into upper Lahaul and freed it from Ladakh, to which it as well as Kullu had been tributary from A.D. 1125-50. This was probably rendered easy in consequence of the invasion of Ladakh by Eastern Tibet in A.D. 1646-47, which greatly weakened the power of Ladakh. He also annexed the Kothis of *'Dhaul'*, *'Kot Khandhi'* and *'Baramgarh'* in outer Saraj, after taking them from Bushahr. Bidhi Singh died in A.D. 1688.

Man Singh (A.D. 1688-1719): Man Singh, son of Raja Bidhi Singh, was also one of the outstanding rulers of the state. He reigned from 1688 to 1719 A.D. In the early part of the reign, he invaded Mandi and conquered the country as far as Darang salt mines. The Mandi records, however, state that he was defeated and driven back. He captured the *taluka* of Outer Saraj by taking the present Kullu Kothi of *'Pandrabis'* from Bushahr, and built the forts of *'Pandrabis'*, *'Dabkopochka'* and *'Tangusta'*.

About A.D. 1700, Man Singh again took the field against Mandi in consequence of the invasion of Bangahal. The Raja of Mandi at that time was Sidh Sen. Prithi Pal, the Raja of Bangahal, was son in law of Sidh Sen and Prithi Pal's sister was married to Man Singh of Kullu. The Raja of Kullu annexed Chhota and Bara Bangahal from Mandi state. Prithi Pal, the Raja of Bangahal, was invited to Mandi on the pretext of seeking his assistance against Suket, but a month later, murdered at Damdama Palace. (reference has already been made).

Man Singh, after some time forced the ruler of Ladakh to fix a boundary between Kullu and Ladakh at *'Lingti plain'*. Spiti was also made to pay tributes to Kullu. Towards the South, while passing through Saraj, he crossed the Satluj and seized 'Shangri', which was then held by a Thakur. He built the forts at *'Kalgarh'*, *'Sirikota'*, *'Salachani'*, *'Ratu'*, *'Rararna'* and *'Pagi'* and took tribute from Kotgarh, Kumharsain and Balsan. Soon afterwards Mandi invaded Kullu, and Garhchula, Madanpur, Bisturi and Tarapur were also attacked. Raja Man Singh of Kullu repulsed the aggressor with greater force and forced the Raja of Mandi to come to terms at a place called *'Dhangi'*.

He also built a palace at *'Ratah village'*. During Man Singh's period, Kullu was at the zenith of its power and glory. His kingdom comprised upper Lahaul, Bara Banghal and a part of Chhota Bangahal, while towards South it extended nearly to Shimla (Shangri state to the East of the Satluj was then a Kullu

territory) and to the town of Mandi. Raja Man Singh's reign came to a tragic end when he was assassinated by the Rana of Kumharsain, with whose wife Raja had fallen in love. This act was performed at *'Srikot'* across Satluj.

Raj Singh (A.D. 1719-1731): The period of Raja Raj Singh was uneventful. It was about this time that Guru Govind Singh, the tenth Sikh Guru, visited Kullu to seek Raj Singh's help against Mohammadens, but Raja was unfavourably disposed towards the Guru. Raja Raj Singh's reign was short one, and he died about A.D. 1731.

Jai Singh (A.D. 1731-1742): Raja Raj Singh was succeeded by his son Jai Singh, **'Kalu of Diyar'** was the *wazir* of the state in the early part of his reign. Somehow, Raja was not pleased with his wazir and expelled him from the country. The wazir then retired to *'Kareti'* and stirred up a revolt. On hearing of the revolt, Raja fled to Lahore along with 500 servants to seek Mughals viceroy's support. Hearing of this, **'Samsher Sen'** of Mandi invaded the state and took possession of **Chauhar** territory. From Lahore, Jai Singh did not return to Kullu, but went on pilgrimage to **'Ayodhya'** and lived at *Ramdarbar'*, devoting himself to the worship of 'Raghunathji' till his death.

Tedhi Singh (A.D. 1742-1767): He succeeded his elder brother Jai Singh. His reign was famous for revolts on one or other pretexts. *It was probably during this period that invasion of Kullu took place and images on the Bajaura temple were mutilated, probably by Mohammaden mercenaries.* Tedhi Singh had no legitimate son, but there were *three sons by concubines,* named Pritam Singh, Charan Singh and Prem Singh.

Pritam Singh (A.D. 1767-1806): Tedhi Singh was succeeded by Pritam Singh. Soon after his accession, he invaded Mandi and recovered the forts of *'Deogarh', 'Mastpur', 'Sari' and 'Amargarh'.* Although his reign was uneventful, yet there were records of plots hatched against him by neighbouring rulers. One such plot was planned in A.D. 1778 by the ruler of Mandi, Raja Samsher Sen and his son Mian Surma Sen, Raja Sansar Chand of Kangra and Raj Singh of Chamba to attack Kullu and seize Bangahal and divide it equally among them. This was done and wazir of Kullu, named **'Bhag Chand'**, had also been captured. He was released later, on the payment of Rs. 15,000/- Another agreement was entered into against Kullu between Chamba, Mandi and Bilaspur, dated A.D. 1786. Nothing seems to have come of this agreement.

In 1775 A.D. Sansar Chand II came to power in Kangra. He was an ambitious ruler. By 1792, a large number of hill states were already under his control. But Kullu does not seem to have been interfered with by Sansar Chand to the same extent as some of the other states. Its isolated position in the high mountains had probably come to its protection. In A.D. 1801, Pritam Singh of Kullu wrote a letter to Raja Jit Singh of Chamba, promising assistance in a united attack upon Kangra. By that time, strong resentment had already developed against Sansar Chand Katoch among hill chiefs. Pritam Singh died in A.D. 1806.

The period from 1750 onwards was very tubulent in the History of Himachal Pradesh. The rise of Raja Sansar Chand of Kangra, invasion of Gorkhas, emergence of Sikh Power under Maharaja Ranjit Singh and British ascendancy all took place during this period, and also changed the political map of Himachal Hills.

Bikram Singh (A.D. 1806-1816): Pritam Singh was succeeded by his son Bikram Singh. In the early part of his reign, Mandi invaded, Kullu and retook the forts of *'Deogarh, Mastpur'* and *'Sari'*. With the possession of Kangra fort by Ranjit Singh in A.D. 1809, Kullu and other hill states also became part of subjection. In 1810 A.D. Rs. 40,000/- tribute was paid by Kullu to a Sikh force; in 1813, 'Mokham Chand' entered the valley by the *'Dulchi pass'* and asked for Rs. 50,000 which was refused. On this, the Sikhs plundered the territory and looted treasury. Raja Bikram Singh fled to village 'Sangla' up the mountains. But ultimately Rs. 3 lakh is said to have been paid. The Raja died in about A.D. 1816.

Ajit Singh (A.D. 1816-1841): Raja Bikram Singh had no legitimate son. Ajit Singh was the *son of a concubine*, but in the absence of a legitimate heir, he was acknowledged as Raja and installed by the Raja of Mandi acting as deputy. The right of the Raja of the Mandi was disputed by Sansar Chand of Kangra and he stirred up Kishan Singh, the Raja's uncle, to dispute the succession. Ranis also supported Kishan Singh, but were opposed by the people. He then fled to Kangra and collected a force with the help of Sansar Chand. After sometime, Kishan Singh advanced into Kullu and Ajit Singh was defeated, and so he fled to Mandi. But he came back again and recaptured his kingdom from Kishan Singh. Kishan Singh was overpowered and made prisoner. *The Katoch men were stripped naked and left to find their way home over the mountains in this condition.* As a reward for his services, the Mandi Raja claimed the restoration of two forts and the Chuhar territory, which was with Kullu for some time. Kishan Singh died soon afterwards.

Some time in 1816-17, the ex-Amir of Kabul, 'Shah Shuja', passed down through Kullu into British territory. On hearing his hideouts in Kishtwar, Maharaja Ranjit Singh asked for his surrender, but he fled over the high ranges into Kullu. On hearing that, Shah Shuja had been allowed to escape, Ranjit Singh imposed a fine of Rs. 80,000/- (or Rs. 30,000/-) on Kullu, which was paid.

All these exorbitant demands from the Sikhs exhausted the State treasury of Kullu. Kullu then might have directed Lahaul, then its tributary, to share the burden. But it is an untold story. Kullu also made attempts to fill up its treasury through raids on its petty and weak neighbours. In 1818, it invaded Spiti through *Prini Pass* under the command of the brother of Wazir Sobha Ram. The Kullu army plundered the monasteries looted the villagers and returned with heavy booty.

Immediately after this in 1818-19, Lahaul helped Kullu in a similar raid on Zanskar from where again the Kullu army returned with heavy loot. In

1820 Kullu also raised a trade dispute with Ladakh. The case was brought for decision before Moorcraft. He remarks: *"The object of the Kullu wazir, whatever might be pretended, was, no doubt, to raise means for paying the exactions of Ranjit Singh".*

After this Kullu submitted to the Sikhs with the condition to pay some kind of tributes as other Hill States were doing since 1810.

Mr. Moorcraft was the first European to visit Kullu on his way to Ladakh in A.D. 1820.

During Ajit Singh's minority, affairs of the state were administrated by the Wazir 'Sobha Ram', who was an intelligent man. In 1839, a portion of Sikh army under the 'Sindhanwala Sardars' was dispatched for Kullu invasion. No opposition was met with here and then forces advances to Sultanpur. Raja Ajit Singh was treacherously made prisoner and forced to surrender the state. It is said that the Sikhs treated the Raja with great indignity and want of courtesy and the report of this treatment aroused strong feeling of anger among the people against Sikhs. After completing its work, Sikh force when coming back from outer Saraj by the *'Basloh pass'*, was ambushed by the Sarajis and Raja Ajit Singh was caught up and carried swiftly up the mountain side. Later on approximately 1000 men of Sikh force was mercilessly massacred by them.

This happened in the spring of A.D. 1840. Meantime, Raja Ajit Singh was conveyed across the Satluj to his small state of Shangri, which was under British protection. There he died in September A.D. 1841. On the other side, the main Sikh army remained at Sultanpur, and against it, Kullu people were powerless. After some time, a strong force was dispatched to Saraj to avenge the cruelties committed against Sikhs by Sarajis. A number of villages were burnt and country was plundered, and thereafter it was handed over to the Raja of Mandi for Rs. 32,000/-. The rest of the area remained under Sikh revenue collector. In the autumn of 1841, Ajit Singh's two Ranis, who were under Sikhs captivity, managed to move out of Sultanpur palace by a subterranean tunnel, dug under the wall. But on their way to Shangri, when they heard the news of Raja's death, they came back to Sultanpur.

On Ajit Singh's demise, the Superintendent of the Shimla hill states, 'Mr. Erskine', made an inquiry as to the succession to the fief of Shangri, and said to have reported in favour of 'Ranbir Singh', minor son of Mian 'Jhagar Singh', first cousin of Ajit Singh. Mian Jhagar Singh was passed over, owing to his being an imbecile. The Ranis of Ranjit Singh and Sikhs disputed the succession. But before anything could be done, child (Ranbir) fell sick and passed away.

Thakur Singh the first cousin of Ajit Singh, was then selected by the Sikhs and made Raja with *'Wazire Ruppi'* in *'Jagir'*. The fief of Shangri, however, remained in the hands of Jagir Singh. Thakur Singh was invited to Lahore in the reign of Maharaj Sher Singh and installed as Raja.

By the treaty of 9th March, 1846, after the first Anglo-Sikh war, the hill country between the Satluj and Indus was ceded to British Government. Kullu was also within the ceded territory. Thakur Singh was confirmed in his Jagir of *'Waziri Ruppi'*, with sovereign powers and Ladakh was made part of Kangra district. In the meantime, Spiti was separated from Ladakh and annexed to Kullu. Thakur Singh died in 1852 and succeeded by his illegitimate son 'Gyan Singh'. And for that, Government changed his title to 'Rai' and withdrew all political powers. Gyan Singh died in 1869, and the jagir passed to his son Dalip Singh, on his attaining majority in 1883. As it is mentioned earlier that Raja Ajit Singh's succession to Gaddi was disputed by his uncle Kishan Singh, who (Kishan Singh) at his death left a posthumous son.

Shortly before first war of independence in 1857, a man calling himself Pratap Singh son of Kishan Singh, appeared in Kullu and on the outbreak of 1857 struggle, put forward his claim to *'Gaddi'* and aroused trouble. Thereupon he was arrested by 'Major Hay', the Assistant commissioner and after trial was hanged at 'Dharamshala'. Dalip Singh, who succeeded to *'gaddi'* in 1883, enjoyed his possession only for few years, and died in 1892. He was succeeded by Megh Singh, an illegitimate son, with the title of *'Rai'* under special restrictions. He resided at his ancestral palace at Sultanpur where he died on 10th May 1921 and was succeeded by his son Rai Bhagwant Singh.

Kullu was not always independent of foreign control. Sometimes it remained a tributary to the rulers of Chamba and Suket and sometimes to that of Kangra, Mandi, Sikhs and the British. 'Jagatsukh', 'Naggar' and 'Sultanpur' were capital of princely state of Kullu from time to time.

In 1846, the Sikhs were defeated by the Britishers and they had to cede the territory of Jalandhar Doab along with Kullu and other states of Kangra to the latter. *Since then (1846 A.D.) Kullu became subdivision of Kangra district.* Kullu appeared as a separate district of Punjab state in 1963. Till 31st October 1966, it continued as part of Punjab state. It is only when Punjab re-organisation took place that Kullu with other hill areas was transferred to Himachal Pradesh.

Kullu was a sub division of Kangra district of Punjab since 1846 and comprised the Upper Beas Valley, Waziri Rupi, Saraj, Lahaul and Spiti. It was lying between 31° 20' and 30° 55' latitude and 76° 50' and 78° 35" longitude. On the north it was bounded by Ladakh, on the east by Tibet, on the west by the principalities of Chamba, Mandi and Suket, on the south by the Satluj and the Bushahr States. The total area of the sub- division was 6,025 square miles. Its population, according to the census of 1901, was only 1,19, 585. For administrative purposes this tract was divided into two tehsils, called Kullu and Seraj. The latter and a portion of the former tehsil together form a homogeneous region which was termed as Kullu proper. The remainder of the Kullu tehsil consists of Lahaul and Spiti.

Raja Bhagwant Singh was born in 1907 A.D. He was the only son of Rai Megh Singh. Raja Bhagwant was married to 'Rani Umavati' of

Sundernagar. He died on 24th January 1960. He had two sons, Raja Mahender Singh and Raj Kumar Kuber Singh. Raja Mahender Singh, who succeeded his father, was born on 15th September 1927. He was married to Rani Diweswari in 1946, daughter of General Rana Krishna Samsher of Nepal. Rana Krishna Samsher was Ambassador to India and number of other countries. Raja Mahender Singh died on 4th September 1989. Raj Kumar Kuber Singh was born in 1931. He was married in November 1959 to Kanwar Rani Purnima, daughter of Shri Mool Raj Singh of Birpur, Rajkot (Saurashtra). Kuber Singh died in December 1986. Raja Bhagwant Singh also had a daughter, Rai Kumari Tara Devi, who is married to Raja Jasjeet Singh of Trilokpur, district Kangra.

Raja Maheshwar Singh succeeded his father Raja Mahender Singh. Raja Maheshwar Singh and Raj Kumar Karan Singh are the two sons of Raja Mahender Singh. Maheshwar Singh was born on 13th February 1949. He got married to 'Rani Meera Kumari' on 6th June 1971, daughter of Rana Narendar Samsher of Nepal presently settled in Dehradun (Uttrakhand). Raja Maheshwar Singh has two sons, Tikka Danvender Singh and Raj Kumar Hiteshwar Singh . Raj Kumar Karan Singh, younger brother of Raja Maheshwar Singh was born on 14th October 1957. He got married to Kanwar Rani Shivani Singh on 8th December 1980, daughter of Shri Shaila Raj Kumar, retired Additional Chief Secretary of Madhya Pradesh. Raj Kumar Karan Singh has two sons, Kanwar Abhishek Raj Singh and Kanwar Aaditya Vikram Singh. Raja Mahender Singh too had a daughter, named Maharani Kiran Kumari, born in 1948 and married to Maharaja Ashok Pal Sen of Mandi on 6th January 1961.

The present Kullu district capital was once known as Sultanpur. Founded by Raja Sultan Chand of Lag, it is located on the junction of the Beas river and its tributary the Sarvari. Once this was the capital of Lag Kingdom. It was later captured by Raja Jagat Singh of Naggar and Makrahar from Jog Chand, Jagat Singh made it the capital of Kullu kingdom. Today the town is sprawling area consisting of two distinct spots, namely *Akhara Bazar* and *Dhalpur*. The then ruler brought *Bairagis* who settled and used the place for physical exercises and wrestling, that is why the name Akhara Bazar.

Kullu has distinction of having the oldest democracy in the world in village 'Malana', where it is said that traditional customs and conventions are held in high esteem than the rules of the modern state. The life of the people there is much governed by their own customs. To preserve the sanctity of 'Malanies', Government has also been following the policy of noninterference. It is also believed that idol worshipping was first ever started in Kullu valley. Kullu, which was formerly a princely state, has been made a district of Himachal Pradesh now.

GENEALOGY OF KULLU

(1) Bihangmani Pal (2) Puch Pal (3) Bahang Pal
(4) Durhin or Hin Pal (5) Surag Pal (6) Shakti Pal

(7) Mahindra Pal (8) Om Pal (9) Rajendra Pal
(10) Visad Pal (11) Visud Pal (12) Uttam Pal
(13) Dvij Pal (14) Chakar Pal (15) Karn Pal
(16) Suraj Pal (17) Rakesh Pal (18) Rudra Pal
(19) Hamir Pal (20) Parsidh Pal (21) Hari Chand Pal
(22) Subhat Pal (23) Som Pal (24) Sansar Pal
(25) Bagh Pal (26) Vibhay Pal (27) Brahm Pal
(28) Ganesh Pal (29) Gambir Pal (30) Bhumi Pal
(31) Sri Dateshwar Pal (32) Amar Pal (33) Sital Pal
(34) Sri Jareshwar Pal (35) Prakash Pal (36) Achamba Pal
(37) Tapneshwar Pal (38) Param Pal (39) Nagendra Pal
(40) Narad Pal (41) Narottam Pal (42) Sish Pal
(43) Bhup Pal (44) Anirudh Pal (45) Hast Pal-I
(46) Surat Pal (47) Santokh Pal-I (48) Tegh Pal
(49) Uchit Pal (50) Sikandar Pal (51) Saras Pal
(52) Sachdev Pal (53) Sri Mahadev Pal (54) Nirati Pal
(55) Bain Pal (56) Hast Pal-II (57) Sasi Pal
(58) Gambir Pal (59) Nisudan Pal (60) Narinder Pal
(61) Santokh Pal -II (62) Nand Pal (63) Dharti Pal
(64) Inder Pal (65) Mahi Chakkar Pal (66) Jayadhar Pal
(67) Keral Pal (68) Hans Pal (69) Agast Pal
(70) Madan Pal (71) Urdhan Pal (72) Madhu Pal
(73) Kailash Pal (1428) (74) Sidh Singh (1500 A.D.)
(75) Bahadur Singh (1532) (76) Partap Singh (1559-1575)
(77) Partab Singh (1575-1608) (78) Prithi Singh (1608-1635)
(79) Kalyan Singh (1635-1637) (80) Jagat Singh (1637-1972)
(81) Bidhi Singh (1672-1688) (82) Man Singh (1688-1719)
(83) Raj Singh (1719-1731) (84) Jai Singh (1731-1742)
(85) Tedhi Singh (1742-1767) (86) Pritam Singh (1767-1806)
(87) Bikram Singh (1806-1816) (88) Ajit Singh (1816-1841)
(89) Raja Thakur Singh (1841-1852) (90) Rai Gyan Singh (1852-1869)
(91) Rai Dalip Singh (1869-1892) (92) Rai Megh Singh (1892- 1921)
(93) Raja Bhagwant Singh (1921-1948) (94) Raja Mahender Singh
(95) Raja Maheshwar Singh

The people: The bulk of the population of the district comprises of Hindus followed by Buddhists and a sprinkling of others belonging to Sikhs, Jains and Christians. Hindus are Rajputs (Kanets and Khasas), Brahmins, Khatris and Scheduled Castes. Scheduled Castes mostly comprise of *'Koli'*, *'Chamar'* and *'Dumna'*. Stray mention of the existence of non-Aryan people in some parts of the district is evident from the battle fought by Bhim Sen of the *'Mahabharata'* with demon king *'Tandi'* (Hidimb) subsequent marriage of the former with Hidimba, the sister of the latter. From their union, *'Ghatotkatch'* was born who fought against *'Kaurvas'* in the Mahabharta war.

According to Hiuen-Tsang, a Chinese pilgrim, Kullu was a distinct stat-

during 7th century A.D. and there were about 20 Buddhist *'Sanghmas'* where some 1000 priests, mostly studied the *'Mahayana'*. He also made references to the Ashoka pillar at Kullu to Commemorate Buddha's visit to the valley. He also refers to the Deva temples belonging to the different sects. The local deities which are found almost in every revenue estate play a very important role in the daily lives of the people. On all social occasions like births and marriages and in ailments and disputes arising out of routine matters, the settlements are made by these deities through their oracles and their decisions are accepted and blessings invariably obtained.

ECONOMY

The economy of the district is basically agrarian. The agro-climatic conditions in the district vary considerably. The average rainfall also varies in the valley as well as on the high altitude. The texture of the soil is generally *sandy loam and clay loam.* Colour of the soil varies from **'dark to brown'.** Depth of the soil varies from 50 to 150 cms. However, the agroclimatic conditions provide a range of potentialities for growing cash crops like off season vegetables, seed potatoes, pulses and temperate fruits apart from the cereals, millets and oil seeds. Among the cereals, wheat, maize, paddy and barley are grown extensively. The agriculture in the district is wholly dependent on the vagaries of nature. To improve production, following schemes are in existence in the district:

(i) The Cereal Seed Multiplication Farm at **'Sainj'** is being maintained by 'National Seed Corporation':

(ii) The Potato Development Stations at **'Hamta'** (Kullu) and **'Kuna'** (Anni).

(iii) Vegetables Research Station at **'Katrain'** is maintained by the Indian Agriculture Research Institute.

Due to agro-climatic conditions, the district is most suitable for the growing of stone, citrus and temperate fruits. Since last many decades, Kullu apples are well known throughout the country. Pioneer of fruit growing in Kullu area was late 'Captain R.C. Lee' of *'Bundrole orchard'.* He set up an apple orchard in the year 1870 and obtained plants from U.K., his native country. He was followed by Captain A.T. Banon. Among other fruits, mention can be made of the plum orchards, the persimmon locally known as Japanese fruit, apricot plantation etc.

Next to agriculture, livestock is the most important source of income. Every household in the district invariably keeps a few cows or buffaloes, sheep, goats, pigs or ponies. The improvement of breed of livestock is the main concern of the department of Animal husbandry. The hill cattle development scheme is in operation in the district. Among the milch animals, cows are more important. The local cows are of non-descriptive breed and efforts are being made to replace the local breed by *'Jersey'.* Sheep and goats are also found in quite good number in the district.

The exotic varieties of sheep breeding farm at Nagwain started in 1963 under the Indo-German project. Initially, it was under the territorial jurisdiction of Mandi district and transferred to Kullu district along with Animal Husbandry office in 1971. In addition, a private 'ANGORA' rearing farm was set up at 'Mohal' (Kullu) in the year 1964. The Indian Council of Animals Research is also maintaining Fur Animal Division at 'Garsha'. Pisciculture (fisheries) has better scope in the Kullu district. It has perennial rivers, the Beas, Solang, Manalsu. Chhaki, Parbati, Sujoin, Fojal, Gadsa, Kurpan etc. The important varieties of fish found in the district are *Trout* and *Himalayan Barbel.* The fish farms in Kullu district are located at *'Patli Kuhl', 'Moheli'* and *'Nagini'.*

Among the industries that exist in the Kullu valley are the shawl and handloom industry. In 1944, the Bhutti Weavers Cooperative Industrial Society was formed at Shamsi near Bhuntar, 8 km. South of Kullu. It is today known for its high quality of shawls woven in distinctive designs. The pioneers of the shawl industry were Arya Samaj activists of Naggar-Karam Chand, Sheru Ram of Angu, Dhobhi and Ram Chand of Lag valley. But this industry got the present momentum by Ved Ram, a prominent manufacturer of shawls. With joint efforts of cooperatives and private, shawl making has assumed the status of a leading industry in the valley.

Another thing which has become extremely popular is the *Kullu Cap.* Besides these, borders with interesting designs are being produced for use in sarees and other dresses, Before Shawls, the locals used to weave *pattus* and *pattis* which were used for making local dress. This was and is basically a home spun tweed.

BHUTTICO: Twelve progressive weavers of a remote Himalayan village, Bhutti joined hands and the Bhutti Weavers Cooperative Society Ltd. came into existence in 1944. Working of the Bhuttico remained dormant up to 1955. In 1956, a master weaver (Mr. Ved Ram Thakur) having his private entrepreneurship joined Bhuttico on being motivated by Mr. Gurcharan Singh, the then Inspector of Cooperative Societies. He was elected and elevated as the President of the Society. From that day, functioning of the Society was transformed from a somnolent Cooperative to a revived one. Besides his working industry, Mr. Thakur brought in his professional acumen, business and administrative expertise, which laid a strong foundation towards the systematic growth and development of the Society. These made him *de facto* member of the Society and is today remembered as "The Soul of Bhuttico". After the sad demise of Mr. Ved Ram Thakur in 1971, the members & management under the able guidance of Mr. Satya Prakash Thakur (former Minister of the Himachal Pradesh State Government) kept alive Mr. Ved Ram Thakur's dream of making BHUTTICO the biggest name in the hand-woven woollen shawl industry. Under his able leadership Bhuttico not only became a National name but also received appreciation from its customers in terms of increasing sales year after year.

One little known fact is that tea was grown in Kullu. It was said to have

an excellent flavour and aroma and also secured first two prizes at the 1866 Lahore Exhibition where it was declared the best black tea grown in India. The London tea brokers also praised this variety. However the yield was low, cost of cultivation quite uneconomical and transportation to long distances was a problem. Then there was also stiff competition from the tea growers of Assam, Darjeeling and Ceylon (Srilanka). The first company called the *'Kullu Tea Company'* was established jointly by Colonel Rennick, Theodore and Minnickin, who also owned fruit orchards. The tea garden were primarily located at Bajaura, Naggar and Raisain. But due to many problems these tea growers shifted their main attention to fruit growing.

One of the first orchardists was Captain R.C. Lee, who planted his orchard at Bundrole near Kullu. The local pioneer who followed suit was Padha Bansi Lal of *Seobagh* (which means apple orchard). In Manali the first orchards consisting of English varieties of apple were planted by Captain A.T. Banon in 1884. The other Englishmen who also began growing apples and other fruits were Duff at Katrain and Dungri, Colonel Rennick at Bajaura, Minnickin at Raison and Naggar and W.H. Donald at Dhobhi. Colonel C.R. Johnson came later and settled in Raison where his descendants still manage the orchards.

To make district Kullu viable from industrial point of view, following training centres have been opened;

(i) The Rural Industrial Training Institute, 'Kullu'.

(ii) Girls Industrial Training Institute, 'Kullu'.

(iii) Training centres run by Industrial Department are located at: (a) 'Jari'; (b) 'Katrain'; (c) 'Banjar'; (d) 'Nirmand'; and (e) 'Anni';

(iv The Industrial Training Institute, 'Shamshi' was started during 1961-62.

Kullu district has following types of Industrial units:

Extraction of essential oil from the herbs, fruit preservation units at *'Katrain', 'Shamshi'* and *'Banjar',* tooth paste and shampoo of herbal oil unit, T-chest buttons, packing cases, gunbutts, pencil making, cardboards, handloom accessories, PVC shoes, Angora wool units and mineral water found at Kalath (Kullu).

The district has some of the important minerals to its credit:

(a) Beryl: White and bluish coloured crystals found in Saragona valley and North-East of *'Dondo-Dee-Thack'* in the Parbati valley, Beryl is the source of beryllium.

(b) Building stone: The area abounds in variety of building material such as quartzite and granite.

(c) Kyanite: It occurs at number of places in the Parbati valley. It is a silicate of aluminium and is used for refractory bricks.

(d) Copper: Occurrence of copper ore was reported from *'Chashikni', 'Jhari, 'Maol', 'Saond'* and *'Saghar'.* It is used in electric industry.

(e) Limestone: Limestone is the main raw material for cement industry.

It is found in *Larjee', 'Hurla', 'Gharsha Saiji'* valleys in abundance.

Fairs and Festivals: Dussehra festival (Kullu), Sainj Fair (Raila), Diar Kahika Fair (Village Diar), Shamshi Virshu (Village Khokhan), Mela Bhunter Luhri Lavi (Village Dingidhar at Luri), Anni Fair (Village Farnali at Anni), Dalash Fair (Village Soidhar at Dalash), Ganter Fair, Ghatasani Fair (Village Dawra), Doongri Fair (in the memory of Devi Hidimba), Bhadoli Fair (in the memory of Lord Parshu Ram) and Buddi Diwali (Village Nirmand).

Kulluvi Nati's World Record : On 7 October 2014, on the celebration of Dushehra at Dhalpur Maidan, 8760 Women danced Kulluvi Nati on the tune of Dhol, Nagara and Shehnai. The occasion was also celebrated as *"Beti Bachao"*. This was first time that such a large number of women had gathered wearing traditional costume with ornaments such as jomala, chamakali, chhata, dodmala, chandrahar, kangnoo, toke, churi, marindri, bajuband, kanbali, kanbiche, tili, fuli, gokharu, pajeb, janjiri, jhalren and bichhu. The earlier record of a group dance was noted in Latin American Country Bolivia, where 2700 people danced folk dance, *"Moranda"* on the bank of Titikaka Lake. The Nati has been recorded in Limca book of records and likely to be entered in Guinees book of records edition 2014.

Famous Temples: Mahisasuramardani at Bajaura, Hidimba Devi at Manali, Parshu Ram at Nirmand, Doca-Moca at Gajan and Vishveshwara temple at Bajaura.

The Temple of Bajaura

The temple of Bajaura is of great archaeological interest, as temple towers of this type, built entirely of stone, are as rare in the hills as they are common in the Plains. Captain A.P.F. Harcourt enumerated only sixteen buildings of this kind in the whole of the Kullu valley, and hardly any of them dates farther back than the 17th century when the Rajas of Kullu vigorously promoted the worship of Krishna and Rama. There is indeed every reason to suppose that the so called *sikhara* temple or stone temple tower was originally foreign to the Hills. The indigenous hill temple is built of wood and stone and has either a pent roof covered with slates or shingles or a pyramidal wooden roof sometimes rising in several tiers. Temples of the latter variety are typical of Himalayan architecture and are best known from Kashmir to Nepal. In the early temples of the former country we find the pyramidal or pagoda roof executed in stone. In Kullu there are three examples of pent roofed type: the *temple of Hidimba Devi* (or Hirma) at Dhungri near Manali, in the upper Beas valley (right bank), that of *Tripura Sundari Devi* at Naggar, the ancient capital, and that of *Triyuga Narayana* at Dyar on the left bank of the Beas, opposite Bajaura. The Bajaura temple is dedicated to Mahadeva under the name of Basheshar (i.e., Sanskrit Visvesvara meaning Lord of the Universe).

The object of worship is a large stone linga occupying most of the space in the sanctum which measures only 8'6" by 7' 2". This cella is enclosed with in heavy walls forming a square of 13' outwardly, from which project four ornamental porches, that to the east containing the doorway (9'6" by 2'10") and the other three each a large niche or chapel which enshrines a well carved image slab. Each porch is surmounted by an elaborately decorated pediment showing three miniature *sikhara* shrines in relief and over the central one a sunk circular medallion containing three faces, the one in the middle being shown full and those at the sides half.

The whole outer surface is covered with carving in which the pot and foliage motive is often repeated. It will be remembered that this is an ornament used for capitals of pillars and pilasters, but here we find it, as it were, doubled, two blocks carved in this fashion being every time placed one over the other. Besides all this, a Naga couple with interlaced snake tails and two Kinnaras, male and female, in fond embrace, their bushy tails merging into profuse scroll work. The not less elaborately carved tower or *sikhara* is, as usual, surmounted by an *amalaka* stone, part of which had fallen down but has now been replaced.

The three large image slabs (height 5'4") which occupy the niches deserve special notice (Plate VII). That on the south side shows the familiar figure of the elephant headed Ganesha seated on a lotus throne supported by two lions couchant to front. The god is four armed and holds in his right hand a hatchet and an indistinct object partly broken. In his upper left hand he has what appears to be his second tusk, and his second left clasps a vessel of sweetmeats to which he applies his trunk. He wears a long garland hanging down below his knees and a sacred thread in the shape of a snake. Between the two lions of the *simhasana*, there is a nude miniature figure kneeling and holding in both hands an indistinct object. The figure which is characterised by a large head with protruding eyes and elephant ears reminds one of a similar grotesque figure found in a somewhat analogous position on the Ganesha image of Meruvarman (c.A.D.700) at Bharmaur the ancient capital of Chamba State. One camp presume that it represents in both instances one of the Ganas or dwarfs, of which Ganesha is the lord and leader.

The sculpture in the back or west niche is a beautifully carved image of Vishnu standing to front between two miniature attendant figures. The god is four armed and holds his usual attributes the wheel (*chakra*) and lotus flower (*padma*) in his two right hands, and the mace (*gada*) and conch shell (*shankha*) in the two left hands. He is distinguished by a quadruple circular halo from which a pair of flying garland carrying figurine project, and wears a three pointed diadem or tiara and long curly locks streaming down on both shoulders. His body is adorned with the usual ornaments, a sacred thread and a long garland slung round his shoulders and hanging down below his knees.

The third image which is placed in the niche on the north side represents the goddess Durga in the act of slaying the demons. Her head is encircled with a circular flaming halo of similar design to those of the two previously described sculptures. She also wears a crown and a long garland hanging down from the shoulders to below the knees. She is eight armed, whence the name *Ashtabhuji*, by which she is commonly indicated. With one of her right hands she plunges a trident (*trisula*) into the body of a demon, whose tuft of hair she has seized with one of her left hands and who seems to struggle in her grip. The remaining three right hands of the goddess hold a thunderbolt (*vajra*) half broken but similar in shape to the *rdorje* of the Lamas, an arrow (*bana, sara*) and a sword (*khadga*). The three remaining emblems on the left side are a bell (*ghanta*), a cup (*patra*) and a bow (*dhanus, chapa*).

To the left of Durga, somewhat in the background, is a second demon,

armed with sword and shield, who seems to strike a desperate blow at the warlike goddess.

Another not less famous exploit of Durga, the destruction of the "Buffalo" demon *(Mahishasura)* is also shown in this same base relief. For at her feet we notice the prostrate body of the buffalo, its head severed from the trunk whence issues halfway the vanquished demon king in human shape, clasping a mace in his right hand.

In the Bajaura temple two female figures, carved on two slabs (2'7" by 1'2") which are found on both sides of the entrance porch (Plate VIII). They personify the two sacred rivers, Ganga and Yamuna, which we find regularly represented on both sides of the doorways of ancient temples all over Northern India. Ganga, placed to the left side on entering the temple, is shown standing on a lotus cushion supported by a crocodile or *makara. Crocodile is the vehicle of Ganga. This* animal emerging from a mass of scroll work is so conventionally treated as to be almost unrecognizable, but its head with the snout like upper jaw holding a lotus stalk is quite clear. The river goddess is two armed and lifts on the palm of her left hand a *lota like* vase to the height of her shoulder in the manner of Indian women. Her right hand resting on the crowned head of a dwarf like attendant holds a long lotus stalk which rises in various stems, each carrying a flower or bud.

A second attendant, somewhat larger than the first and evidently female, holds the long staff on an umbrella which forms a canopy over the head of the main figure in the midst of over hanging palm leaves. The corresponding figure on the right side of the temple entrance is the river goddess Yamuna, as appears from the *tortoise her vehicle*, the head of which is visible among the scrolly foliage at her feet. There can be little doubt that the three large image slabs as well as the two last described, were all carved at the same time, as is evident from the similarity of style and the sameness of certain decorative details. The exact time of execution is not so easy to establish, but the excellent workmanship of the large base reliefs and in fact, of all the sculptural decoration on the Bajaura temple points to an early period. The earliest recorded account of the Bajaura temple is that by the traveller William Moorcraft who passed through the Kullu valley on his way to Ladakh and Bukhara in August 1820.

Hidimba Devi Temple: Hidimba Devi Temple, also known variously as the Hadimba Temple,is located in Manali,a hill station in the State of Himachal Pradesh. It is an ancient cave temple dedicated to Hidimbi Devi, sister of Hidimb,who was a character in the Indian epic, Mahabharata.The temple is surrounded by a cedar forest at the foot of the Himalayas. The sanctuary is built over a huge rock jutting out of the ground, which was worshipped as an image of the deity. The structure was built in A.D. 1553.

The Hidimba Devi temple is built around a cave where Hidimba performed meditation. Hidimba was supposed to live here with her brother Hidimb, and

not much is known about their parents. Born in the *Rakshas family*, Hidimba vowed to marry one who would defeat her brother Hidimb, who was supposed to be very brave and fearless. During the Pandava's exile, when they visited Manali; Bhima, one of the five Pandvas, killed Hidimb. Thus, Hidimba married Bhima, and gave birth to their son Ghatotkacha.

The Hidimbi Devi Temple has intricately carved wooden doors and a 24 meters tall wooden *"shikhar"* or tower above the sanctuary. The tower consists of three square roofs covered with timber tiles and a fourth brass cone-shaped roof at the top. The earth goddess Durga forms the theme of the main door carvings. The temple base is made out of whitewashed, mud-covered stonework. An enormous rock occupies the inside of the temple, only a 7.5 cm (3 inch) tall brass image representing goddess Hidimbi Devi.

About 70 metres away from the temple, there is a shrine dedicated to Goddess Hidimbi's son, Ghatotkacha who was born after she married Bhima. The most surprising feature of the temple or what believers could call the most reassuring feature of the temple is the fact that inside the temple the imprint of the feet of the Goddess carved on a block of stone are worshipped.

Manali: The international Resort. Manali on the banks of river Beas nestles below the mighty Pir Panjal range to the North and the Dhaulandhar range to the East. Manali in Kullu district, derives its name from *Manu-Alya* (the house of Manu). Manu was an ancient sage who is believed to have recreated mankind with the help of lord Brahma after the world was destroyed in the great deluge. There stands a temple in Mandi village the only of its kind in the world, dedicated to this revered *Rishi*. Manali village is located on a hillside and below it flows the Manalsu stream, a tributary of the Beas.

The upper Manali region has a couple of villages and lakes named after ancient sages who, it is believed, had lived there. The village Vashisht is named after Rishi Vashishta and is famous for its hot sulphur springs. The jointly dedicated to them, the most well known lake is named after sage Bhrigu and is located high above Vashisht village. Rishi Bhrigu authored *Bhrigu Shastra* which contains details of each man's life. In the past Manali was known as 'Dana Aghe'. Even today the older generations refer to it by this name. Manali, in those days was an isolated place with dense forests along the Beas river. In the olden days, Manali consisted only of a couple of shops and godowns which were used by traders as a transit place before they proceeded to the high altitude desert areas of Zanskar, Ladakh, Tibet and central Asia.

The first European visitors to the Kullu were A. Moorcraft and Travoc, who were on their way to Central Asia. Another visitor was Alexander Cunningham, who arrived in 1846. Later, quite a few Britishers also came here. Among them were Capt A.T. Banon and C.R. Johnson Their families still live here managing fruit orchards and guest houses. Both these men married local women and their descendants today speak the local dialect fluently as well as follow some of the local customs. The *'Sunshine Paying Guest House'* was the first to come up in Manali and was run by a member of

the Banon family. In 1995 there were 350 hotels in and around Manali, the number has increased many fold since then. One of the oldest houses which was built around 1870 is called the **Duff Dunbar house** and a school is being run on the premises. Duff Dunbar who was Deputy Forest Officer, was instrumental in planting and protecting the forests of Manali and Dhungri.

The Beas river has its origins 51 km North of Manali near Rohtang pass. Towards the South, 6 km away from the left bank of the Beas in Manali lies the ancient Jagat Sukh village. It was once the old capital of Kullu Rajas and was called Nast. The 12 generations of Kullu Rajas ruled from this place.

Naggar: From Jagat Sukh the capital was transferred to Naggar by Raja Visud Pal and later taken to Sultanpur (Kullu) in 1660 A.D. Naggar today is a popular tourist destination. It was founded by Visud Pal, who lived here till *'Markarasa'* was rebuilt by Bahadur Singh in 1535 A.D. The castle built about 500 years ago is now a Himachal Tourism Department Hotel. The ancient temples of Gauri Shankar, Tripura Sundari Devi, Vishnu and Murali Dhar are located here. When the British came to the Kullu valley, they made Nagger the sub-divisional headquarters. The first Assistant commissioner to govern the district from here was Major Hay. The castle is so solidly built that it withstood the severe earthquake of 1905, when most of the houses in valley were damaged. Inside the castle is a courtyard in which lies a massive stone slab known as 'Jagtipat' which is believed to have been brought here from Deo Tibba peak by honey bees. Jagtipat is regarded as the seat of the gods and goddesses of the Kullu valley.

Near the castle is located a beautiful cottage and estate of the late Russian painter Nicholas Roerich. He visited India for the first time in 1923 and painted enchanting landscapes on canvas. He liked Naggar so much that he returned in 1929 and bought what was then called 'The Hall Estate' with its cottage and adjoining land. He resided there till his death in December 1947. Prime Minister Jawahar Lal Nehru along with his daughter Indira visited Nicholas Roerich in 1942. The first lady of Indian screen Devika Rani and her husband Svetoslav Roerich often lived in the estate too. Svetoslav died at his Bangalore estate in 1993, after which Devika Rani donated the Hall Estate to the International Roerich Memorial Trust. Devika Rani passed away on March 9, 1994. This lovely cottage now houses some of the painter's most famous works and is known as the **Roerich Art Gallery.**

EMINENT PERSONS FROM THE KULLU VALLEY

Pratap Singh of Kullu was the hero of the First War of Independence of Punjab and the hill states. He along with his brother-in-law Bir Singh, was hanged at Dharamshala on August 3, 1857.

Nicholas Roerich was a famous Russian artist who came to the valley and fell in love with the landscape. He stayed hear for a while and painted exquisite Himalayan landscapes. He returned to the village of Naggar and bought a house and estate. He remained here till his death in 1947.

Lal Chand Prarthi was a freedom fighter who became a Minister and was responsible for giving rise to the Congress movement in Kullu during the Quit India Movement in 1942.

Bed Ram Thakur was the founder of the Bhutti Weavers Cooperative Society in 1944. He encouraged local weavers to set up handlooms in their homes.

Padha Bansi Lal was the first local farmer who planted apple trees in Kullu valley at Seobagh.

Col. Prithi Chand (MVC): In October, 1948, Pakistani infiltrators from Gilgit reached up to Padum. Col. Prithi Chand was sent to repulse the enemy which he successfully did.

M.R. Thakur was a noted scholar and linguist who was honoured by the National Sahitya Akademi Delhi, for his contribution to the development of Pahari language and literature.

Raja Maheshwar Singh, Successor of Kullu Royal family, Member of Parliament and founder of Himachal Lok Hit Party a regional outfit in 2010.

Dicky Dolma, Deepu Sharam and Radha Devi: In May, 1993, scaled the 8843 meter high Mount Everest. Dicky Dolma of Palchan village near Manali became the youngest women in the world to do so.

The following table presents the growth of the population in Kullu district in the past years:

DECADEL VARIATIONS IN POPULATION SINCE 1901-2011

Year	*Persons*	*Males*	*Females variation Population*	*Decadel variation of of males*	*Percentage per 1000*	*Females*
1	2	3	4	5	6	7
1901	119,585	—	—	—	—	—*
1911	124,803	62,122	62,681	-5,218	-4.36	1,009
1921	122,027	60,558	61,469	-2,776	-2.22	1,015
1931	131,425	65,528	65,897	+9,398	+7.70	1,006
1941	137,202	71,093	66,109	+5,777	+4.40	930
1951	145,688	75,073	70,615	+8,486	+6.19	941
1961	152,925	78,612	74,313	+7,237	+4.97	945
1971	192,371	100,201	92,170	+39,446	+25.79	920
1981	238,734	124,449	114,285	+46,363	+24.10	918
1991	302,432	1,57,529	144,903	+63,698	+26.59	920
2001	3,81,571	1,98,016	183,555	+79,139	+25.60	927
2011	4,37,903	2,25,452	2,12,451	+56,332	+14.76	942

**Sex-wise population for 1901 is not available.*

Source:(i)District Census Handbook -Kullu, 1981.

(ii) Census Report Government of India- (HP) 1901-2011.

LAHAUL SPITI

(HQ, KEYLONG, ALTITUDE 3,165 METERS)

Languages spoken : BHOTI, MANCHAT, CHANGSA and GAHERI

Lahaul-Spiti became a district of Himachal Pradesh (Punjab hill areas) in 1960 and is one of the frontier districts of India. This district in the Western Himalayas is situated between 31°44'57" and 32°59'57" North latitude and between 76°46'29" and 78°41'34" East longitude. It is separated in the North from Jammu & Kashmir, Tibet in the East and Kullu, Kinnaur in South-East and Chamba in the South-West and West. The sole access to Lahaul-Spiti lies over the 3,978 meters high Rohtang pass. The two valley at Lahaul and Spiti have a tenuous link over the Kunzam pass (4,520 meters). The two twin valleys, Lahaul and Spiti in the North Eastern corner of Himachal, protected by distance is a region of nature at its wildest which has lent it much enchantment. The threshold of the Lahaul plateau is nourished by the Chandra and Bhaga rivers, dry and very cold, it is surrounded by high mountains on all side, the Great Himalayas to the North, the Pir Panjal to the South and the Spiti and Chandra watershed to the East.

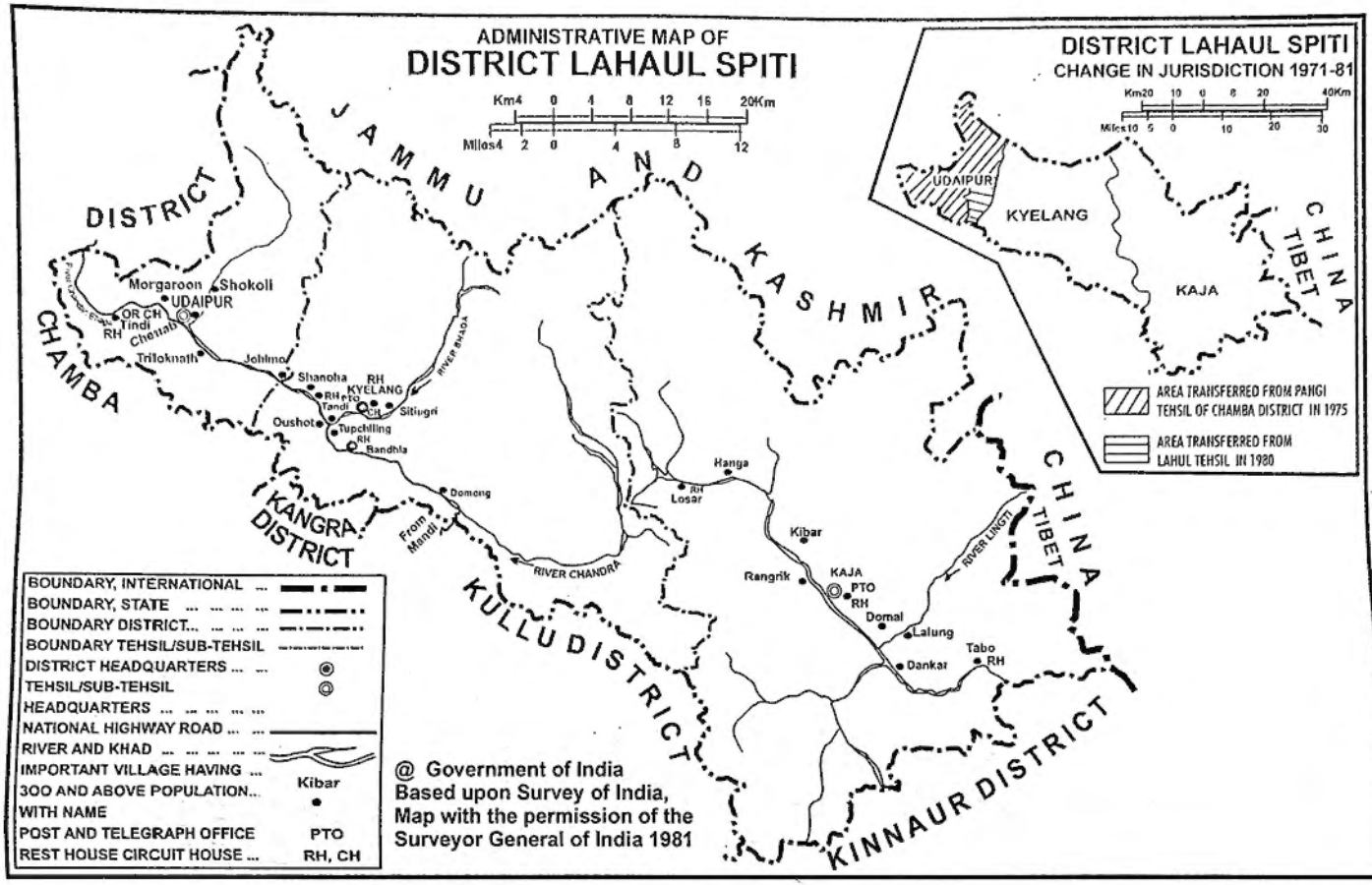
The small province of Lahaul is known by three different names viz. *Lahaul, Garźha* and *Swangla*. In the absence of any definite source, it is difficult to explain the origin and significance of these names.

LAHAUL

Enclosed within the high ranges of the Greater Himalaya and the Pir Panjal, and accessed either through the Kunzam La or the Rohtang La and consisting of the Chandra-Bagha river-watersheds is the ever fascinating land of Lahaul. Other than the high peaks, fast flowing streams and tranquil mountain lakes, the landscape of Lahaul is dominated by many glaciers.

Before their incorporation into a single administrative unit, Lahaul and Spiti were separate principalities. Within Lahaul, the house of Gushal, Khardang, Darcha, Barbog and Gondhla were governed by separate baronial families. The people are gentle and mainly follow the tenets of Buddhism. The famous monasteries of Lahaul which include Guru Ghantal, Kardang, Shashur, Tayul and Gemur attract many pilgrims, tourists and researchers. The frescoes, mural paintings, wood carvings and libraries stacked with ancient scriptures in these monasteries have served to keep Buddhism alive and vibrant in the valley. Besides the monasteries, places of interest in Lahaul include Keylong (the district headquarters), Trilokpur, Udaipur, Gondhla and Sissu. This name is used most widely today among all the three names stated above.

The name, however, is not employed at all by the Lahaulis themselves in any of their dialects to designate to the Tibetans and the people of Spiti, Rubsho,


ADMINISTRATIVE MAP OF
DISTRICT LAHAUL SPITI
Km4 0 4 8 12 16 20Km
Miles4 2 0 4 8 12
DISTRICT CHAMBA
JAMMU AND KASHMIR
CHINA TIBET
KANGRA DISTRICT
KULLU DISTRICT
KINNAUR DISTRICT
Morgaroon
Shokoli
UDAIPUR
Tindi
Chertali
RH
Triloknath
Johlmo
Shanoha
KYELANG
RH
PTO
Tandi
CH
Sitingri
Oushot
Tupchiling
RH
Bandhla
RIVER BHAGA
Domang
From Mandi
RIVER CHANDRA
Hanga
RH
Losar
Kibar
Rangrik
KAJA
PTO
RH
Domal
Lalung
Dankar
Tabo
RH
RIVER LINGTI
DISTRICT LAHAUL SPITI
CHANGE IN JURISDICTION 1971-81
Km20 10 0 8 20 40Km
Miles10 5 0 10 20 30
UDAIPUR
KYELANG
KAJA
CHINA TIBET
AREA TRANSFERRED FROM PANGI TEHSIL OF CHAMBA DISTRICT IN 1975
AREA TRANSFERRED FROM LAHUL TEHSIL IN 1980
BOUNDARY, INTERNATIONAL ...
BOUNDARY, STATE ... ...
BOUNDARY DISTRICT... ... ...
BOUNDARY TEHSIL/SUB-TEHSIL
DISTRICT HEADQUARTERS ... ...
TEHSIL/SUB-TEHSIL HEADQUARTERS ... ...
NATIONAL HIGHWAY ROAD ... ...
RIVER AND KHAD ... ...
IMPORTANT VILLAGE HAVING 300 AND ABOVE POPULATION WITH NAME
Kibar
POST AND TELEGRAPH OFFICE
PTO
REST HOUSE CIRCUIT HOUSE ...
RH, CH
@ Government of India
Based upon Survey of India,
Map with the permission of the
Surveyor General of India 1981

Ladakh and Zanskar who speak similar dialects. Even then some scholars hold that *'Lahaul'* is a word of Tibetan origin and they have suggested meanings of the word according to their own views.

A Cunningham is of the view that this name was given by the Tibetans (i.e. the *Ladakhis*) to denote their southern district *(Lho-yul).* Rahul Sankrityayan means by it the *'country of gods' (Lha-yul).* In this manner another meaning of the word could be suggested as the *'Country of Passes' (Lha-yul).* This would be, in fact, the most appropriate meaning.

Cunnigham's argument that this name was given by the Ladakhis is not acceptable. The name *'LAHAUL'* existed as early as seventh century A.D. and was known to the people of Kullu as such from whom Hiuen Tsang learned about it. On the other hand, the second kingdom of Ladakh was established only in the tenth century A.D. and since then Tibetan language and culture began to spread in the area. Before that Ladakh was inhabited by people of non-Tibetan race and language like *'Mons'* and *'Dards'.* Lahaul was annexed to the Ladakhi kingdom only in the eleventh century A.D. Therefore it is unlikely that the name *'Lahaul'* was invented by the *Ladakhis.* Even the Chronicles of ladakh never mentioned it as such in its descriptions of the country of *'Lahaul'.*

It is not found referred in Tibetan literature in any of its variant forms which would imply the country of Lahaul, nor is it used in any of its dialects. It is used only by the people of Kullu, Chamba and others who speak Aryan languages.

Despite all these facts, the theory of Tibetan origin of the name cannot be discarded so easily. It may be possible that the name belongs to one of the spoken dialects of the Indo-Tibetans—with which race *Lahaulis* have intimate relation—which came down to us unrecorded in writing.

It is not possible to agree with Andrew Wilson who suggests that *'Lahaul'* is a Hindustani word signifying a wilderness for the reason that the name *'Lahaul'* is a considerably old word as compared to Hindustani language. The name *'Lahaul,* as already noticed, existed as early as the seventh century A.D. whereas the origin of the Hindustani language cannot be traced before the coming of Islam in India, in the tenth century A.D. at the earliest.

Gergan's suggestion that *'Lahaul'* is a word of *'Tha-pa'* in the dialect of Tod *'Tha-pa'* implies the people other than Mons (of Kullu) language is just equivalent to say that Lahaul is a Hindustani word and adds nothing to our knowledge.

GARZHA

It is the second popular name by which Lahaul is known. It is used in dialects of *'Tinan', 'Punan'* and *'sTod'* of Lahaul and the languages of Spiti. Zanskar, Ladakh and Tibet. This Name is also found mentioned in local literature and inscriptions and Tibetan literature. It is written with different spellings.

As regards its origin there is no view to the contrary that it is a Tibetan word. Its application in Tibetan with special epithet like *Garzha-mkh' a-dro-gling* (Lahaul the country of *dakinis*) and *Garzha-ral-gsum* (Lahaul the country of three names, as the valleys of Lahaul are formed by three ranges of mountains) in the manner of *Zanskar-sgo-gsum* for Zanskar and *Spi-ti-spi-lcogs* for Spiti, also suggest the same conclusion.

Francke suggests that *Garzha* is made up of two original names *a'-zha,* signifying an ancient tribe and *dkar-zhva,* meaning *'white cap'.* Gergan also holds a similar view and suggests that it is the corrupt form of *dkar-zhva.* As far as the first part of the name *i.e.* the *a'-zha* tribe is concerned the *Lahaulis* have no relation whatsoever with them. They are the inhabitants of Chinese Turkistan. Similarly, the mention of the country *a'-zha* in the Padmasambhava's literature should refer to the country of the tribe of the same name and not to Lahaul as Francke thinks. As regards the second part of the name *dkar-zha,* the assumption of the two scholars is based on the analogy of Tibetan names for India and China as *rgya-dkar* (the extensive country where the people dress in white) and *rgya-nag* (the extensive country where the people dress in black) respectively. This is well known fact that the people of India are in the habit of wearing usually white clothes and those of China black. Therefore, the countries have been appropriately named as *rgya-dkar* and *rgya-nag.* But in respect of Lahaul there is no such peculiar practice of wearing white caps so that they should be distinguished as 'white cap wearers'. Therefore, the assumption of the two scholars becomes unfounded.

Even on the analogy of the names *rgya-dkar* and *rgay-nag* the correct form of the word should be *Zhva-dkar* and not *dkar-zhva.* This is the demand of the Tibetan grammatical rule where noun precedes the adjective, unlike in English or Hindi. But it is also noteworthy that the name *Gar-zha* appears to be unknown to the Tibetan writers generally. However, in a Tibetan historical work two names *viz., 'Ka-sha'* and *'Kha-sha',* similar to Garzha, are found mentioned in a list of countries. But we cannot say if any of them refers to Lahaul. Another name *'Ga-sha'* has been found mentioned in the biography of 'Padmasambhava' which has been identified with Lahaul.

SWANGLA

In the dialect of 'Manchad' Lahaul is known as Swangla. It also denotes the language of MANCHAD and a section of people who consider themselves as Brahmins.

Rahul was the son of Buddha and the name *'Lahaul'* is probably derived from Rahul.

Andrew Wilson, a European traveller (1873 A.D.) called Lahaul *"a valley of glaciers".*

From Lahaul the Himalayas can be seen in all their mighty splendour. The barren landscape and sparse vegetation lends a magnificent charm to this otherwise bleak country.

AREA AND SITUATION

Lahaul with an area of about 2000 sq. miles is situated between North latitude 30° 8' and 32° 59' and East longitude 76° 30' and 77° 50'. The surrounding countries include Rubsho and Zanskar on the North; Kullu and Banghal on the South; Spiti on the East; and Chamba on the West. The shape of the tract is roughly rectangular with the Greater Himalaya on the North and Mid Himalaya on the South and connecting lines of heights at either end on the East and West. Mean elevation of these hills is 18,000 feet and that of its inhabited parts is about 9,000 feet above sea level.

PASSES

Communication on surface with the neighbouring countries is possible only through high Passes. These may briefly be described as follows:

Rohtang Pass: Rohtang Pass (13,500 feet above sea level), lowest of all, *links Lahaul with Kullu.* Most of the traffic between Lahaul and countries outside passes through it. There is now motorable road which opens in June/ July and closes in October/November. This Pass, true to its name (*Ro-thang* = plain of corpses) claims some human lives every year. With favourable weather local people can cross it in any month of the year.

Banghal Pass: It lies between *Lahaul and Bara Banghal.* It is only rarely used.

Shing-dkon Pass: *Shing-dkon* la (Pass where wood is scarce, 17, 000 feet) falls *between Lahaul and Zanskar.* It is used regularly by the people of Zanskar and Lahaul.

Baralacha Pass: Baralacha (*Para-latse* = Pass with cross roads on summit, 16,500 feet) lies *between Lahaul and Ladakh.* At one time one of the busiest route passed through it. But now traffic passes through it only rarely.

Kugti Pass: Kugti Pass (16,000 feet), lying *between Lahaul and Bharmaur* (Chamba) is used mostly by the Gaddi shepherds.

Kunzam Pass: Kunzam Pass (Pass with all roads converging, 16,000 feet), *lying between Lahaul and Spiti,* is now the most important Pass after Rohtang.

'OM Mani Padme Hum' is a sacred recital in the valley. Its repetitions is considered the panacea for all problems, real or imaginary. The deeper meaning of this utterance is– *"I invoke the path of Truth and experience of Universality". "so that the Jewline Luminosity of my immortal Mind be unfolded, within the depths of lotus centered consciousness, and, I will be wafted with the ecstasy of breaking through all bonds and horizons."*

The average elevation of peaks in Lahaul region is between 5,480 meters to 6,400 meters. The lowest point is 2,740 meters where the river Chenab makes its exit from the district. The average elevation of the Spiti terrain is about 4,570 meters and that of mountain ranges is over 5,485 meters. The lowest point is 3,350 meters above the mean sea level. Lahaul has three valleys,

i.e. *Chandra valley, Bhaga valley* and *Chandra-Bhaga valley.* The valley of the river Chandra is locally called *'Rangoli'*, 'Khoksar' is the first village in the valley.

The valley of the river Bhaga is locally called *'Gara'.* The river Bhaga starts from the South-Western foot of the Baralacha pass and upto village of Darcha, it flows in almost a narrow gorge, upto its junction with Chandra at Tandi. *The valley of the combined rivers of Chandra and Bhaga is called Chandra Bhaga valley, popularly known as 'Pattan'* It is also called as orchards and granary of Lahaul-Spiti. This area has the distinction of having the BARALACHA PASS, which is nearly eight kilometers long, also known as *'Pass with cross roads on summit'* where roads from Zanskar, Ladakh, Spiti and Lahaul meet. It also gives rise to the three important rivers of the region—Chandra, Bhaga and Yunan—in the South-East, North-West and North respectively.

Spiti in comparison to Lahaul is higher in elevation. In the North Chocho-Lang 'Kilta peak' exceeds, 6,400 meters, while in the East Spiti is protected by the main Himalayas which is over 7,000 meters at places. In the South, there is 'Manirang peak' with the elevation of about 4,600 meters and in the West Spiti is protected and separated from Lahaul by the Kunzam range. Spiti has four distinct regions. 'Sham', the lower region is situated on both the sides of the river Spiti between its confluence with Lingti and its junction with Pare. 'Pin region' is the valley of the same river located on both the sides of the river with an average of about ten inhabited villages. 'Bhar', the middle region is located midway of the river above Kaza. 'Tud', the higher region includes areas above Spiti and waste tracts of 'Tsarab'.

Spiti, Si— means 'Mani', Piti— means place. Spiti— *the place of Mani.* Spiti is also called "Piti" a veritable. Shangri-la is a cold mountain desert located on the Tibetan border and flanked on the South-East by district of Kinnaur, North East by Tibet, North by Ladakh, West by Lahaul and to the South by district of Kullu. Geographically and archaeologically, Spiti is a living museum. The mountains are devoid of any vegetation and erosion by wind, sun and snow over thousands of years has laid bare the rocks. The rugged and rocky mountain slopes sweep down to the river beds giving the landscape a moon like appearance. Spiti valley is formed by the Spiti river, which rises on the slopes of Kunzum la (4,520 mts.) and ends at the river's confluence with the 'Pare Chu' near 'Sumdo'. The length of the valley from Kunzum pass to Sumdo is 150 km. On its way, the Spiti river receives the water of many streams, of which *Guindi Nala, Pari Lungbi Chu, Pin river* and Lingti river are the most important. Pari Lungbi valley, Pin-valley and Lingti valley are only partly inhabited. Some other valleys, due to their elevation and rigorous climate, are not inhabited at all.

Spiti Geologically and archeologically, is a living museum. The 150 km valley carved by the river Spiti that originates on the eastern slopes of Kunzam La (4520 mts.), is part of the high altitude cold mountain desert. The Pin

valley, a side valley of the spiti has been declared a national wild life conservation park. Amidst its rare high altitude flora and fauna, is the elusive snow leopard.

Gentle in temperament and deeply religious, the people of Spiti live in harmony with the mighty mountain ranges around. Hostile terrain and extreme climate proved fertile ground for Buddhism to flourish. The warmth and innocence of the locals is infectious and their peculiar social customs, fairs and festivals, myths, belief, totems, taboos and folk tales are fascinating.

Spiti is a rich repository of Buddhist iconography replete with ancient murals, thangka paintings, wood carvings and metal images. Some of the monasteries dotting the landscape are over a thousand years old. The main monasteries known across the Buddhist world are Tabo, Kye and Dhankar. Besides the monasteries, places of interest in Spiti are Pin valley, Kaza, Kibber and Losar.

The mountain scape in Spiti has an exotic appearance. The river is a fast moving torrent which cuts its way through the ages to the bottom of the deep ravine. The valley is scarcely a mile across, with narrow strips of cultivable land lying 305 mts. (1,000 feet) above the river bed. Steep rocky mountains rise from these level strips to heights of several thousand feet. The valley of the Pin river is even wider than that of the Spiti. It joins the main Spiti valley at a point near 'Dankar', going up the South-Westerly direction and ending below the Pin Parbati range, on the other side of which lies the Parbati valley. The upper regions of Chandra and Bhaga valley are snow covered almost till the month of May and start snowing with the close of the year. There is great variation in temperature between lower portions of Lahaul and higher reaches of Spiti. The rainfall is extremely scanty. Lahaul has heavy snowfall as compared to Spiti, whereas only 70 to 75 centimeters of snow is recorded in winter.

The major rivers are, 'Chandra', 'Bhaga', 'Spiti' and 'Pin'. There are twenty one big and small glaciers. The Chandra and the Bhaga rivers rise on opposite side of *'Baralacha Pass'* at an elevation of nearly 4,890 mts. above the mean sea level. The Chandra flows to the South-East for 85 kilometers upto Shigri Glacier and then 96 km. to the North-West upto a place called Tandi. All along the course, the river Chandra, between Shigri and Tandi, the mid-Himalayan ranges close over the river and opposite the village *'Ghondla'*, it rises like a wall, a full 3,350 mts. above the bed of the river. Chandra is fed by a number of glaciers and the biggest among them is 'Bara Shigri' on the left bank of the river. On the right bank of the Chandra, the water from 'Samundri glacier' meets the river. The Bhaga river also has its source on the Baralacha Pass. On the North-West side, it enters the *'Suraj Tal'*, or the *'lake of the Sun'*, situated at an elevation of about 5,000 mets. above the mean sea level. At Darcha, it is joined by the Zanskar river from the West. Between Darcha and Tandi, around the villages of *Keylong, Kardung* and *Baelung,* there are rich cultivated tracts all around.

The river Zanskar rises in the extreme North of Lahaul region and after running about 36 km. in a barren tract in South-Easterly direction falls in the Bhaga river at 'Darcha'. SPITI is the main river of the Spiti region of the district. *It flows in both the districts; Lahaul-Spiti and Kinnaur.* In Kinnaur, near Chango village in Hangrang valley, it has the widest bed. It meets the river Satluj at 'Khab'. The river Pin is the most important tributary of Spiti, which joins it on the right bank. It is joined by several, small streams the chief among them are Palder Chin, Palder Chum and Shang on the right bank and Karve, Lavrang, Miedel Taking, Madang, Sagnam, Baraknit, Gooling, Seeling and Kis on the left bank. Besides the river Pin, the river Spiti is fed by Chiomo, Gyundi, Rohtang, Ulah, Langze, Mane, Surahal, Pomograng, Mamdang and Sumra streams on the right bank. The left bank tributaries are Lingti, Gimbo and Parechu.

The district is important from a Geologist's point of view because here a complete sequence of geological formation dating from the pre-Cambrian to the Cretaceous period with breaks in the upper carboniferous and Jurassic time is found. Most ancient rocks are found in the Spiti valley. These rocks are highly folded micaschists, slates and phyllites. Fossils of marine life are found in abundance in the Spiti valley. The rocks belong to the Paleozoic and Mesozic era which are characterized by the advent of air breathing mammals, and ammonites, development of winged insects, volcanic activity dinosaurs, conifers extinction of giant reptiles, advent of modern insects, flowering plants etc. Seismologically, Lahaul and Spiti lie in the Alpine-Himalayan mountain system which is a major earthquake belt of the earth.

Interdependent on each other for communications and trade both remain cut off from the rest of the world for a greater part of the year. Rohtang pass remains open from June to October and it is only at this time that one can cross the Kunzum pass to enter Spiti, the other route involves a perilous track up in the Satluj and Spiti river valleys from the Kinnaur side. During summer, strong wind blows down the valleys in the afternoons whipping up lot of dust. Even a short journey can cover one all over with a thin film of dust.

SPITI VALLEY GLACIERS

Glaciers in the spiti sub-catchment of the Satluj basin are receding at a much faster pace than ever before as studies undertaken by experts indicate "deglaciation" of over 25 per cent in the area since 1962 with bigger glaciers retreating at an astounding rate of 65 per cent. These observations were made in the latest Compendium of Environmental Statistics, Himachal Pradesh, 2012-13, brought out by the Department of Economics and Statistics by putting together data collected from various agencies like the Space Application Centre, Ahmedabad, and the Wadia Institute of Himalayan Geology, Dehradun, and the HP State Council for Science Technology and Environment.

The adverse affects of global warming and climate change are already becoming visible in various parts of the hill state. The study attributes the

accelerated melting rate of glaciers to the fact that the maximum and minimum temperatures at almost all locations including Losar, Kaza, Maling and Namgia, have risen. The Spiti valley, where apple cultivation was unheard of till a few years ago, is taking to commercial apple cultivation with people setting up orchards. The snow line, too, has been declining and agro climatic zones have practically been redefined owing to global warming.

The study took into account the monitoring of glaciers with the help of remote sensing and geographical information system (GIS) in order to estimate the retreat in terms of loss of area for the year 1962, 1993, 2001 and 2007. The comparison of the size of the glaciers during these years indicated that 5 per cent of the area was lost between 1962 and 1993, the pace of melting increased to 12 per cent by 2001, which further shot up to 13 per cent by 2007. The glaciers have been retreating, both in spatial as well as linear retreat in the Spiti sub-catchment.

Loss in Area of Glaciers in Spiti Basin Between 1962 and 2001

Glacier % loss in sq km in Area	area No of	1962 Area in glaciers	sq km	2001 Area in sq km
0 to 1	112	43.87	55.12	25.64 (increase)
1 to 3	51	93.26	81.50	12.60
3 to 5	12	49.01	34.43	29.74
5 to 10	08	58.00	36.12	37.72
Over 10	05	66.99	23.67	64.66
Total	**188**	**311.13**		**230.84**

During the study, it was found that the glacial area of the 188 glaciers taken into account had reduced to 230.84 sq km in 2001 from 311.13 sq km area it had in 1962, thereby indicating an overall reduction of 25.80 percent. While glaciers with an area of more than 10 sq km exhibited the maximum retreat of 65 percent, the ones ranging between five and 10 sq km lost the area by 38 percent while the smaller ones up to 3.5 sq km lost the area by 30 percent. The smallest ones with an area ranging between one to three sq km retreated at 13 per cent.

Data analysis indicated that the number of smaller glaciers with less than 1 sq km area had increased in the area mainly due to the fragmentation of bigger glaciers, triggered by climate variations over a period of time. The comparison of 812 glaciers between 2001 and 2007 indicated that a deglaciation of 11.04 percent had taken place.

HISTORY

Geographical information contained in 'Samhitas', 'Brahmanas', Upanishads' and 'Sutras' made us believe that no time had India considered Kailash Mansarovar region a foreign land which is still considered as a place

of pilgrimage for the Hindus. Tradition tells us that one of the earliest rulers of the land was 'Manu' who ruled between 3100 B.C. and 2550 B.C.The geographical knowledge which one derives from the accounts of the *'Mahabharta'* and the *'Bhagwad Gita'* provides sufficient ground for believing in the great Mahabharta war. In the ancient, Lahaul-Spiti must have been either the part of 'Kalakluta' or 'Mandamati' territory. The Himalayas were the part of the Ashokan empire. From the period of Kanishka, Kashmir to Kafiristan, there was a great Janapada 'Ki-Pin'.

In the neighbourhood of the Yamuna, Satluj and Beas, the Kunindas tribe was ruling. To this, Lahaul-Spiti must have been a part. Kullu was inhabited by *Kulutas.* Territory to the east of Kangra was occupied by Audumbaras. Yashodharman of Malwa (A.D. 530-540) had his empire upto the Himalayas in the North. All the kingdoms of 'Kapisa', 'Kashmir', 'Kuluta', 'Satadur', 'Mo-li-pa-La' and 'Suwarbngootra' were situated in the high Himalayas. *It was ruled by women and was known as the Kingdom of women.*

It is well known that under the Kushanas, North India including Central Asia, Pakistan, Afghanistan and East Iran were united under a single state formation. Coins and inscriptions pertaining to this period were found at Kanihara in Kangra. A stupa connected with the great Kushan King Kanishka named *'Kanika-chod-ten'* (Kanishka Chaitya, Kanishkha's stupa) is found in Zanskar. There is no doubt that Kanika is the name of the same as the Kushan King Kanishka. Similarly, a stupa called Kanika Chaitya (Kanishka Chaitya) in Peshawar (in Pakistan) built by Kanika (Kanishka) has been described by Al Bruni. Ladakh undoubtedly belonged to the empire of Kanishka. In such a condition when all the countries around Lahaul were under the Kushanas, we can say without doubt that Lahaul also formed part of Kushan empire. During the Gupta period and the rule of *'Kannauj'*, the position of Lahaul was probably that of an outland.

The most powerful of the Guptas, Samudragupta's empire extended only upto the Beas Valley. But during the reign of Harshavardhana of Thanesar (A.D. 606-664) Lahaul again became connected with the great empires. In the Kullu annals Chamba, which was founded in A.D. 550 with its capital at Brahampura (Bharmaur), is stated to have conquered Lahaul in A.D. 600 but soon was lost, perhaps only a portion, to Kullu. However the principalities of Brahmpura and Kullu were included in the empire of Harshavardhana. Therefore, through them Lahaul also became connected with the great empire. It is in the same period, as already stated, that first historical mention of Lahaul is found.

Hieun Tsang visited Kullu in A.D. 635 and noticed Lahaul as a country by the name of 'La-hua-La'. Spiti in early times was ruled by Sen Kings. One of the earliest known rulers was Samudra Sen. In the course of time, during the reign of Rajendra Sen, Kullu became tributary to Spiti for a short period. The fortunes of Spiti declined during the reign of Chet Sen and in the seventh

century, it was annexed by Ladakh. The kingdom of Ladakh in the time of Skyid-Lde-Ni-ma-mgon extended from the Northern mountain ranges upto Raduk including Demchong, Guge (South-East of Raduk and West of Mansarover) and the modern district of Lahaul-Spiti. His son Lde-Gtsug-mgon, became the ruler of Zanskar and Spiti. It is certain that rulers of Spiti were the 'Nonos' from the very beginning. It seems that during the strong rule of Ladakh, Spiti was an integral part of Ladakh and during the weak rule, it was an autonomous state until nominally attached to Ladakh.

In the eighth century A.D the Raja of Chamba, Ajaya Varman, A.D. 730-75, became a vassal of Kashmir. Thus Lahaul too came indirectly under the influence of Kashmir. This is evident from the carved wooden reliefs in the mixed Kashmir-Kannauj style of Lalitaditya's period found at Maylang (Mayling) in Lahaul.

Further down the Chandrabhaga, vestings of Kashmir art can be traced at Markula-Udaipur and Trilokinath. Two inscriptions in *'Sarda'* Character, one illegible and the other one containing mystic syllables, found near Tinan may perhaps belong to the same tradition of the period about A.D. 900-1000. The Kashmir influence lasted till eleventh century A.D. and has left its mark in "a pure Kashmiri temple of first rate quality erected or reconstructed" at Markula-Udaipur.

The rule of Ladakh over Lahaul began perhaps since when Lha-chen Utpala (A.D. 1080-1110), king of Ladakh, invaded Kullu and the Raja of Kullu promised to pay tribute in kind of iron and *mdsos,* Mdso, this is pronounced as 'Zo'; it is a cross breed between Yak and cow. As it can't withstand warm weather no mdso is found in Kullu. Although the Chronicles of Ladakh make no mention, it is believed that Lahaul too was conquered in the course of the invasion for the reason that the *mdsos,* which the king of Kullu promised to give as tribute could only come from Lahaul as there is no *mdso* found in Kullu. As a corollary, it is also believed that Lahaul at that time had been a province of Kullu, at least in part and its master, the Raja of Kullu, ordered the former to Supply *mdsos.*

Nothing can be said with certainty about the position of Lahaul in relation to Kullu and Chamba before the above event took place. It is generally assumed that Lahaul in that remote time was more or less both under Chamba and Kullu, or some parts were held by Kullu and the rest by Chamba. "There are indications in the records of these countries that Chamba may have held the main valley almost as far as the junction of the Chandra and Bhaga rivers at Gus, while Kullu had some influence in the Chandra and Bhaga valleys and in the wars of those times, the Chamba armies probably advanced by way of the Kugti Pass and Lahaul when invading Kullu".

One possible reason which strengthens this belief is that in the early times both Kullu and Chamba had their capitals nearest to Lahaul; Kullu had its capital at 'Nast' (Jagat Sukh) and Chamba at Brahampur (Bharmaur), from where they could have easy control over Lahaul.

According to one tradition, Chamba appears once to have been ruling all over Lahaul. In the 'HISTORY OF GODS' it is related that one of the gods went to Chamba to demand half of his kingdom from the Raja of that country. Moreover, Lahaul is accessible more conveniently from Chamba than Kullu.

Lha-Rabs

(History of Gods)

In the beginning there were no gods in the 'Ling'. Then 'Gyungdul' said, "We should go there to rule".

All the gods came from rGya carrying everything with them. They reached at Bara-lacha, then Na-phen Nu-phen (it is known as Lha-phug kLu-phug, cave of gods and Nagas lies on the side of Ladakh). There a fiendess caught them. She said, "You have brought my properties" and ordered them to put all the goods before her at once. They did accordingly. But Gepang put three grains each of Ne (Siberian barley) and buckwheat in a bamboo stick which he stuck beside the road.

On reaching Ze-mug, they found the same fiendess obstructing their way. Gyungdul was able to make her flee across nine Passes and nine Hills.

They heard human voice for the first time at Pyukar. They asked each other, "Who do live here"?

Tangjar' stayed to rule there. Other crossed Rang-tsa Pass. At Gule they heard human voice. 'Milang-tete' stayed there, Gyungdul stayed at Margyaling (Margyod), Tangjar Dong (Melagar) at Ropsang, Tinglo-gur (Wazir) at Sra-srin and Gepang at Yangling.

At the time only Mons were found living at Sra-srin. The gods, with the help of Gyungdul expelled them from there.

Then the Mother (Gepang) said to Gyungdul: "You are the eldest of nine brothers. Nine gods will come to you to pay respect after every three years".

She said to Milagn-tete: "You are Wazir (Minister); you have to go to demand Lha-ri Lha-thang (Hills and Plains of gods) from the Raja of Chamba".

To Melagar she told, "You are the youngest. You will have to open the doors of 'Lha-khang' (residences of the gods) of nine gods every year".

'Tinglo-gur' (Wazir) carried with him a spindle of gold, a spindle-stand of coral and a thread ball of silver and set out to Chamba to demand 'Lha-ri Lha-thang'.

At the Chamba Pass he met with the shepherd of the king of Chamba who invited him to play dice. Wazir put the above three articles at stake. The shepherd had with him nine kinds of dresses and foods. The Wazir lost the game but proposed to play again. This time they put as a stake an offer that the winner will be entitled to tear away the body of the loser from his thumb to toe. The Wazir won this time.

The shephered pleaded for mercy and offered to part with everything

that he had won and also whatever he possessed. The Wazir however, replied, "I want nothing. You go and tell your king that I want my "Lha-ri Lha-thang".

The next day when they met again the shepherd told that he forgot to deliver the message. The Wazir tied a piece of stone with the horn of a she-goat as a token of reminder. When the queen of Chamba came with a golden bucket and began to milk the she-goats, the particular goat made the mild spill out with the help of the piece of the stone which was tied with its horn. The king was very much enraged and ordered to bring the shepherd before him. He also called for a sword.

But the shepherd prayed;

Ral-dri shub nang la zhug
Gyal-po khri rtog la zhug".

(Pray, let the sword remain in the sheaf and the king reside on his throne). "This is not my idea, this is the idea of 'Botdev' (Bhot-god)".

Outside the Wazir sat on the water tap. A waterwomen came and said, "Bhot Bhot, away! Let the water come".

The Wazir replied, "I am not Bhot. I am Bhotdev". He sent a message also with the women for the king to come out.

Then he took the form of a ram and went in piercing a barrier of nine sheets of iron.

The king took him as a beggar and ordered to give something to eat and drink for him.

The Wazir refused to accept anything and asked the attendants to tell the Raja to come out. The king did not come.

The Wazir then laughed, with which there arose seven suns and burnt everything in the premises of the king's palace.

The king said, "I have come to know of your power, I request you not to do like this".

The Wazir made eclipse six suns. The king did not come out even then. He then asked "Should I cry"?

The king sent a message that he might do as he liked.

As soon as the Wazir began crying there started a storm and gale and all the plants in the vicinity were upside down.

Then king was heedless even then. Soon the Wazir started himself rolling on the ground and turned everything upside down.

Then the king came out and said, "Why should not I come out. Gyungdul is the eldest brother. He will get eighteen shares. I shall also have eighteen shares. Others will get three, four, five shares".

Then the king of Chamba came at the Kothi (palace) in Gule. 'Gyungdul' casued to fall snow nine yards deep. The Raja wondered as to who might be

as powerful as to cause snowfall in the months of 'Sharh-Shaun' (Asadh-Shravan). The people told him that there is a Naga god. This is his task. The Raja came to him and requested to make the snow melt within nine days and nine nights and promised to grant him half of his kingdom in consideration.

Within nine days it became dry. The king went to 'Tsho' (Riwalsar, in Mandi). On the return journey he came to Gyungdul and said, " You are a great god; you are powerful. I give half of my kingdom to Gyungdul".

[Note: The above account is an abstract of a story].

It is also probable that this fact of association of Lahaul with Kullu and Chamba was one of the reasons which prevented the compilers of the Chronicles of Ladakh from mentioning Lahaul separately among the countries conquered by the former. King Utpala appears to have subjugated entire Lahaul for it is believed that he was responsible for the conversion of Marikula Devi temple at Margul, situated at the extreme point from the side of Ladakh, into a shrine of Marichi Vajravarahi and the replacement of a part of the ceiling probably broken by avalanche. King Utpala was only a Chieftain of a small principality under the suzerainty of Guge, prior to his accession to the throne. His successful wars enabled him to subjugate Kullu and end the suzerainty of Guge over Ladakh. After this invasion the subordination of Kullu and Chamba came to end in Lahaul. The local chiefs were then perhaps made directly responsible to the king of Ladakh. It is likely that the *'Jos'* (Thakurs), who are related to the kings of Ladakh, as they belonged to the same *rus-pa* (clan) of *'Bu-ram-shing-pa'*, were installed at this time by the king of Ladakh.

In early times, in fact, the local chiefs, the *'Jos'* and the *'Ranas'*, were the real rulers and the only symbol of subjugation was the yearly tribute. When King Zain-ul-Abidin of Kashmir (A.D. 1420-1470) led an expedition against Tibet, he found Kullu under the Tibetans i.e. the Ladakhis. In the course of this invasion of Guge and Ladakh the king saved a golden statue of the Buddha at Sheh in Ladakh from the hands of his soldiers. The Badshah then returned by way of Kullu and Lahaul.

Of course the king had no intention of affecting a permanent conquest; it was merely one of the customary raids aiming at collecting plunder and extorting tribute. Lahaul, therefore, remained as before, a tributary to Ladakh. But Kullu must have taken the opportunity to overthrow the alien power. The Chronicle of Ladakh mentions another conquest of Kullu, perhaps again through Lahaul, by Tshe-dbang-rnam-rgyal (A.D. 1535-1575). But as it was merely a raid, Lahaul, this time also remained unaffected of the event.

The earliest evidence of Kullu's rule over Lahaul after its occupation by Ladakh is available in the reign of Bahadur Singh (A.D. 1532-1559). The Chronicle of *'Tinan'*, which was compiled at the death-ceremony of the chief Harya of Tinan, clearly concedes the supremacy of King *Bi-dhur-Singh* (Bahadur Singh), whose capital, it states, was situated at *Ma-gar-sa* (Naggar, Kullu). There is no doubt that a considerable portion of Lahaul was annexed

to Kullu during his time.

As we already know that before Lahaul fell into the hands of Bahadur Singh of Kullu, it was being ruled by the king of Ladakh. But Guge never held territory in Lahaul. Again when Guge was conquered by Seng-ge-rnam-rgyal (A.D. 1590-1635), king of Ladakh, Spiti and Zanskar were made over to his youngest son, but there is no mention of Lahaul.

In this task of forcing Ladakh to secede territory in Lahaul, Kullu was not alone. It is seen that the two States of Kullu and Chamba had at that time very close relations with each other. According to a record made in copperplate title deed, in A.D. 1559, towards the end of Bahadur Singh's reign, a marriage alliance took place between the two royal families. This deed was granted by Bhadur Singh to Ramapati, the Rajaguru of the Chamba Chiefs. The three daughters of the Kullu Raja were married to **Partap Singh Varman** (A.D. 1564-1582), son and heir of Ganesh Varman.

Chamba, its ally, then annexed quite a large portion of Lahaul, perhaps whole of Manchad upto the junction of the Bhaga and Chandra, to its kingdom. It is told in a tradition by the people of Gushal, on the left bank, at the junction of the Chandra and Bhaga rivers, that they once owned a copperplate deed granted by a Chamba Raja which was taken back from them when the country was annexed to Kullu.

In any way the control of Kullu did not extend beyond either Lot (Lod) of Kirting. In the lower parts of Manchad, *'Re-phag'* (Trilokinath) evidences of Chamba reign are available in abundance. The image of Marikula Devi at Markul-Udaipur was set up during the reign of Chamba king, Partap Singh Varman, by Thakur Himapal, probably an ancestor of the Ranas of Trilokinath, in A.D. 1569-1570.

Hermann Goetz asserts that the master of Manali temple, who in A.D. 1553 had erected the temple of 'Hidimba' for Bahadur Singh of Kullu, had indeed been also the architect and sculptor of the additional pillars, the 'Dvarpal statues', the window panels and the architraves supporting the ceiling. The tradition further relates that the reigning sovereign of Kullu, in order to prevent the artist ever making a duplicate of such a masterpiece as that of Doongri, cut off the artist's right hand. But the gifted artist trained his left hand and executed an even finer piece of carving at Markul than that at Doongri. This was evidently done against the wishes of the king of Kullu and under equally, if not more, powerful king who could not only give protection and safety to the life of the artist, but also possessed the capacity to suppress any displeasure if displayed by the Kullu king.

Since the reign of Bahadur Singh the rule of Kullu over Lahaul appears to have been unbroken till both Kullu and Lahaul were conquered by the Sikhs. The names of the next three Rajas occur continuously in a number of inscriptions, decrees and other documents found in various parts of Lahaul.

Jesuit Father, Azevedo, while going from Ladakh to Kullu and the Punjab

plains in A.D. 1631 mentions that Lahaul, which he calls *'Carcia'* (Garzha), was then subject to Kullu.

Absence of the name of Lahaul among the names of the countries divided amongst the sons of 'Seng-ge-rnam,-rgyal', as we know, also proves the above fact. At the most, the Chronicle of Ladakh mentions in its territory, the name of a village *'Dartse'*, which is situated at the head of Bhaga valley, which, if taken as area, includes the villages of 'Dar-tse'. 'Yo-tse', 'Rang-yo', 'Chi-ka', 'Ra-rig' and gsum-mdo at its largest extent.

Inscription No. 128 of the Francke's collection of inscriptions gives the most detailed and authentic description and is the most important inscription relating to this period, among all the kinds of the documents found so far in Lahaul. It makes admission of the authority of Raja **Partab Singh** (*circa* A.D. 1575-1608) of Kullu whose magnificent palace, it states, was situated at Magarsa. On this occasion many noblemen and ladies belonging to royal families, important public men and many commoners had gathered. Many of them have been named along with the name of the village from where they came and many with their house names, as is the custom in Lahaul. For our purpose the following four names are important, others are only of local interest. They are the three kings: Tshe-dbang-rnam-rgyal of Khangsar, Tshe-ring-dpal-de of Shila-makhar and bDe-Ijam of Ke-lang-mkhar and the fourth is Kun-zang-Ide-rdo-rje, younger brother of the king of Barbog. Of course, all the kings were contemporary of Partab Singh.

It is interesting to note that all the royal representatives have been designated as *rGyalpo* (king) or said to be related to king, instead of *Jo* by which title they are known in the history of Lahaul. Indeed this fact has not been asserted even in the three chronicles of the Chiefs of Lahaul who declare themselves as Thakurs or *Jos* and the people also know them by the same designation. The true position in this regard appears to be that while the *rGyalpos* were the chiefs of an area in the tradition of the *rGyalpos* of Ladakh, *'Jo'* was the title of village headman as there were'Jos' in the villages of *'Hayar', 'Kardand', 'Tino'. 'Cug-dra'* (Pyukar), *'Sa-rang', 'Bee-ling'* and many other villages. The change of title from *rGyalpo* to *'Jo'* took place sometime afterwards.

Shila is now a desolate place situated on a ridge about a mile above the present seat or palace *(mkhar)* of the *Jos* of *'Tinan'*. It is possible that at earlier time the *Jos* of *'Tinan'* had their residence there because it is safe from avalanche.

Nothing can be said about bDe-ljam, the king of Ke-lang, there does not even exist a family of *Jos* at Keylong. But a document from Barbog affirms; the truthfulness, of the inscription that there existed a family of *Jos* at Keylong. The name of Kun-zang-Ide-rdo-rje, younger brother of the king of Barbog, is not found mentioned in the Chronicle of Barbog but he may possibly be identified with one of the brothers of Nu-bk' a-bkra-shis. One of the most important things that we learn from the inscription is that there was no single

powerful king in Lahaul to be counted as paramount.

Indeed absence of single paramount king is one of the main reasons that Lahaul could never stand independent of the outside power within its known historic period. It is only the Jos of Keylong that is seen wielding some power outside their traditional territorial limit during the last days of Kullu reign and thereafter Sikhs and British Rule. The *Jos* of Keylong make boastful statements that they had been ruling over whole of the country since early times but this is not borne out by any evidence.

Then it is said that there is an eclipse of Kullu rule for thirty-five years, during the reign of Kalian Singh and Jagat Singh, successors of Prithvi Singh, for no record of their period have come to light. It can be said that Kalian Singh (A.D. 1635-1637), successor of Prithvi Singh, could not possibly have effective control because he reigned for a short period of only two years. But the same is not true about Jagat Singh (A.D. 1637-1672).

Jagat Singh had Lahaul under his sway and won some additional territory at the expense of Chamba. In A.D. 1683, at the time of *bDe-legs-rnam-rgyal* (A.D. 1675-1705) Ladakh was invaded by the 'QALMAQS' (Mongols). The war actually started in 1681 and lasted for three years. The cause of the war was a conflict in Tibet between two religious sects of *'Dug-pa'* (Red-hat) and *'Gelugpa'* (Yellow-hat). Ladakh took the side of the 'Dugpas' for its own lamas belonged to that sect. The 'Gelugpas' on the other hand invited the Mongols for their help and invaded Ladakh under dGa'-Idan-Tshe-dbang, a lama who had turned layman.

Simultaneously they invaded Lahaul as its Lamas were the followers of *'Dugpa sect'*. This invasion is remembered in Lahaul as Sog-po (Mongol) invasion and the Chronicle of Keylong record it as invasion by Tibet. The Mongol army stayed in Lahaul for two years, stormed the fort of Keylong and was then annihilated by glacier near *'Tinan'*.

The Ladakhis had to call the Mughals to their aid. The Mughal troop which was commanded by Fidai Khasn came from Kashmir. They put the Qalmaqs to flight and returned with much booty. bDe-legs-rnam-rgyal had to pay heavy bill for the aid rendered by Fidai Khan.

Mughals too had an ally who had to be rewarded at the expense of Ladakh. Bidhi Singh (A.D. 1672-1688) of Kullu, who had helped the Mughals, was rewarded with the annexation of the portion of the Upper Lahaul, i.e. the area of *'Dartse'*, to his State.

It appears that in Lahaul, towards Triloknath, Kullu could never extend its reign beyond Thirot. Thirot remained the dividing boundary between the territories of Kullu and Chamba since Bidhi Singh's time, when the boundary between Kullu and Chamba was established here for the first time till the end of Kullu rule in Lahaul.

It is most probable that the treaty between Ladakh and Kullu of Utpala's time was also snapped at the time when the portion of Upper Lahaul was

annexed to Kullu by Bidhi Singh. It is generally held that this treaty came to an end during the reign of bDe-Idan-rnam- rgyal (A.D. 1640-1675) when the biography of Seng-ge-rnam-rgyal was compiled and that after the ***battle of Bab-sgo*** (A.D. 1675) it was exchanged for a trade contract.

bDe-Idan-rnam-rgyal was an able and powerful king. At the time of his death the Ladakhi empire, although no longer independent of the Mughals as it had been under Seng-ge-rnam-rgyal, had attained its largest extent. Moreover, Kullu was in no way involved in the battle of Bab-sgo.

In fact it was after the war 1681-1683 that Ladakh really became powerless. Kullu then, as we already know, with the help of Mughals annexed the remaining part of Upper Lahaul to its State and it might have at the same time forced Ladakh to withdraw the treaty.

Raja Man Singh (A.D. 1688-1719) of Kullu in about 1700 had boundaries with Ladakh fixed at Lingti. He also then entered an agreement with the kings of Ladakh, which is usually known as trade contract.

After the Tibetan-Ladakhi Mughal war of 1681-83, Spiti was practically free but was only nominally under Ladakh. Raja Man Singh (A.D. 1688-1719) of Kullu invaded Spiti and extracted tribute and established a loose authority over Spiti. In the absence of information, it is difficult to establish history of this region in chronological order.

In Man Singh's time all the *Jos* of Lahaul redrafted their Chronicles wherein they tried to show their origin from Rajput race with the clear object that this will raise them in the eyes of the Kullu Rajas. While the *Jos* of Kelang and Tinan traced their origin from *Chhatri* (Kshatriya) race, clan. The *Jos* of Barbog, however, lost their right to Jagir, probably due to their loyalty to the kings of Ladakh.

Man Singh also built the GONDHLA FORT perhaps the same was called as *Rani-ki-kothi* and married daughter of the Gondhal Thakur. In about 1695 *Raja Udai Sing (A.D. 1690-1720) of Chamba renamed Margul as Udaipur* who then raised it to the status of a district centre in the part of Lahaul.

In the time of Raja Tedhi Singh (1742-1767), when no goldsmith from Kullu was able to manufacture a golden parasol required for *'Ragnaji'* (Ragunathji) to the satisfaction of the Raja, men were sent from Kullu on the advice of the Hakim to Shansha in Lahaul, to call Phuntsog, a goldsmith. The highly skilled goldsmith pleased the Raja with his work for which the latter offered him estate. But the unambitious smith showed satisfaction in his humble profession and expressed gratefulness towards the Raja for appreciating his work.

In the time of Raja Pritam Singh (A.D. 1767-1806) a Lahaul contingent assisted in the war with Mandi at Bajaura, where they fought under the banner of Gepang Lha. Mandi was defeated in this battle. Bikram Singh's (A.D. 1806-1816) name is found mentioned in an inscription on a stone slab still existing at Gemur Monastery. Name of *Jo* Dharma Singh of Khangsar, whom

Moorcroft met in 1820, is also found mentioned with him.

When Moorcraft and Trebeck passed through Lahaul in 1820, they found four villages still paying revenue to the State of Ladakh. It was continued until stopped by the British Government in 1862. These villages were— *'Barkalanak', 'Mooling', 'Shipting'* and *'Gus'* or *'Gushal'*. The *Jos* of Khangsar were perhaps managing this estate on behalf of the kings of Ladakh for the former were holding land and property in Mooling, one of the villages above estate, which must have been given by the kings of Ladakh in remuneration.

In those times 'Tandi' was the capital of Lahaul. It was the place for office and residence of the administrators and representatives of the Rajas of Kullu. During this time Baliram of Phurah, in Manchad, was judge who had his office at Tandi. He had a singular method of punishment. He did not fine the culprits but he tied them to a tree and then flogged. This tree was shown by the people even in around 1910. Later on the Capital was shifted from Tandi to Keylong during the British period.

In 1840, a batch of Sikh force after completely subjugating Mandi State, invaded Kullu which was captured unopposed and Jit Singh, the Raja of Kullu, was deposed and made prisoner. Lahaul then, along with Kullu, came under direct control of the Sikhs. When Cunningham visited Lahaul in 1839, he found it already under the Sikhs. House tax was being collected by the Sikh government. At the same time rates of toll were being adjusted by Zorawar Singh, the Governor of Ladakh. He had raised the duty on each carriage sheep from half an anna to four annas. This was considered very oppressive by the people and due to this little trade had passed through Lahaul during the preceding two years. Here we must also consider the fact why Zorawar Singh did not capture Lahaul while he was controlling the trade between Lahaul and Ladakh. The only reason for this is that when Zorawar invaded Ladakh, Zanskar and Spiti during 1834-35, he found Lahaul already under the Sikhs. Therefore he, did not come to Lahaul. It may be stated that for the same reason, that Kashmir was in possession of the Sikhs, he chose the course of his invasion of Ladakh through Kishtwar instead of Kashmir. Thus we see that the invasion of the Sikhs in 1840 was only an act of acquisition of actual possession, virtually it had become master of the valley since 1820.

In 1841, Zorawar Singh with a force of 6,000 men attacked Tibet, but could not stand the powerful attack of Tibetans and was killed on 14th December 1841. In 1842, Tibetan army invaded Ladakh and forces of Gulab Singh defeated them decisively on 27th December, 1842. Tibetan General 'Sukhang' was taken prisoner. In 1846, by the treaty of Amritsar between Gulab Singh and British East India Company, Spiti was taken by the British. The revenue settlement of Spiti was made by 'Vans Agnews' on 27th September 1847.

After the First Sikh War a treaty was concluded on 16th March, 1846 at 'AMRITSAR' between the British Government and Maharaja Gulab Singh according to which all the hilly and mountainous country East of the Indus and West of the Ravi, including Chamba, were made over to the Maharaja,

but Lahaul, part of the territory ceded by the Lahore State, to the British government, was retained under British rule. The boundary between Lahaul and Chamba was marked by the Nullahas of *'Chukam'* (Tso-khang) on the right and *'Nalda'* on the left banks of the Chandrabhaga and between Lahaul and Ladakh by Baralacha range. This part was known as "BRITISH LAHAUL". The other part, the area lying below Thirot, which was under the Rajas of Chamba and was left with Chamba even after the annexation of Lahaul to the British territory, was known as "CHAMBA LAHAUL". The two parts were united finally in 1975.

Lahaul was important for the British Government because an important trade route passed through it to the Central Asia, especially Tibet with which it wanted to have thriving trade connections. In this respect the Lahaulis were considered "of material assistance from political point of view." Immediately upon the annexation of Lahaul and Kullu in the British territory in A.D 1846 Lahaul was made a part of the Kullu subdivision which was put under the charge of an Assistant Commissioner, who worked under the Deputy Commissioner of the Kangra District with its headquarters at Dharamshala.

The whole of Lahaul, as it has already been during the Kullu reign, was divided into thirteen, later on fourteen, *'Kothis'*, but the kothis were not subdivided into *'Phatis'* as in Kullu. The highest office in Lahual was that of *'Negi'* called in the same manner as the Negi of a Kullu Kothi for his having responsibility of collection of revenue. It was also described as Wazir because Lahaul formed one of the waziries of Kullu.

The Negi had his headquarters at Keylong. He was invested with both criminal and civil powers. He was honorary magistrate, his jurisdiction was extending throughout Lahaul, he was vested with the powers of a subordinate magistrate of the second class. The Negi was also responsible for arranging for *'begar'*, or forced labour, procuring of supplies for travellers (perhaps Europeans and those holding official permission) and carriage of their baggage.

Bali Ram was the first Negi of Lahaul appointed by the British government. He belonged to village 'PHURAH' in Manchad and was judge during the rule of the Sikhs. Thakur Tara Chand of Khangsar was appointed the next Negi after Bali Ram who declined to fill the post. After this, the post remained hereditary till 1941 when a Naib Tehsildar was appointed.

In the autumn of 1849, Major Hay, Assistant Commissioner of Kullu, went to Spiti and took over the charge. Nono, the hereditary Wazir of Spiti, was entrusted with administration of the area and he was granted a Jagir. On 22nd July 1864, his son Tam-Zin-nam-Gyal became Wazir. In 1873, Nono was formally vested with honorary magisterial powers. During first Worlds War of 1914-19, Wazir Amar Chand of Lahaul not only had helped the British Government in the recruitment, but also took command in person as *'Jamadar'* in the 6th Labour Corps. For his valuable services, Wazir Amir Chand was given the title of *'Rai Bahadur'* in 1917. On his death in 1921, Waziri passed to his son 'Abhai Chand'. Abhai Chand's son 'Khushal Chand'

was colonel in the Indian Army. Khushal Chand and his brother Prithvi Chand have won *'Mahavir Chakra'* in the Kashmir Campaign. In 1941, a sub-tehsil of Lahaul and Spiti was created with Headquarters at Keylong. In 1960, the Govt. of Punjab converted Lahaul-Spiti area into a district with Headquarters at Keylong. In 1966, it was transferred to Himachal Pradesh.

The People: Swangla, Thakurs, Kanets, Bhots along with several scheduled caste communities of Chanals, Dombas, Hesis, Lohars etc. are inhabitants of the district of Lahaul-Spiti. Of all the tribals in Himachal Pradesh, those in many of the villages of the main Lahaul valley and some villages of the side valleys are, today, the shrewdest businessmen and wisest in certain worldly matters. The people in the Pattan valley are mostly Hindus akin to the adjoining region of the Kullu. There is marked admixture of Mongoloid and Indian features in both men and women in the valleys of Gara and Rangoli (Bhaga and Chandra). People of the Spiti and Pin valleys are having completely Mongoloid features. The people such as the Brahmins, Thakurs, Kanets or Bhots, Lohars (iron smiths), Dagis (carpenters), Hesis (landless labour or musicians) etc. are found in almost all villages of the agrarian set up. The scheduled castes are never discriminated against high caste people in the matters of entering the temples and monasteries. There is no restriction either on drawing water from the same sources from which high caste take it. The people of the Lahual are a mixed race. Linguistic researches have proved that in remote past, Lahaul was the home of an aboriginal tribe whose language and features resembled those of the 'Munda tribes' of Bengal and Central India. At a later period Tibetan settlers who came from the South and West, settled in Lahaul. The Saka and Khasa tribes of Central Asia were driven out by the Huns between the 6th century B.C. and the 5th century A.D. Many of these settled down in the Mid Himalayas between Garhwal and Ladakh. There is a nullah near Keylong known as the 'Shaks nullah' which seems to have taken its name after the Saka tribe that is believed to have settled in the Bhaga valley. Thus Lahaulis are the ultimate product of these different races.

The main dress of the people of Lahaul region consists of loose trousers made of dark thick cloth and a woollen coat, more or less like a gown of the same cloth. Sometimes, a jacket is also used over the coat. The head cap is similar to the one used by the Kinnauras. Women's dress in Lahaul consists of the tight fitting *'Pyjama'* and a *'Dugpo'* or ladies gown. A shirt like the Punjabi Kurta is worn as an underclothes beneath the *'Dugpo'*. Ornaments are also liked here much. Men generally wear gold rings, ear rings called *'Murki'* and *'Kyanti'* or neck ring. Women of Lahaul wear various types of ornaments. *'Krikisti'* is an ornament made of gold and silver and is worn on the head. *'Poshal'* an ornament meant for the forehead such as 'Bindi' or 'Teeka' is used in the plains. 'Dung Kitsi' is used round the waist. *'Phuli'* is nose ornament and is made of gold. *Nyagthang* is a chained silver ornament which is placed on the breast. In Spiti region, the women wear *'Yebzur'* or 'Beran', a cobrashaped cloth piece studded with numerous pieces of turquoise or coral

as golden charm boxes. People of Lahaul-Spiti have three meals a day -'Ken' or 'Tshema' in the morning. 'Shad' or 'Chhiken' in the noon and 'Yangskin' or 'Gongal' at night. Their staple food is Kalhu, buckwheat, barley and wheat. Besides, they consume a lot of *'Lugri'* or *'Tsagti', Chhang'* (beer) and salted tea mixed with butter. *'Arak'* (local distilled liquor) is also drunk occasionally. Smoking of tobacco is very common among the men folk, but is forbidden for the ladies.

RELIGION

In the Pattarn valley, pure Hinduism exists, In lower parts of Chandra and Bhaga valleys, the mixture of Hinduism and Buddhism is practised and in the Spiti and upper reaches of Chandra and Bhaga pure Buddhism is practised. The tribal deities 'Gyepang' and 'Dabla' are most popular. Besides these, there are 'Tanggur', 'Srowag', 'Zangdoulma', 'Mipusha' and 'Kyuling Sall', but there is only one devta with Kullu type Rath (body) who lives in Rwaling Village of Lahual. Four Buddhist sects represented in this region are well known, i.e. *Nyingmapa, Kagyudpa, Shakya* and *Buzhens.* Buzhens are the Lamas who entertain people by acting plays and chanting legends. Like their twins from Lahaul, the people of Spiti follow Lamaism. *With high passes standing between them and the 'civilized' world the people of these valley have developed an intense love for their home and culture, their songs and dance are as chaste and pure as the snow that clothes the mountains around. At the slightest excuse, these children of the 'Himalayas' dress up in their gayest and dance in the open amidst rugged hills with an abandon and ease unknown to the busy world of today. The Lahaul and Spiti valleys form a unique socio-physical unit of Himachal Pradesh.*

Lahaul and Spiti are known for their monasteries, locally called *gompas,* which are great treasure house of Buddhist faith and art. *'Khardang', 'Shashur', 'Gemur'* and *'Guru Ghantal'* are some of the famous monasteries in Lahoul and 'Tabo, Kee' Dhankar in Spiti. The interesting features of the flag bedecked gompas are the huge barrel like prayer drums revolve at a slight touch and are rotated by Lamas as they pareambulate these lobbier in grave meditation. There are also ornate paintings of saints and demons and a Buddha of a giant size swathed in purple and white with many attendant effigies of lesser divinities. These Monasteries also serve as centres of culture and have influenced religious life and the people for centuries. Monasteries and old residential buildings with frescos paintings and carvings on their walls and ceilings reveal a rich heritage of art. They also testify to the powers in cultural links that exist between the Buddhist centers in India and the entire Buddhist world. The people of the area are religious and an atmosphere of spiritual delight pervades the entire valley. Their religious and economic life is inextricably entwined with monastic order.

MARRIAGE SYSTEM

In Lahaul, there are *three* different methods of marriages prevalent. The

Tebagston or Mothebiah (arranged marriage). The Kowanchi Biah (arranged but performed very briefly) and the Kunmaibaghstan or Kunchi Biah (marriage by elopement). In Spiti, there are generally two types of marriages—arranged and Khandum. In the Khandum marriage, choice is made against the wishes of their parents. In the case of divorce in Lahaul-Spiti, simple woollen thread which is tied to the little fingers of both the companions is pulled apart in the presence of some elder persons and this decides the issue. This ritual is called 'Kupachacha' or 'Tshud-Thwagsti'.

Joint family system is strong in Lahaul. Polyandry which was the order of the day in the past has now broken up because of literacy, influence of culture of the plains on Lahaulis, economically well being and job opportunities outside Lahaul.

Famous Fairs: *Ladarch* is an annual fair held near the village of 'Kibber' in the month of July. 'Sissu fair' is a common fair celebrated all over the Buddhist Himalayas. At 'Shashur Gompa' (Monastry), it is held in June, at 'Gemur Gompa' in July and at 'Mani Gompa' of Gondhla in the month of August. 'Phagli' or 'Kun fair' is famous of Pattan valley held on *'amavasya'* in the month of February. 'Pori fair' is held in Pattan valley at Trilokinath temple in the month of August. Like Nathwara temple of Rajashtan, at Trilokinath temple, a lamp always keeps burning in pure Ghee.

Famous Dances: Broadly speaking, there are three traditional dance forms; (*i*) Shehni, in this form men and women both take part in dancing together; (*ii*) Ghure, in this dance there is no arm linking by the dancers. While moving in a group, they move in circle and semicircle. Ghure, in fact is a denomination both for the dance and songs merging into one; (*iii*) Garphi, this is the oldest form of dance in Lahual-Spiti. In this dance, movements are neither regular nor arranged. What the dancers exhibit is spontaneity of a wild and carefree life, expression of life and relaxation. Any song may be picked up to accompany it. Garphi generally takes place when people get intoxicated after taking quite a good quantity of home distilled liquor and are hardly left to follow any specific patterns. 'Betas' are the community of professional dancers. Seven different forms of dances are performed by them. They are *Gar, Jabru, Muknar, Bukum, Shon, Bhuchan* and *Devi* dance.

Important Festivals: *Fairs and Festivals of tribal areas, infact symbolize the whole essence of the life of the tribal people, be merry even in the harshest conditions of existence. In the rhythm of their music and dance, they forget all their problems. Life is at total equanimity with itself; replete with limitless joy.* Important festivals of Lahaul are, (i) Bumkhor, is a religious festival related to agriculture. People believe that if the religious books are taken around the fields, there will be bumper crop. (ii) Halda or Losar- Halda is a new year festival of Lahaul, celebrated in the month of January. To the tribals of this district, Halda has the significance as *'Deepawali'* as to the people of the rest of India. The festivities centre around' Shiskar *Apa'* who is the goddess of wealth in Lamastic Pantheon as to the people of this region. The day for *'Halda'*

is fixed by the Iamas. (iii) Khun or Phagli, is the biggest festival of Pattan valley. It has more or less the same importance in Pattan valley what *"Shivratri"* has elsewhere in India. Khun generally falls in the end of January or early February. The name of the festival has been derived from that of the month of *'Phagun'* or *'Phalgun'*; the last month of winter.

PAURI FAIR: This fair is celebrated during summer in the 3rd week of August every year. In earlier times this was the most prominent fair of Lahaul. People of all castes and creed gather there, not only from Lahaul but from Chamba and Kullu too. The fair is combination of pilgrimage and festive activities. Preparations are made at least a week in advance and most of the people leave their homes a day before the celebrations, where they have faced darshan of the statue of Triloknath (Shiva Lord of Three Worlds) or Avolokiteshvara as it is regarded by Buddhist. After paying their obeisance, people go to the parikrama gallery between the inner and outside walls of temple. Pilgrims/devotees usually complete three or seven clockwise circumambulations of the gallery/ rotating the prayer wheels and murmuring Mantras (OM MANI PADME HUM) every morning and evening till they stay there. Ghee and Mustard oil lamps are lighted continuously inside. People donate money and Ghee/ Oil to maintain the lamps, one of which is so big as to accommodate 16 Kgs. of Ghee (butter oil)/ oil. After the prayer and rituals, the fair begins. Temporary shops, tea stalls and hotels are established at the fair ground. As soon as darkness overtakes, the pilgrims dance in a huge circle to the melody of folk songs devotional or otherwise. On the second morning, a traditional procession is taken out, which is headed by the Thakur of Triloknath riding on a decorated horse. Their destination is the place where as per traditional lores, seven gods, the youngest of whom was Trilokinath had appeared from seven springs in the past. This is the most important ritual of the fair. The procession then returns to the fair ground for more festivities.

FAGLI FESTIVAL: Fagli, locally known as *Kus or Kuns* is one of the most important festival of the Pattan valley. It falls, after a fortnight of Khogla on Amawasya (Moonless Night) in the first/ second week of February. The houses are fully decorated and oil lamps are lit. A Baraza is set-up which consists of a bamboo stick, two to three feet tall, mounted on the floor. Around the stick a *white chader* is draped in such a manner as to suggest an angel dressed in white, sitting in the corner, ornamented with jewellery and marigold flowers. Delicious dishes are placed before the Baraza along with burning incense. The Baraza represents the angel "SHIKHARA- APPA) grand mother of the peak and here visit is considered to bring prosperity to the house. According to ritual demand the head of the family and his wife getup early in the morning to prepare (TOTU) (A dough of roasted barley flour and butter milk) and kwari. The Totu is taken upto the roof which is offered to the deities. Kwari is later thrown to the crows who await for it as if they have received the invitation. The totu is distributed among the family members as *prasada*. The couple go to pay their annual respects to their cows and sheep to express their

gratitude and acknowledge their dependence on these animals. Rest of the family members getup and pay their respects to their elders of the household by bowing to them and touching their feet. After breakfast they first visit their nearest and aged person within the village and then the entire village community congregate to pay their respects to each house with Marchu (Local puri). Each day of the festival has a special name to show its own significance. One day is called punha, a symbolic representation of ploughing the fields. Since the fields are covered under snow during the period, so symbolic ploughing is done. Two green willow sticks representing the bullocks and two more representing yoke and plough are moved forward in the room in the front of the Baraza. In the following weeks feasts and festivities continue among relatives and friends, along with the exchange of marigold flowers and other gifts.

It may be assumed that *'Fagli'* is a festival of celebrating the advent of Spring. (iv) Gotsi (Gochi). This festival is of Chandra and Bhaga valleys particularly. This is celebrated in the month of February at a house where a son is born during the preceding year. (v) Gyalto festival is held towards the end of December, when people bid farewell to the old year. (vi) Chhishu or Shisha festival, symbolic of good times in the region, is celebrated on the 10th of every month. (vii) Dachang, is a festival of arrows. This is celebrated by only the men in the month of February in any village and continues for six days. (viii) Thon Thon is celebrated in the month of April which marks the end of the winter. (ix) Yane is a festival in the which God Trilokinath is worshipped by old men and women, celebrated in the second week of June every year. (x) Namgan is celebrated in the month of September on the occasion of the harvest, people dress up in traditional dress and worship God. In this festival, horse race is organised. (xi) Chho Thang, in this festival, a Lama is called from Gompa and he reads *'Tanjives'* consisting of 108 scriptures. (xii) Bhinger is celebrated on the birth of a son or the first daughter. (xiii) Jig Jed festival is celebrated in the month of October in Spiti region at *Thang Jayl* monastery. (xiv) Gutor festival in Spiti region is held at the monasteries of *Kee, Tabo, Dhankar* and *Pin* in the month of November. This festival is celebrated every year. On these days, Lamas worship God Chaugayal and the next day in the evening while doing *'Chham dance'*, they throw the *'Saur'* into the fire. This is in the belief that the burning of Saur will finish all the diseases, (xv) Chakhr festival is celebrated, instead of Gutor, after every four years. Lamas worship God Chikchait, for six days and continue performing Chham dance. It is believed that miseries and diseases are burnt with the Chakhar. It is celebrated in the month of September. (xvi) Sonchoti (post death ceremony) is a peculiar festival of Pin valley celebrated by each Khangchan once in every six or seven years.

Galten Amchauth (festival of Diyaas): This festival is celebrated on account of the birthday of preacher of Budhism, J. Chaukava. This day, the people of Spiti light their homes with *'Deepaks'*, prepare delicious foods, wear new clothes, have sweets and invite people of same caste to their houses. This is celebrated in between 25th November to 1st week of December.

Lachhang: This festival is celebrated for the welcome of winter season. The local deity is worshipped with the hope that the winter would be happy and prosperous for the local people. It is celebrated on 25th of eleventh month of local calendar (mid November to first week of December).

Pingri: It is celebrated to mark birthday.

Paklen: It is celebrated at the time of marriage.

Dzeetha Dambargya is a form of worship in Lahaul. This is performed once or twice after the death of a person. Zimug Sringpo is believed to be the most powerful demon at Darcha, a village beyond Keylong and on the way to Ladakh via Baralacha.

Lahaul-Spiti one of the remotest and backward regions of our country, has not yet been developed fully. Therefore, the people of the region have more faith in customs, traditions and blind faiths as compared to those of the adjoining areas.

According to a legend, some people believe that the name of the village Tandi originally was Tan-dehi, where Draupadi, the wife of five Pandavas of Mahabharata war fame, gave her body or died. According to another legend, Rishi Vashisht died at Mandi and his body was cremated at the confluence of two rivers, the Chandra and Bhaga, where present village of Tandi is situated. Another legend says that Chandra, the daughter of moon, was in love with Bhaga, the son of God sun. Tandi is the place where both met and the celestial marriage was performed.

ECONOMY

It seems that primary source of economy is agriculture. Only about 25 per cent of the total landmass is under cultivation. Today people of Lahaul-Spiti cultivate *buckwheat, barley, wheat, cauliflower, cabbage* and cash crops like *Kuth, potato* and *hops.* Potato and other vegetables were first introduced by Moravian missionaries at Keylong in 1857. Now *peas, mustard, raddish, turnip, carrot, french bean, beat root, tomatoes, soyabeen* etc. are grown. Barley is the staple food of the people of this region. Kuth cultivation was introduced in 1925 and gradually it was popularised. *Lahaul-Spiti has earned the distinction of achieving the highest per hectare production of potato, relegating the Netherland, to second position.* The Lahaul valley may figure in records in another way too with potato fields located at elevations ranging 8000 to 11000 feet above the mean sea level.

Chief medicinal herbs are species of 'artimesia', 'ephedra', 'aconitum', podo phyllum', 'karu' and 'hyoscyamus niger'. Jelly of the fruit of Hippophae rhamnoides is recommended by Lamas in Lung complaints. *'Rattanjot'* is found in Spiti valley. Important forest products of Lahaul are *Karu, Patish* and *Kala Zira.* Cultivation of grass is the most remarkable feature of Lahaul agriculture. Lahaulis are forced to grow grass to save their livestock from starvation in the winter. A fruit-cum-demonstration farm at Tabo distribute and encourage farmers to sow fruit plants like apricot, almond and

apples. They are being provided improved saplings on 50% subsidy by the department.

The common livestock are yak, cow, equine, mule, donkey, sheep and goat and a little poultry. Besides the 'Zo' and 'Zomo' (male and female respectively) in progeny of a cross between cow and yak. It is believed that after six generation of the crossing of the cow with yak, the progeny is back again to pure yak. Zomo milk has a very high fat content. Among the wild animals in Lahaul, the brown and black bear, the ibex, wolf and marmot and in Spiti, the wild goat, the nabob or burral and occasionally a strong leopard or wolf are found.

Miscellany: In 1869, a branch post office was opened at 'Keylong' for summer seasons only. In 1935, a second post office was opened at 'Lote' in Pattan valley. Similarly, a branch office was opened at Kaza in 1939. The Moravian Mission led by Mrs. and Mr. Hyede opened the first primary school at Keylong and a branch school at Tholang in the Pattan valley in 1861. The first regular school was started by the district board Kangra in 1919 with Urdu as a medium. Spiti region had no school till one was established at Kaza in 1932. District board Kangra had opened a dispensary at Keylong in 1929 which functioned till 1943, when it was taken over by the government. But in Spiti region, a dispensary was opened in 1958. SEED FARM, a research unit, was established at 'Gorma' in Pattan valley in 1960. Raisin Grape research Substation was established at Thirot in Pattan valley. There is a Kuth and Dry fruit Research Unit at Keylong.

In the year 1978, keeping in view the aspiration of the people and with the desire to streamline the administrative set up, an Additional Deputy Commissioner was posted at Kaza. Under the single line administrative set up, the A.D.C. was vested with the powers of head of department of all the line departments in 1984.

Subsequently several district level officers of various departments were also posted. Today, therefore, the Spiti subdivision is virtually autonomous of the district in its day to day functioning. The segregation was taken a step further when in February 1980, Spiti was segregated from Integrated Tribal Development Project, Lahaul and Spiti and a separate project office was sanctioned for Spiti.

The chief administrative authority within the district vests in the Deputy Commissioner, who more due to single line administration is not only District Magistrate and Collector but for all intents and purposes is also the head of all the district level offices. In addition to the usual and traditional role as Deputy Commissioner he has multifarious duties. As Deputy Commissioner, he is the executive head of the District looking after development, Panchayats, local bodies and civil administration. As District Magistrate, he is responsible for the maintenance of law and order and is the head of Police and prosecuting agency in the district. As Collector he is at the apex of the revenue administration and is responsible for the collection of land-revenue and all dues recover-

able as arrears of land-revenue. He is also revenue-applause authority. He ensures the successful execution of plan-schemes and coordinates the functions of all development departments and in fact due to the peculiar circumstances and situation of the area his functions are largely those of a Development Officer. In order to avoid procedural delays and in the interest of early disposal of work, he has been given special and enhanced powers. He has been declared Head of Department for all offices functioning in the district.

The centrally sponsored *'Desert Development Programme'* 1978 has shown good results in the afforestation and generation of substantial employment opportunities to the local people. In 1985, to promote the psychological, physiological and social development of children in the age group of 0-6 years an integrated child development project was launched in Spiti subdivision. In 1987, the office of the Assistant Manager SC/ST Development Corporation was established at Kaza, providing financial assistance to the Scheduled caste/ Scheduled tribes people. In 1990 Antodya Programme was launched to uplift economically, the people living below poverty line.

LAHAUL-SPITI POPULATION SINCE 1901-2011

Year	*Persons*	*Males*	*Females*	*Percentage variation of Population*	*Females per 1000 of males*
1	2	3	4	5	6
1901	12,392	6,221	6,171	—	992
1911	12,981	6,522	6,459	+ 4.75	990
1921	12,836	6,440	6,396	- 1.92	993
1931	13,733	6,903	6, 830	+ 6.99	989
1941	14,594	7,601	6,993	+ 6.27	920
1951	15,338	7,936	7,402	+ 5.10	933
1961	23,682	13,259	10,423	+ 54.40	786
1971	27,568	15,168	12,400	+ 16.41	818
1981	32,100	18,171	13,929	+ 16.44	767
1991	31,294	17,224	14,070	-2.99	817
2001	33,224	18,413	14,811	+6.16	804
2011	31,564	16,588	14,976	-5.00	903

**Note: Percentage variation for 1901 is not available.*

Source: (i) District Census Handbook -Lahaul-Spiti, 1981.

(ii) Census Report Government of India- (HP) 1901-2011.

MANDI

(HQ, MANDI, ALTITUDE 754 METERS)

Languages spoken : MANDYALI, SUKETI AND HINDI

The district is situated between 31° -13'-50" and 32°-04'-30" North latitude and 76°-37'-20" and 77°-23'-15" East longitude. It is bounded by Kangra on the North-West, Hamirpur and Bilaspur in the West, Arki tehsil of Solan district in the South. Shimla district on the South-West and Kullu district in the East. The district is entirely hilly except 'Balh' area in Sundernagar tehsil and 'Chauntra' in Jogindernagar tehsil, which are fertile valleys. The area of 'Badar', 'Chohar', 'Saraj and 'Sonar' usually have sufficient snowfall every year from January to March and are cut off from other part of the district. The winter snow often comes down to 1,300 meters.

The Satluj is responsible for the excessive hot months near the East-South border. The *'Tattapani'* and *'Dehai' are the hottest places in the district.* The most unhealthy part of the year is early autumn when the rice fields are still damp from artificial flooding. *The district receives the highest rainfall in the Pradesh with an average annual precipitation of 2029 mm.*

District Mandi has following famous hill ranges occupying distinctive place in the geographical features of the district.

Dhaula Dhar: This range covers a good part of the Suket area. Dhauladhar range runs with the Eastern boundary of the district from North to South. 'Nagru' is the highest peak, with an elevation of about 4,400 meters. In the North-East, this range joins the Kullu district.

Ghogar Dhar : Ghogar Dhar contains the natural salt mines of 'Gumma' and 'Darang' and is fully covered with forests. It enters the Mandi district at *'Harabagh'* in Jogindernagar tehsil.

Sikandar Dhar : The name is attributed to Sikandar Lodhi, who ruled 375 years before the reign of Akbar is supposed to have crossed it on his way to the conquest of Kangra. The construction of a water tank and cantonment there are also attributed to him. This range can be divided into two sub-ranges, i.e., *'Kamlah range'* and *'Lindi Dhar'.* It runs from North-West boundary of Suket and Bilaspur.

Dhar Vairkot : This range starts from Rewalsar and extends towards Suket. Some of its off shoots join Kangra and Sikandar Dhar. Two main rivers which pass through the district are the Beas and the Satluj.

The Satluj : The Satluj enters the district near 'Firnu village' in the *Chawasigarh* and passes through the areas of Bagra, Mahunm, Derahal, Batwara and Dehar. The main tributaries of the Satluj are *'Khadel', 'Bhagwati', 'Bantrehr', 'Siwan Behna', 'Kattu', 'Bagra', 'Bahlu',* and *'Siun'.* The Satluj forms


ADMINISTRATIVE MAP OF
DISTRICT MANDI
km5 0 5 10 15 20km
BOUNDARY, STATE
BOUNDARY DISTRICT
BOUNDARY TEHSIL/SUB-TEHSIL
DISTRICT HEADQUARTERS
TEHSIL/SUB-TEHSIL HEADQUARTERS
NATIONAL HIGHWAY NH 21
STATE HIGHWAY SH 24
IMPORTANT METALLED ROAD
RIVER AND KHAD
IMPORTANT VILLAGE HAVING 300 AND ABOVE POPULATION... WITH NAME CHAUNTRA
URBAN AREA WITH POPULATION SIZE-CLASS III, IV, V AND VI
POST AND TELEGRAPH OFFICE PTO
DEGREE COLLEGE AND TECHNICAL INSTITUTION
REST HOUSE, CIRCUIT HOUSE, AND TOURIST LODGE RH, CH, TL
KANGRA DISTRICT
KULLU DISTRICT
HAMIRPUR DISTRICT
BILASPUR DISTRICT
SOLAN DISTRICT
SHIMLA DISTRICT
From Pathankot
To Kullu
From Bilaspur
From Ghumarwin
From Bilaspur
Chauntra PTO
RH Barot
RS
RH JOGINDRANAGAR
Kundani
River UHL
PTO LAD BHAROL
Utpuri
SH19
SH24
RH SANDHOL PTO
Syoh
River Beas
SARKAGHAT PTO RH
CH TL RH PTO MANDI
River Beas
SH22
NH1
PTO RH PANDOH
Behna
Tandi
KHAD
NH21
RH PTO BALI CHOWRI
RIVER TIRTHAN
Ner Kumi
RH Gohar
Parwara
PTO
Baldwara PTO
PTO Kaned
PTO SUNDERNAGAR
RH CHACHYOT
RH THUNAG (CHACHYOT)
Janjeli
NH21
Jarol
Dehar PTO
Saiapar PTO
SH11
RIVER SATLUJ
PTO RH KARSOG
Sarana
Chunag PTO
SH13
Sakra
To Seom
@ Government of India
Based upon Survey of India, Map with the permission of the Surveyor General of India 1981
DISTRICT MANDI
CHANGE IN JURISDICTION 1971-81
Km20 0 20Km
JOGINDRANAGAR
LAD BHAROL
SANDHOL
SARKAGHAT
MANDI
BALI CHOWKI
CHACHYOT
SUNDERNAGAR
KARSOG
Newly created Sub-tehsil Ladbharol from Jogindernagar in 1980
Newly created Sub-tehsil Sandhol from Sarkaghat in 1980
Area transferred from Jogidernagar tehsil to Mandi tehsil in 1975
Newly created Sub-tehsil Balichowki from old Chachiyot tehsil in 1980
Newly created tehsil Chachiyot(Thunag) from old Chachiyot tehsil in 1980

the boundary of the district in the East and South.

The Beas : It enters Mandi from Eastern side at a village near 'Largi' where *'Sainj'* and *'Tihan'* streams join the river. The principal tributaries of the Beas on the North bank are *Uhl, Luni* and *Rina* and from South bank *Janjehli, Suketi, Bhakhar, Son, Ramoli* and *Jiuni.* The water of the Uhl is being used to generate the electric power at Jogindernagar. There is a dam at Pandoh on the Beas river to divert its water to the Satluj. The water has been channelled through two tunnels and is also used for generating power at Dehar and thereafter channelled to the Satluj. There are two bridges over the Beas at Mandi and Pandoh.

Lakes

District Mandi has many lakes important from tourists and religious point of view.

Rewalsar: It is situated in the South-West direction of Mandi at 1,300 meters above mean sea level. Padma Sambhava, renowned Buddhist, stayed there for some time in a monastery. The Hindus and Buddhists look at Rewalsar as the abode of Lomasha Rishi. The 10th Sikh Guru Govind Singh also stayed there for some time. A simple stone structure which stands about 160 meters above the lake was his abode.

Prashar: In the North-East direction of Mandi town, it is located at an altitude of about 2,743 meters above mean sea level. A fair is held here every year in the month of June.

Kamrunag: It is in the tehsil Chachyot at an altitude of about 3,150 meters. An annual fair in the month of June is a feature of the Kamrunag lake.

Macchial Lake: Macchial Lake is a low altitude lake which is situated in Mandi district (7 km from the Jogindernagar town). This lake is considered sacred and is named after Macchendru Devta or Matasya Avtar of Lord Vishnu.

Machhiyal is sacred to locals and surrounding villages. In earlier days people made their wishes to Machhendru Devta and on fulfillment of their wishes they offer the promised gift to Machhendru Devta. One of such offerings was to ornament the sacred Mahashir fish with gold nasal rings and in earlier days (15-20 year ago) such sacred Mahashir fish wearing golden rings could be noticed easily in the Lake. This tradition has almost disappeared nowadays. However it is still very common to feed sacred Mahashir fish to observe happy ceremony and/or as a wish for good luck and to avoid bad luck. A fair marking the commencement the Indian traditional month of Vaishakh is held here every year. Fair is held for 3 days in which people from surrounding villages gather and observe the fair with great pomp and show. Along with a number of other sports activities wrestling is center of interest which is held on the final day.

Kamru Nag Lake : Located at a height of 3,334 meters above sea level on the Mandi–Karsog road. The Lake is surrounded by tall cedar trees having

stunning silence. Mythology says that this lake was formed by Pandavas when they were on their way after Mahabharata with Deity Kamrunag (based on which this entire valley is known by Kamru Valley today) to find best place for their teacher, Dev Kamrunag and Deity love the isolation of this place so much that he decided to stay here for the rest of his life. On his request, Bhimsen one of the Pandava brothers formed the lake by pushing his elbow and forearm on the peak of the mountain. And that is the reason believed by locals after oval-shaped lake with depth unknown. Many a time in storms an almost 30-meter-tall cedar tree would fall into the lake to disappear. Today faith from all faiths of people brings them here. As an offering people throw money, silver coins and gold into the water. This place is available for visitors throughout the year except for winter months, i.e. December to March.

HISTORY

The present district of Mandi was formed with the merger of two princely states 'Mandi' and 'Suket' on 15th April 1948, when Himachal Pradesh came into existence. Ever since the formation of the district, it has not witnessed any changes in its jurisdiction. To understand completely the history of the district, it is necessary to discuss the history of both the princely states separately.

The chiefs of Mandi, Suket, Keonthal and Kishtwar are said to be from a common ancestor of the 'Chandravanshi' line of Rajputs of Sen dynasty of Bengal and they claim their descent from 'Pandvas' of the Mahabharta. The separation of Mandi from Suket took place about the year 1200 A.D. Upto that time, the two states had been united, but reigning chief Sahu Sen having quarrelled with younger brother Bahu Sen, the latter left Suket to seek his fortune elsewhere. The following list presents the name of the chiefs of Mandi state:

(1) Bahu Sen	(2) Nim Sen	(3) Nirhabat Sen
(4) Kahabat Sen	(5) Sammat Sen	(6) Bir Sen
(7) Samadar Sen	(8) Kesab Sen	(9) Malab Sen
(10) Jai Sen	(11) Krandchan Sen	(12) Ban Sen
(13) Kalian Sen	(14) Hira Sen	(15) Dharitri Sen
(16) Narinder Sen	(17) Prajar Sen	(18) Dilawar Sen
(19) Ajbar Sen	(20) Chatter Sen	(21) Sahib Sen
(22) Narayan Sen	(23) Keshab Sen	(24) Hari Sen
(25) Suraj Sen	(26) Shyam Sen	(27) Gur Sen
(28) Sidh Sen	(29) Samsher Sen	(30) Dhurjatiya Sen
(31) Shivman Sen	(32) Kaleshwar Sen	(33) Ishwari Sen
(34) Jalim Sen	(35) Balbir Sen	(36) –
(37) Bijai Sen	(38) Bhawani Sen	(39) Jogendra Sen

Bahu Sen, after leaving Suket, settled at Manglan in Kullu, where his descendants lived for eleven generations. Kranchan Sen was killed fighting against Kullu Raja and his Rani, who was pregnant at that time, fled alone to

her father who was the chief of 'Seokot' in Mandi. She gave birth to a child nearby at some distance from destination and fell exhausted under a Ban tree. In the next morning, some followers of the Rana of Seokot found her insensible and took to the chief's house. *He had no son and brought up his daughter's son as his own and gave him the name Ban, from the tree under which he was born.*

Ban had hardly crossed the age of 15 when he defeated the chief of 'Kilti' who used to plunder travellers. On the death of the chief of Seokot, Ban succeeded to the chiefship of Seokot. He, after sometime, killed the Rana of 'Sakor' and took possession of his lands. He then changed his residence to 'Bhiu', a few miles above Mandi on the bank of river to the present town of Mandi. His son Hira Sen was killed fighting with the Rana of *'Tilli'*. Both brothers Hira Sen and Daritri Sen had no heirs and so Narinder Sen, brother of Kalian Sen, succeeded Daritir Sen. Nothing much is known about Prajar Sen and Dilawar Sen, who succeeded Narinder Sen.

Ajbar Sen, nineteenth in descent from Bahu Sen, succeeded his father in 1527, may be called the *first Raja of Mandi.* He founded the town Mandi and built the old palace with four towers. Raja Ajbar Sen, after assuming full control, decided to reduce to submission the four Ranas of 'Maratu', 'Sadiana', 'Kunhal' and 'Gandharba'. He defeated them and pushed them into the hills. In another skirmish which took place later on, the chief of Gandharba was killed. Chatter Sen, the eldest son of Ajbar Sen, marched against Achab, Rana of Maratu, but was defeated, wounded in the thigh and his three of the chief men, who were brothers belonging to Khatri family got slain. Raja granted the lands conquered from the Ranas to the fourth one named *Madhusudhan.* Raja Ajbar Sen died in 1534 and was succeeded by his son Chatter Sen.

Little is recorded worthy writing about him. Chatter Sen's son Sahib Sen formed an alliance with Raja Jagat Singh of Kullu and they together defeated Jai Chand, the Raja of *Waziri Laksari'* and took possession of a great part of his territory. The portion now known as *'Saraj Mandi'*, falling to the share of Mandi, and Saraj Kullu to the share of Kullu, including 'Bokla', 'Palaham', 'Trilokpur' and 'Fatehpur'. In the second joint expedition against Jai Chand, Mandi got Sanor and Bada, while Kullu obtained Birkot, Madanpur with 12 neighbouring villages. Raja Narayan Sen, the next chief of Mandi, subdued the Rana of *'Ner', 'Bandoh'* and *'Chuhar'*. He became paralytic, but is said to have been cured by a *'Pir'* or *'Gosain'*. Of 'Keshav Sen' and 'Hari Sen', tradition says nothing.

Raja Suraj Sen was a very ambitious soldier. He attacked the Raja of Nabgat, brother-in-law of Raja Man Singh of Kullu. The Raja of Kullu helped his relative and defeated the Mandi forces, seizing 'Karanpur', 'Shahpur' and 'Shamsherpur' forts and taking from the Raja of Nabgat, as the price of his assistance, 'Dewal', 'Sansal' and 'Ber'. The boundary between Mandi and Kullu was fixed at the villages of Ber and Apju. Raja Suraj sen soon afterwards

made an effort to recover lost territory by sieging the villages of 'Mandanpur', 'Sapari' and 'Tarapurand', but was again driven out with loss. The Kullu army overran the whole of the Mandi state and took possession of salt mines, reducing the economic situation of the state of Mandi to a deplorable condition. This made Raja Suraj Sen to settle peace with Kullu Raja and ultimately boundary between the states was fixed as before. Under the agreement, Raja of Mandi was made to make payment of all expenses of the war.

Kamlagarh fort was built by Suraj Sen in 1625 A.D. In 1653, he took *'Patri'* and *'Sulani'* from Suket, the last was held by Mian Ram Chand. He built second palace at Mandi, known as 'Damdama'. He had eighteen sons and they all died in his life time and in great disappointment of an heir, he caused to be made a silver image which he named 'Madho Rai', to which he assigned the kingdom. This silver image is carried in procession by the people on the occasion of fairs and festivals; rendering high respect and adoration. The only daughter of Suraj Sen was married to Raja Hari Dev of Jammu.

Shyam Sen, brother of Suraj Sen, succeeded to the throne in 1658 and ruled for nearly fifteen years. He was a great traveller, having visited Nepal, Banaras and Jaganath. He took the territory of *'Dunjgarh'* from Kullu in 1659 and later in the same year conquered *Lohara* from Suket. He built the *'Shama Kali temple'* on the Dhar Taran above the Mandi town and a tank in the suburb beyond the Beas.

'Gur Sen' ruled only for five years. He had brought the image of God from Jagnath, which is preserved in the temple. He made alliance with Kahlur against Raja of Kangra (Katoch Rajputs) and a battle took place at 'Hatoli' between the rival forces with doubtful results. In 1675, he conquered Dhanyarn from Suket and next year Baira and Patri. Suket and Mandi have always been rivals and generally enemies, but there was no great result of their warfare. The fertile valley of Balh was common ground of desire and dispute.

Sidh Sen succeeded Gur Sen in 1678 A.D. Jippu, the illegitimate brother of Gur Sen, was a man of considerable ability. He remained minister during the first part of the reign of Sidh Sen. Mandi was very powerful under his control as never before or since. In 1688, he conquered the districts of *Nachan, Hatal, Dalel* and in the same year a terrible famine occurred, taking heavy toll of lives. In 1690, he captured *Dhanesargarh.* In 1695 he built the fort of Sarakhpur and in 1706, recaptured Hatoli and ravaged the 'Ladh' area belonging to Hamir Chand Katoch of Kangra. Guru Govind Singh visited Mandi in the close of the 17th century. He had been imprisoned at Sultanpur by Raj Singh, the chief of Kullu, from whom he had sought assistance against Mughal troops and his followers believe that Guruji escaped by using miraculous powers. Raja Sidh Sen of Mandi had entertained him with great hospitality believed that Raja Sidh Sen was also a possessor of great miraculous powers. He was of enormous stature. Sidh Sen built the great tank before the palace. He also built a temple to the god Ganesha, two miles from Mandi, and known as *'Sidh Ganesh'*,

and *'Triloknath'* near the river. He died at the age of hundred years and his reign lasted forty one years, Joala Sen, the only son of Sidh Sen, died during his life time and so Sidh Sen was succeeded by his grandson Shamsher Sen who married the daughter of Agar Sen, Raja of Chamba.

Raja Shamsher Sen was constantly at war with his neighbours with very indifferent success. He reconquered Madhopur from Kullu. He took the advantage of Raja Jai Singh's absence from Kullu at Lahore and so conquered *'Chaboroi', 'Ramgarh', 'Deogarh', 'Hashtpur'* and *'Sarni'* from Kullu state. Shamsher was followed by Dhur Jatiya, Shiv Man Sen and Kaleshwar Sen, without much reference to their credit and contribution.

Ishwari Sen was only five years old when his father Shiv Man Sen died in 1779 A.D. Raja Sansar Chand of Kangra, realising the value of time without losing further time, invaded Mandi and plundered the town. Sansar Chand made over the district of 'Hatoli' to Suket, 'Chuhari' to Kullu and kept himself the district of Nantpur. He carried Ishwari Sen to Kangra and kept him at 'Nadaun' as prisoner for twelve long years. When Gurkhas, on the invitation of the Raja of Kahlur, Mahan Chand, invaded Kangra, Ishwari Sen gave in his submission to Amar Singh Thapa, the Gurkha General, on condition of being left in unmolested possession of his territories and promising on his part to make no opposition to their attack on Kangra.

The Katoch forces were humiliated by combined forces of Gurkhas and Hill chiefs. Raja Sansar Chand closed himself along with his kith and kins in the Kangra fort, realizing little that this move will prove a death trap for him. Gurkha forces continued surrounding the fort a long time, giving most difficult time to the Raja of Kangra who for uptil few days back wanted to establish a centralized Hindu kingdom in the Western Himalayas by uniting all small princely states. On the retreat of the Gurkhas, in 1810 and the occupation of Kangra fort by Raja Ranjit Singh of Lahore, Sardar Dessa Singh Majithia was appointed Nazim of all the hill states including Mandi. Ishwari Sen was forced to Pay a *'Nazrana'* or tribute of Rs. 30,000/- annually, which continued till 1815, when Zalim Sen, brother of Ishwari Sen, went to Lahore to see whether he might not be able to obtain the throne for himself. Ranjit Singh who always delighted to sow dissensions between chiefs, warmly espoused the cause of Zalim Sen and compelled Ishwari Sen to pay a tribute of Rs. One lakh to retain his throne. Ishwari Sen had given an asylum for several wandering princes as the ex-Raja of Bushahr and ex-Raja of Nagpur.

Zalim Sen came to the throne in 1826 A.D. He had always quarrelled with his brother Ishwari Sen during the later years of his life and had been compelled to leave Mandi to take refuge with Sansar Chand of Kangra. Ishwari Sen had four illegitimate sons named *'Mian Rattan Sen', 'Kapur Sen', 'Balbir Sen'* and *'Bhag Sen'*. Zalim Sen paid a lakh of rupees as succession duty to Lahore and in following years, until his death in 1839 A.D., a tribute of Rs. 75,000/- was levied. Zalim Sen before his death made over the administration of the state of his younger nephew Balbir Sen, thought he was illegitimate by

paying large sum of money for succession at Lahore court. Zalim Sen disgraced himself by killing the efficient and faithful Prime Minister, named 'Dhari'.

Accession of Balbir Sen to the throne of Mandi was not welcomed by his own brothers and considered the throne disgraced by the son of a concubine. On the other side, after the death of Maharaja Ranjit Singh in 1839, a huge Sikh army had become difficult to manage. Prince Nao Nihal Singh, son of Maharaja Kharak Singh, felt that some employment must be found for troops who would otherwise quickly get beyond his control. The hill states of 'SUKET', 'MANDI', and 'KULLU' had been virtually conquered though not occupied by Sikh troops and the last acquisition Ladakh was only considered as a step to the conquest of a portion of Chinese territory. Before any expedition taken to the Chinese land, it was decided to fully reduce the Mandi State, and at all events not to leave so strong a fort as Kamlagarh in the rear of the Sikh army.

In 1840, a large army under General Vantura (a French) was sent to Mandi by Nao Nihal Singh. Encamping seven miles away at Sikandar range from Mandi, he sent message to Balbir Sen to pay certain arrears of the tribute. Raja Balbir Sen paid the money claimed and wrote to 'Colonel Tapp', political agent at Subathu, begging for an asylum. Balbir Sen having paid his tribute was ordered to attend the Sikh General in his camp. On his arrival, he was surrounded and imprisoned. He was not released until consented to everything demanded and so *Sikh troops took possession of the capital Mandi much against the prophecy of Guru Govind Singh to Raja Sidh Sen of Mandi, that capital would never fall into the hands of an enemy.* Raja was sent to Amritsar as a prisoner and was confined in the fort of *'Govindgrarh'.*

While General Vantura took possession of all but Kamlagarh fort without much resistance. Additional troops were sent under the command of Sardar Ajit Singh Sindhanwalia, but great sickness broke out amongst them and a large number of troops died. But the seize was pressed with great vigour to take control of Kamlagarh fort. On 5th November 1840, Prince Nao Nihal Singh died, but did not deter the courage of troops and ultimately on 29th November 1840, it capitulated. General Vantura, leaving Singh troops in possession, moved with remainder of his force of Kullu.

In January 1841, 'Sher Singh' became Maharaja of Lahore and ordered the release of the Raja of Mandi. Balbir Sen was allowed to take with him the silver image of Goddess Devi, which was carried away from her temple at Kamlagarh by Sikh troops. When Raja was sent to Amritsar, 'Shaikh Ghulam Mohiuddin' was the revenue officer, the most grasping one. Balbir Sen was directed to increase the revenue to four lakh of rupees, an amount which could never be raised by the Raja. Before the Anglo-Sikh war in 1845, the Raja sent several messages to Mr. Erskine, Superintendent of the Hill States, showing eagerness to obtain British protection against tyrannical interference of the Sikhs.

Cool and slow going approach of the British in this case made Raja to

send a contingent of 300 men under Wazir Gasaon to join the brigade of 'Sardar Ranjodh Singh Majithia' at the *battle of Aliwal*. After the battle of *'Sobraon'*, he with his neighbour of Suket sent a confidential agent Sibu Pandit to Mr. Erskine requesting for an interview. On 21st February 1846, this was granted and Raja of Mandi and Suket tendered allegiance to the British government at Bilaspur before Mr. Erskine. Raja Balbir Sen had not, however, waited for the decisive victory of Sobraon. On the 4th February, he surrounded Sardar Mangal Singh Ramgharia and made him to run for his life. But after some time, Mangal Singh much against solemn assurances returned by a double march and burnt a number of villages round Kamlagarh.

By the treaty of 9th march 1846, all the rights on forts and territories of the Maharaja in the Jalandhar-Doab were ceded to the British government.

Rana Bhup Sen, son of Tegha Sen, born in 1837 was hardly ten years old when he started asserting claims on the Mandi throne with the help of some designated persons. But the British government refused to revive the obsolete claims and granted *'Sanad'* on 24th October 1846 to Balbir Sen, defining his rights and obligations. Bhup Sen raised some 3,000 men from Kangra and Kahlur and attacked Mandi, destroyed property and plundered salt factories at Gumma. On the request of the Raja, the British government imprisoned Bhup Sen for a short period and soon released him on the promise of good conduct. Other than Raja, his minister Wazir Gasaon was the most powerful man in the state and so was viewed with jealousy by the Raja and with envy by a party headed by 'Purohit Harjas' and 'Wazir Singh'. Raja wanted to do away with the assistance of his minister, which he could not do, because of the British control and direction over state's administration. Raja Balbir Sen died on 20th January 1851, leaving a son Bijai Sen of four years of age, under the protection of trusted Wazir Gasaon. But this time it was very tough for Wazir Gasaon, since the party hostile to him had taken control of all the chief offices.

Knowing fully the disturbing conditions prevailing in the state, the British authority decided to constitute the council to run the state. Wazir Gasaon reputed to be the wisest man in all the hill country, was nominated President and Mian Bhag Singh and Purohit, the spiritual adviser of the late Raja, the other members. This council was set up in February 1851 A.D. Rana Bhup Sen and his two brothers had been proposed an allowance of Rs. 3,000/- per annum, but the government considered this too high and suggested Rs. 840/-, which Raja refused to accept. Later on, according to new arrangement, Bhup Sen was to receive Rs. 1,220/- a year. In 1852, the administration of Mandi had fallen into confusion as foreseen by Wazir Gasaon. This provided an opportunity to the British to reorganize the council of Regency prince Bijai Sen gains majority.

The Purohit was made in-charge of the palace and domestic arrangements, while mian Bhag Singh was master of the horse. All real powers were kept in the hands of Wazir Gasaon of all important departments. In

1856, the salaries of the members of the Council of Regency were doubled. During this period, a number of reforms were introduced such as the *reduction of forced labour'* and *'remarriage of widows'.* On 21st July 1859, Raja Bijai Sen was married to the granddaughter of the Raja of Datarpur, and on 25th July to a niece of the Raja of Haripur. Both the marriages took place when Raja had hardly crossed the age of thirteen. In May 1861, the Commissioner visited Mandi and finding that Purohit and Wazir were not doing their jobs with responsibility, ordered the deportation of Purohit *Shivshankar'* and his son to Kangra and fined Wazir two thousand rupees for negligence.

After this change, affairs moved smoothly and in 1863, 'Mr. Clarke', an officer of the education department, was appointed to superintend the Raja's education. *The government of India in 1864 granted the Raja a salute of eleven guns on his arrival at the headquarters of the district and on 12th October 1866, the Raja having attained his majority was invested in full Darbar with usual 'Khillats' of investiture.* Raja Bijai Sen initiated public works on a large scale. During his period, a good mule road from Baijnath to Sultanpur Kullu, over the Bhubu Pass was constructed. Although Raja was trained by British tutor, yet he also came under the influence of the *'Zanana'* and the evil counsel of men, who found interest in the incapacity of the chief. The administration of Mandi soon fell into the greatest confusion.

In 1868, Viceroy of India reminded the Raja *the order of 1846, according to which a Raja can be removed within no time if the affairs are not conducted according to the interest of the ruled.* This warning had a temporary improvement; then in 1870 government removed Mr. Clarke from the position of Councillor to the Raja, occupying since October 1866 and installed 'Mr. E. Harrison' as a new adviser to the Raja. With the coming of Mr. Harrison, a marked improvement took place in the state's administration. In October 1871, Lord Mayo, Viceroy of India, paid a visit to Mandi via Bilaspur and Suket and 'Hawa Mahal' was prepared for his reception. Mr. A. Brandreth, Commissioner of Punjab also accompanied him. The Raja of Mandi, Bijai Sen, attended Palampur Darbar. In 1872, Mr. Harrison left Mandi on his promotion to higher rank. In 1874, Sir Henry Davis, Lieutenant-Governor of Punjab, paid visit to Mandi state.

Mian Pradhan Singh (Sen), brother of Bijai Sen, who was popular among locals, died in 1875. He was a great asset to Bijai Sen. 'Mian Uttam Singh' was appointed Wazir in his place. In 1877 A.D. Raja Bijai Sen attended Delhi Darbar and in commemoration of the auspicious occasion, constructed the Victoria suspension bridge over the Beas at Mandi; costing nearly one lakh rupees. In 1877, Mian Uttam Singh was removed from office and Mian Man Singh, younger brother of the Raja, succeeded him. Later on, a council was set up by Colonel' W.G. Davis', the Commissioner with the consent of Bijai Sen, including other than Raja Mian Man Singh, 'Padha Jiwa Nand' and 'Munshi Ganga Singh'. In the following years, rift developed between the Raja and Mian Man Singh, leading to the resignation of Mian Man Singh.

Mian Uttam Singh was then recalled to office in 1880. In October 1881, 'Sir Robert Egerton', Lieutenant-Governor of Punjab on his way from Kullu to Kangra, passed through Mandi territory, halting at 'Badhwani', 'Jhatingri' and 'Dhelu'. Bijai Sen met Sir Robert Egerton at Jhatingri. In 1881, a suspension bridge was built over the UHL river, a tributary of the Beas. Mr. E.W. Purkis initiated many construction activities in the state.

In 1883, Sir Charles Aitchinson, accompanied by 'Col Gordon Young', the Commissioner visited Mandi on his way from Shimla via Bilaspur to Kullu. In 1884, Raja Bijai Sen married his two daughters to heir-apparent of Bushahr. Wazir Uttam Singh continued acting as Wazir from 1880 to October 1888 till death. He was succeeded by 'Jawahir Lal', which caused discontentment in *'Saraj area'*. Mr. 'H.J. Maynard', I.C.S. helped Raja to deal effectively with the trouble makers and later on 'Sardar Jawala Singh' was appointed as Wazir of the state. Mr. Maynard was relieved from the state at the end of March 1890, and on his suggestion, Raja engaged, Mr. C.E. Fendall as Superintendent of Works.

In 1893, another disturbance arose among the Saraj people on the pretext being the use of *'buffalo lymph'* for vaccination purposes. In consequence, Jawala Singh was removed and 'Mian Udhan Singh' was appointed as Wazir. In 1894, Mandi was visited by 'Sir Dennis Fitzpatrick', accompanied by Mr. Smith, the Commissioner. He came from Kullu via Dulchi pass and camped on the *'Paddal plain'*. The iron suspension bridge over the Suket Nala, near Mandi was inaugurated by him and named" The *Fitzpatrick Suspension Bridge"*. The period from 1893-1900 was unfortunate for Mandi. Two sons were born to the Raja, but both died in infancy. The Raja himself was regularly unwell. To add to the agony Mian Udham Singh and Mr. Fendall did not work harmoniously together.

In September 1899, Mandi was visited by His Excellency Lord Elgin. On his way to Kullu from Dharamshala, he halted at *'Dhelu'*, *'Urla'*, *'Drang'* and *'Kataula'*. Bijai Sen met him at the Katindi ridge. In 1901, when things had reached at the climax, both Udham Singh and Mr. Fendall were removed; and 'Padha Jiwa Nand' was recalled from Jodhpur state, where he was member of the state council, and made Wazir. In 1901, Mandi was visited by 'Sir W. Mackworth Young' and 'Mr. A. Anderson', the Commissioner. Meanwhile, Padha Jiwa Nand, effected constructive changes in the administration. For his invaluable services, Padha was bestowed upon the title of *'Rai Bahadur'* by government. Raja Sen died in 1902. In recognition to his good governance, he was invested with the title of K.C.S.I. three years after his death. There was no direct heir to Bijai Sen. In 1897, his illegitimate son, Kunwar Bhawani Sen was recognised as his successor; Bhawani Sen was formally installed to the throne of Mandi in 1903 by Sir Charles Rivaz, Lt. Governor of the Punjab.

Raja Bhawani Sen (A.D. 1903): The Raja being a minor, Mr. Miller, I.C.S. was appointed Superintendent of the state and took over charge on

30th November 1903. Bhawani Sen had his education at a college in Lahore, under the care of his tutor, Mr. E.M. Atkinson. On completion of his education, he returned to Mandi on 17th April 1904. *At the time of earthquake in 1905, Raja and Mr. Miller had a narrow escape in a Dak Bungalow at Palampur.* Much damage was done in the state. From Baijnath border to Mandi town only the village of 'Aiju' was left standing. On this occasion, the state acted with great liberty and benevolence. On 7th October 1905, the Raja was formally invested with full administrative powers by Mr. H.A. Anderson, I.C.S. and Mr. Miller then left the state. In November 1905, Raja visited Lahore with other Punjab chiefs, to meet the Prince of Wales.

Soon afterward, Lord Kitchner passed through Mandi on his way from Shimla to Kangra. In 1906, the *'Darbar Hall'* was built and in the following year, electric installation was carried out. For the next three years, the administration continued to be conducted efficiently under the supervision of Rai Bahadur Padha Jiwa Nand. From 1st March 1907, the reduction of the duty on salt came into effect. In 1908, Sir Louis Dane, Lt-Governor of Punjab came to Mandi on his way from Kullu via Dulchi pass.

In the year 1909, an agrarian disturbance took place, which spread almost in the entire state. Raja asked for help from outside. Two companies of 32nd Pioneers were called in, and order was soon restored. In the hour of crisis, Deputy Commissioner as well as the Assistant Commissioner of Kullu, soon arrived on the spot. Padha Jiwa Nand was then displaced by 'Indra Singh', son of the late Wazir Uttam Singh. Later on, Tikka Rajendra Pal was appointed adviser to the Raja and Munshi Amar Singh as acting Wazir. To review the whole revenue administration and to settle the question of *'begar'* on the request of the Raja. Mr. C.C. Garbett, I.C.S. was sent to Mandi in 1911. Mr. Garbett soon fell ill and was relieved by Mr. Gordon Walker.

Raja Bhawani Sen attended the coronation Darbar at Delhi in 1911, fell ill soon after, and died on 9th February 1912. The Raja had left no direct heir to succeed him. Mian Jogender Singh, the nearest relative of the deceased Raja, was formally installed by Lt-Governor of Punjab, 'Sir Louis Dane' on 10th April 1913. Raja being minor (only 8 years) placed under instruction in Queen Mary's College, Lahore. Mr. Gordon Walker was appointed Superintendent of the state, with Munshi Amar Singh as his assistant, and in 1916 he was relieved by Mr. H.W. Emerson. Raja Jogender Singh was admitted to the Chief's College, Lahore in 1916 under the care of Mr. T.P. Gillmore till 1923. In February 1925, the Raja was invested with full powers as a ruling chief by Colonel A.B. Minchin, agent to the Governor General Punjab states. During the great, war (1914-1919), Mandi state rendered valuable services to the Government.

Raja BHAWANI SEN: Raja BHAWANI SEN, 17th Raja of Mandi 1902 to 1912, born on 17th April 1883, educated at Aitchison Chiefs College, Lahore; married 1stly, a daughter of Kanwar Balbir Singh of Sirmur, married 2ndly, a daughter of Mian Surat Singh of Suket, married 3rdly, 1907, Rani Lalita Kumari,

who died on 4th May 1938, she was daughter of Raja Prithvi Dhwaj Shah, Taluqdar of Khairigarh-Singhai, and had issue. He died on 9th February 1912. The daughter, Rajkumari Dhanwati Devi, born 1905, educated at the Queen Mary School, Lahore; married March 1919, Kanwar Shiv PAL of Kutlehar, and had issue.

Raja Sir JOGINDER SEN Bahadur: Maj. Raja Sir JOGINDER SEN Bahadur, 18th Raja of Mandi 1913 to 1948, son of Mian Kishan Singh Sahib, born on 20th August 1904, K.C.S.I., educated at Queen Mary's College and Aitchison College, Lahore; Indian Ambassador to Brazil 1952 to 56; Member of Lok Sabha 1957 to 1962; Honorary Lt.-Col. 3rd and 17th Dogra Regiment and Bengal Sappers and Miners, married 1stly, 8th February 1923, Rani Amrit Kaur, born 1904, died in 1948, daughter of Col. Farzand i-Dilband Rasikhul-Itiqad Daulat-i-Inglishia Raja-i-Rajgan Maharaja Sir Jagatjit Singh Bahadur of Kapurthala, married 2ndly, on 13th May 1930, Kumari Kusum Kumari [HH Rani Kusum Kumari of Mandi], was born on 27th August 1913, and died in June 1998, daughter of Kunwar Prithiraj Singhji of Rajpipla, and had issue, two sons and two daughters. Raja Joginder Sen died 16th June 1986.

From 1st November 1921, the political control of the state was transferred from Punjab Government to the Government of India till 15th August 1947. On 8th March 1948, the last Raja Col. Jogender Sen decided to abolish the separate symbol of Mandi State and finally Mandi State became part of newly formed Himachal Pradesh on 15th April 1948.

SUKET

Suket state is also a part of modern Mandi district. The origin of the name 'Suket' is uncertain, but it may be a derivation of *'Sukshetra'*, means *'the good land'*, according to J. Hutchinson. Prior to its foundation, the whole tract was under the title of *'Rana'* or *'Thakur'* and the vernacular history gives a graphic account of their subjection by the early Rajas. Sir A. Cunningham assigns the foundation of Suket to an early period (A.D. 765). According to him, it is probable that, there was an early Sen dynasty in Bengal, whose ancestor named Vira Sena, reigned in the seventh century and from whom the later Sen dynasty was descended. Suket was founded by Vira or Bir Sen.

Bir Sen (A.D. 765): After crossing the Satluj at Jiuri Ferry, he made deep penetration into the hills. Ranas and Thakurs resented but due to mutual jealousies, could not provide a strong opposition. The first to take field against him was the 'Thakur of Karoli' (whose state was called Darehat), but was subdued and his fort captured. 'Sri Magal', the Rana of *'Batwara'*, who had come to help the Thakur of Karoli, also lost at the face of superior force of Bir Sen. Following up his initial successes, Bir Sen subdued the Thakur of Naggar (occupying territory of Kot and Paranga), 'Thakur of Chirag', (ruled Batal and Thana Chawindi), 'Thakur of Chindiwala' (ruling Udaipur) and 'Thakur of Khunu'. A pitched battle took place with the Rana of Sanyarto, who was ultimately captured but treated with consideration and provided a

Jagir, which remained under the control of his family till the reign of Shyam Sen (A.D. 1627-58). Bir Sen erected a fort on the out skirts of the *'Kunnu Dhar'* and settled down there with his family. In his renewed campaign against petty chiefs, he attacked the Thakur of Koti Dehar and seized the area of *'Nanj', 'Solalu' 'Belu'* and *'Thana Magra'*. He built two forts, one at *'Kajun'* and other at *'Magra'*.

Next he subdued the **'Thakur of Khandlikot', 'Thakur of Surhi'** (who owned the Thanas of Chandmari and Johar and also ilaqa of Pangan) and 'Thakur of Haryana'. Bir Sen then selected a site in the Surhi Ilaqa, where he built a palace and made it the capital of the state. He also built the fort of Chawasi and made it as a base and advance into Saraj and captured the forts of *Srigarh, Naraingarh, Raghupur, Janj, Madhupur, Banga, chanjwala. Magru, Mangarh, Tung, Jalauri, Himri, Raigarh, Fatehpur, Bomthaj, Raison, Godoh and Kot Mandi* from different Thakurs who probably till then had been more or less under Kullu. The Raja of Kullu, Bhup Pal tried to oppose the advance of Bir Sen, but he was defeated and taken prisoner. After the conquest of Kullu, Bir Sen captured *'Pandoh', 'Nachin'* and forts of *Chiryahon, Raiyahan, Jurahandi, Satgarh, Nandgarh, Chachiyot and Swapuri.* In the Westward, he moved upto as far as the *'Sikandar Kee Dhar'* (now in Mandi) and defeated the Rana of Hatli. To commemorate the event, he founded a fort named Birkot. Thereafter, Bir Sen fixed the boundary with Kangra, by erecting a fort at Seer Khad, called **'BIRA'**. He was succeeded by his son 'Dhir Sen', whose reign was short.

Bikram Sen: Raja of religious disposition soon after his accession, installed his brother **'Tribikram Sen'** as regent of the state and moved to Haridwar on pilgrimage. Kullu, a tributary of Suket still, was under the rule of Hast Pal, grandson of Bhup Pal. Tribikram Sen proved unfaithful and aimed at supplanting his brother with the help of Kullu chief. On learning this, Bikram Sen went to his kinsman, the Raja of Keonthal, who provided him with army. The opposing forces met at Jiuri in which both Tribikram Sen and Hast Pal fell in the battle. Bikram Sen then resumed his position as Raja and in a revengeful attitude invaded Kullu and subdued it. On Bikram Sen's demise, his son **'Dhartari Sen'** succeeded, but there is no record of events of his period. He had two sons and both died during his own lifetime. Of these, the younger was named **Kharak Sen** *(Mangal Sen and Pangla Sen in some other document).* He had a son named Lakshman Sen, a minor of two years of age, was made Raja on Dhartari Sen's death.

Lakshman Sen: The Raja of Kullu took advantage of the minority of Lakshman Sen and asserted independence. When Lakshman Sen came of age fourteen years later he invaded Kullu and overran the *Waziris of Ruppi, Lag-Sari and a part of Parol* and so Kullu again became a tributary of the Suket. Lakshman Sen was succeeded by his son **'Chander Sen'**, who died childless. His brother Bijai Sen, then came to the throne. Nothing of great relevance took place during his period.

Sahu Sen (A.D. 1000): Bijai Sen left two sons, named Sahu Sen and Bahu Sen, of whom the elder succeeded to the throne. Both brothers were not in good terms, and so Bahu Sen retired to 'Manglor' then in Kullu, where he established himself as a petty chief. His descendants in the twelfth generation founded Mandi state.

Rattan Sen (A.D. 1020): Very little is known about his period. On his demise, Rattan Sen was succeeded by his elder son 'Bilas Sen', a man of tyrannical attitude. He was poisoned after four years of his oppressive rule and his brother 'Samudra Sen' was installed Raja by officials. Bilas Sen left an infant son, named Sewant Sen. The Rani of Bilas Sen, sensing danger to the life of Sewant Sen fled to Saraj and found refuge with a *'Zamindar'*. Samudra Sen ruled for four years, leaving at his demise two minor sons named 'Hawant Sen' and 'Balwant Sen'. Both of them in succession were placed on the throne, but died before attaining their majority without any heirs. A search was, therefore, instituted to find out Bilas Sen's infant son, to restore him his legitimate rights.

Semant Sen (A.D. 1120): In gratitude for the kindness shown to him and his mother by the Zamindar, Sewant Sen conferred on him with a *'Jagir'* in the same village and built a fort there, naming it 'Rani Ka Kot'. Sewant Sen died after a long and prosperous reign. He was followed by four Rajas named 'Dilawar Sen', 'Biladar Sen', 'Ugar Sen' and 'Bir Sen'. The next Raja Mantar died without issue. Mian Madan who was widely respected for his courage and promptness was then acclaimed Raja.

Madan Sen (A.D. 1240): Madan Sen had a long and prosperous reign. His first expedition was against the Rana of Nachan. He built a fort at a short distance to the North of 'Pangna', the capital and called it 'MADANKOT'. He undertook an expedition across the Beas and overcame the Rana of Drang, and captured the salt mines at that place. The Rana of *'Gumma'* opposed the advancing Madan Sen, but lost very badly. He reconquered the Kullu territory. On his return journey, he built the fort of Madanpur. The Kullu record states that Madan Sen granted the territory from Manali to Bajaura to a local petty chief one Rana Bhosal. Bhajji, Shangri and Kumharsain, small states to the South of the Sutluj were also reduced to submission. 'Sri Mangal', *Rana of Batwara,* made an alliance with Kahlur and rebelled against Madan Sen.

On his defeat, Madan Sen expelled him from the state. *Sri Mangal then founded the small principality of 'Mangal'.* Madan Sen dealt severely with rebellious Rana of 'Hatli' and Thakurs of 'Mahal Morian'. He built the forts of Katwalwah (on the border of Kutlehr), restored the forts of *'Seoni'* and *'Tenoi'*, now in Bilaspur and erected the fort of Dehar in consequence of an omen. He built the temple of *'Asthambnath'* in Pangna and transferred it to Lohara on the Balh plain from Pangna. *Under Madan Sen's rule, Suket reached the Zenith of its prosperity.* Madan Sen was succeeded by 'Darir Sen', 'Dhartari Sen', 'Parbat Sen', 'Kam Sen' and three more weak rulers and eighth was 'Sangram Sen', who was 28th in succession from Bir Sen. During

the period of these weak rulers, Mandi Rajas found an opportunity to push their conquests. The period from 1240 to 1480 A.D nearly 240 years was of not much consequence in the history of Suket state.

Mahan Sen (A.D. 1480): Sangram Sen was followed by Mahan Sen. Mahan Sen bears an evil reputation in the record, which ultimately led to his death. As Mahan Sen had no son, he was succeeded by his uncle 'Haibat Sen'. This kind hearted ruler was followed by 'Amar Sen' and 'Ajimardan Sen'.

Parbat Sen (A.D. 1500): According to the records, he was pronounced a curse by a Purohit, who had committed suicide after being disgraced for having intimacy with a *'bandi'* or slave girl. He sought to expiate his son by conferring the Waziris of Lag and Sari on the Brahmin's family in *'Jagir'*, but to no purpose and died soon afterwards. From the Purohit's family was descended the line of 'Logwati Rajas' and they, then extended their sway over the main Beas Valley until finally overthrown by Jagat Singh, Raja of Kullu about A.D. 1650.

Kartar Sen (A.D. 1520): During his rule, *the capital was shifted from 'Lohara' to 'Kartarpur'* a newly founded town, after his own name, now called 'PURANA NAGAR'. His queen was a *'Jaswan princess'*, famous for her generosity.

Arjun Sen (A.D. 1540): He was contemporary of Bahadur Singh, son of Sidh Singh of Kullu. He was arrogant and of overbearing nature. Many of the *'Ranas'* and *'Thakurs'* revolted against him. During his reign, half the territory was alienated from the state and never regained.

Udai Sen (A.D. 1560): Udai Sen tried to restore the lost glory of Suket during his father's period, but with partial success. He subdued the rebellious petty chiefs, more especially the Rana of 'Cheddi', whose estate he confiscated and built a fort named *Udaipur* to commemorate his victory.

Dip Sen (A.D. 1590): Ruled for a long period without much details. He was followed by Shyam Sen.

Shyam Sen: (A.D. 1620): The Raja had two Ranis, one from *'Guler'* and other from *'Bushahr'*, who became enceinte about the same time. The Guleri Rani's son, Ram Sen, was born first and was recognised as *'Tikka'* apparent. The same Rani gave birth to a second son named Prithi Singh and a daughter. In the due course, Bushahri Rani also had a son, named Hari Singh. Bushahri Rani, to see that her son is installed as next heir apparent, made a plot to kill Ram Sen through Mian Jughanun. One day Mian Jughanun finding favourable opportunity pushed Ram Sen into cellar. Diligent search was made and at last it occurred to Naurang Singh, the Raja's younger brother. On this, plot being discovered, the Bushahri Rani was banished from the state, and the whole family of Mian Jughanun except a pregnant woman were executed. Jughanun Mians are descended from this woman. Later on Hari Singh was also displaced from the position heir presumptive, in favour of Prithi Singh.

Aurangzeb, the Mughal emperor, summoned Shyam Sen and Naurang Singh to Lahore and ordered them to capture a strong fortress. In the successful completion of this venture, Emperor conferred on the Raja Shyam Sen a *'Khillat'* or dress of honour, with permission to issue his own coins. The chief event of Shyam Sen's period was the war with Kahlur. Raja Shyam Sen's daughter was married to the Raja of Kahlur, Kalian Chand. The two armies met near Mahadeo and after a fierce battle, Kahlur and Mandi (Suraj Sen of Mandi was helping Kalian Chand) were defeated. Suraj Sen fled and Kalian Chand was mortally wounded by Pathans in the service of Suket and captured. To fulfil the bow of Kalian Chand to water his horse at the tank in Suket, Raja Shyam Sen ordered that the wounded Raja should be taken to Suket in a Palki, But Kalian Chand died on the way. The place where he died is still called *'Kalian Chand Ki Dwari'*, (Raja Kalian Chand had taken the bow to defeat Shyam Sen against the challenge thrown by his Rani, who was from Suket).

Raja Jagat Singh was contemporary of Shyam Sen. He had conceived the design of making himself paramount in the hills. After subduing Chamba and Basholi, he turned towards Mandi, Suket and Guler. Mandi Raja, Suraj Sen, escaped the plot, but Suket's Shyam Sen and Man Singh of Guler were not so lucky. Raja Shyam Sen and his brother Naurang Singh were imprisoned at Delhi on the complaint of Raja Jagat Singh of Nurpur, when they failed to furnish a contingent in an expedition to Jammu Hills. Man Singh of Guler had also been imprisoned on similar grounds. During his captivity, Shyam Sen is said to have prayed to 'Mahun Nag' who appeared to him in the form of a bee, and was promised an early release. In 1641 A.D. Raja Jagat Singh revolted against Mughal authority, which paved the way for the early release of Shyam Sen, Naurang Singh and Man Singh of Guler. On their way back from Delhi, the Rana of Bushahr attacked Shyam Sen, who had banished the former's sister. In this battle, Shyam Sen emerged victorious. On his return from Delhi, Shyam Sen, in gratitude for his deliverance, granted a jagir of Rs. 400/- a year to the temple to Mahun Nag (bee) owing to the Nag having appeared to the Raja in that town. Later on, grant was reduced to Rs. 300/- a year. Naurang Singh, the Raja's brother, is said to have died in prison. During Shyam Sen's imprisonment, Raja Jagat Singh of Kullu and Suraj Sen of Mandi had brought a substantial part of Suket's territory under their control.

The Kullu Raja seized the parganas of 'Srigarh', 'Pirkot', 'Naraingarh', 'Jangi', 'Jalauri', 'Ranghopur', 'Bari, 'Dumhri', 'Madanpur' and 'Bhomri', while Raja of Mandi acquired Garh, now called Saraj Mandi, Raigarh, Chanj-wala, Magrah, Tungasi, Madhopur, Bungha, Fatehpur, Baj Thaj, Bagrah, Bansi and Gudah areas. Some local Thakurs had also joined the invaders. Shyam Sen positioned against these invasions, through the Nawab of Sirhind. But before the liberation order could be implemented, Nawab died. Though fortunate in his wars with Bushahr and Kahlur, Shyam Sen's reign marked the beginning of rapid decline in the fortunes of Suket.

Ram Sen (A.D. 1650): Mandi and Suket had always been rivals and generally enemies. In Ram Sen's period, the struggle for the **'BALH'** track began, and it was the scene of many a conflict. *To protect the people of Madhopur, Ram Sen erected a fort and called it Ramgarh, after himself.* Raja Ram Sen removed his sister to Pangna on the suspicion of her chastity. The suspicion was groundless and so much disgraceful that she poisoned herself. Soon afterwards, Raja became insane and died.

Jit Sen (A.D. 1663): Owing to his father's insanity, Jit Sen had been appointed regent. He seems to have been of a weak disposition and also suffered from epilepsy. This illness as well as other misfortunes seems to have been attributed to the influence of the dead princess in Pangna, who was worshipped as a malevolent spirit. Jit Sen's twenty-two children died in infancy, and during his reign much territory was lost to the neighbouring states. Jit Sen also fought a battle against Shyam Sen, Raja of Mandi. The two armies met near *'Lohara' on the Balh plain* and after a short conflict, Jit Sen was defeated and he fled from the field. He was chased and overpowered by a Katoch Mian in the service of Mandi. The *life of Jit Sen was spared, but Katoch snatched the insignia of royalty from his head dress and took them to Shyam Sen.* For this services, Katoch Mian was given a quantity of salt from the Drang Mines. Mandi then annexed the Balh plain as far as the Suket Nala. Soon afterwards, Garur Sen son of Shyam Sen, with the help of the Raja of Kahlur, conquered *Garh Dhanyara, Bera* and *Peri.*

Sidh Sen, next Raja of Mandi, aided by Bhim Chand of Kahlur, seized the Dhar of Hatli and the fort of Birkot from Suket. The **Maryauli fort** was seized by Bhim Chand of Kahlur. The state Wazir, a Purohit named **Anup,** played treachery and assisted Raja of Mandi (Sidh Sen) against the Rana of *'Nachan'.* The Rana fought bravely for two years and at last was killed. His son Harnath fled to Kahlur. Some other forts including Nachan annexed to Mandi were—*Churyahan, Rayahan, Madangarh, Chaurahandi, Mastgarh, Nandgarh, Jaijios, Rajgarh and Shivpuri* also called Hat.

Garur Sen (A.D. 1721): Jit Sen died childless in 1721 A.D. The succession, therefore, descended to Garur Sen, grandson of Hari Singh, son of Rani of Bushahr, who had been banished from Suket in the reign of Shyam Sen. For a long time, people of Suket did not pay allegiance to him, and administration of the state remained in the hands of the 'Prithipur Mians', who had formed a kind of council. Seeing the feeling against him and fearing for his own life, Garur Sen retired to Kullu and later on moved to Kangra. At both the places, he was accorded high honour and reception. On his way to Kangra, he married the daughter of the Rana of *'Himli'.* Becoming aware of the support given to him by Kullu and Kangra, the people of Suket also bowed to his authority and paid allegiance.

Sundernagar was (*earlier known as Baned*) founded by Garur Sen and it became the capital of the state in the reign of Bikram Sen. Garur Sen's Rani got the 'Suraj Kund' temple constructed. By her, Garur Sen had two sons.

Bikram Sen and Bahadur Singh. *The purohits of the state had fallen into disfavour after the false accusation against the daughter of Raja Shyam Sen who had poisoned herself to death and appeared in the dreams of her father Shyam Sen, brother Ram Sen and now Raja Garur Sen and warned them against Purohits.* Garur Sen died in A.D. 1748.

Bhikam Sen (A.D. 1748): This period was the beginning of great political developments in the Punjab. In 1747, Ahamd Shah Durrani invaded the province and in 1752, it was ceded to him by his namesake, Ahmad Shah of Delhi. From 1765-70, many hill states declared their independence. For a short break in 1758, all the Eastern hill states and even Mughal Governor of Kangra were subject to *Adina Begh Khan.* He built ADINANAGAR near Pathankot and died in 1758. Meanwhile, the Sikhs had been emerging a strong force and *Jassa Singh Ramgarhia was the first to invade the Kangra Hills and probably Suket too.* However, the state annals do not make any reference to the Sikhs. Raja Bhikam Sen had two sons, 'Ranjit Sen' and 'Kishan Singh'. Ranjit Sen succeeded in 1762 after his father's death.

Ranjit Sen (A.D. 1762): To recover Nachan from Mandi, Ranjit Sen sent his younger brother Kishan Singh. After severe fighting, he captured Shivapuri or Hat, but his lead and powder ran short, and he sent messenger to Suket, who proved disloyal and unfaithful and instilled confusion into the Raja's mind against his younger brother. In the case of no supplies, Kishan Singh was forced to abandon the expedition. He then went to Sansar Chand of Kangra, who was his son-in-law and with his help, sacked and burnt Suket. In 1775 A.D., he retired to Jaganath. As earlier said, Jassa Singh Ramgarhia who made several hill states as subjects, retired from the hills in 1775, after being defeated on the plains, leaving authority in the hands of Jai Singh Kanheya, who held it till 1786.

Ranjit Sen had two Ranis, one from Sirmaur and the second from Guler. The Sirmauri Rani had a son named Bikram Sen and Guleria Rani's sons were **Amar Singh and Mian Singh,** both died young. The administration of Ranjit Sen was in the hands of an able and faithful minister, named 'Narpat'. Bikram Sen, the heir apparent and minister Narpat were not in good terms, and on one occasion, the younger prince in anger drew his sword and was about to strike when his father intervened. On this Bikram withdrew to Mahal-Morian (now in district Hamirpur) and resided there till his father's death in 1761 A.D. from poison, accidentally administered by a physician. On the other side, Ghamand Chand and Sansar Chand tried to liberate Kangra fort from Mughals, but in vain. Sansar Chand then asked for help from Jai Singh Kanheya, and after the death of the old Nawab Saif Ali Khan in 1783, the fortress fell into the hands of Sikhs with whom it remained till 1786. On Jai Singh's defeat in the plains, it was ceded to Sansar Chand and along with it he acquired the paramount power over hill states between the Satluj and the Ravi rivers, including Basholi and Chamba. Suket also became a tributary, but seems to have suffered less than other states, perhaps because of Sansar

Chand's relationship to Kishan Singh, Ranjit Sen's younger brother, whose daughter he had married.

Bikram Sen (A.D. 1791): His first act after his father's funeral obsequies was to imprison Wazir Narpat in the *'fort of Batwara'*, where he was soon afterwards executed. In 1792, Raja Sansar Chand invaded Mandi and made Raja Ishwari Sen, a minor, prisoner and kept him at Nadaun for twelve years. Sansar chand was helped in this venture by Kishan Singh. 'Pannu Wazir' was killed in a battle at Sikandar where Mandi had the help of Kahlur and Gurkhas, his brother was then appointed to the office of Wazir but was shot dead while out for hunting by Mian Bishan Singh, son of Kishan Singh to whom he had acted discourteously. Bikram Sen removed the capital to Baned *(now called Sundernagar).* Suket or Nagar, then came to be called **'Purana Nagar'.**

Meanwhile Gurkhas were emerging as a strong force. By 1805, Sansar Chand's arrogance had reached to such a point that the hill chiefs of Kangra state all joined against him and Raja of Bilaspur (Kahlur), sent and invitation to Amar Singh Thapa, the Gurkha Commander. Sansar Chand's forces were defeated in Mahal-Morian and the Gurkhas laid seize to Kangra fort. On reaching Nadaun, they liberated Ishwari Sen of Mandi. With the help of the Raja of Bilaspur and the Gurkhas, Ishwari Sen was restored the six forts including Hatli and Balh from Bikram Sen. *He was secretly carried off by some of his officials from the captivity of Gurkhas.* In 1808, the forts of Hatli and Birkot had been seized by Mandi. The Kangra fort remained under Gurkhas for four years from 1806 to 1809, but they were unable to capture it.

In 1809, Raja Sansar Chand in utter despair, called for help from Maharaja Ranjit Singh and Gurkhas were compelled to retire across the Satluj. The Kangra fort and the suzerainty over hill states then passed into the hands of the Sikhs to whom all the states including Suket became a tributary. Bikram Sen had two sons, named Ugar Sen and Jagat Singh, and one daughter married in Nurpur. The erection of Pali fort was one of the events of his reign. *William Moorcraft (1820 A.D.) was probably the first European to visit Suket, on his way to Kullu.* He had left a vivid account of the state's life, culture and geographical conditions. But he does not mention anything about the Raja and the capital city. Bikram Sen died in 1838 and was succeeded by his son Ugar Sen.

Ugar Sen (A.D. 1838): He was married four times, first in Kutlehr and by this Rani he had two sons, Shib Singh and Ram Singh and a daughter named Dei Sharda, who in 1853 was married to Raja Sri Singh of *Chamba.* His Jamwali Rani bore Rudra Sen (heir-apparent) and Patiala Rani, Mian Narain Singh. He also had three sons by concubines. In the early part of his reign, a revolt took place in Kahlur, in which Ugar Sen played the role of a good neighbour to bring peace and tranquility in the Kahlur state. In spite of that, both the states, i.e. Suket and Kahlur were not in good terms.

In 1839, a traveller 'Mr. Vigne' visited Suket on his way back from the inner mountains. He mentions very little in his travelogues about the Suket.

In 1840, Nau Nihal Singh, grandson of Ranjit Singh, under the command of General Ventura sent force to siege the Rajas of Suket, Mandi and Kullu, before the invasion of Central Tibet. Raja Ugar Sen gave in his submission and was treated kindly. The Raja of Mandi was allured to Sikh camp, made a prisoner and sent to Amritsar. The Raja of Kullu fled into the mountains. Soon after this trouble was over, a disagreement arose between Ugar Sen and heir-apparent Rudar Sen, then only 14 years of age. In consequence of which, the latter retired to Mandi. He was brought back from Mandi by Raja Ugar Sen with the good offices of Balbir Sen of that state. In the same year 1843, Rudra Sen was married to a daughter of the Katoch family and a little later Narendra Singh, son of Bishan Singh, was reconciled to Rudra Sen, resulting in another estrangement between Ugar Sen and Rudra Sen.

Narendra Singh had married his daughter to Maharaja Sher Singh of Lahore and thereby secured his support for himself and Rudra Sen'. Purohit Devi Datt, Gordhan Kayat, Mian Kesu, Thakur Das Khatri and Tana Gital all supported Rudra Sen for this reason. One Shib Datt had great influence over the Raja and his removal was the main object. But disclosure of some papers by Padha Narotam and Dhari spoiled the whole scheme and they were all treated with great harshness. Narotam was appointed Purohit instead. Rudra Sen, who had sought refuge after being liberated, afterwards reconciled to his father through Mr. G.C. Barnes and came back to Suket. These events took place in 1844-45. In 1845, the Sikh army invaded British territory by crossing the Satluj and Suket was called upon to furnish contingent. But Ugar Sen joined hands with Raja of Mandi, Balbir Sen immediately after the battle of Sobraon had tendered allegiance to the British government and both the chiefs on 21st February 1846 visited Mr. Erskine at Bilaspur. Ugar Sen Expelled the Sikhs from the state. *On 9th March 1846, a treaty was concluded between the British and the Sikhs. Under this treaty, Mandi and Suket came directly under the British control and were placed incharge of commissioner of Jalandhar. In October 1846, a Sanad was granted to Suket, defining rights and obligations of the Raja.*

In 1853, Rudra Sen contracted two marriages– one in 'Garhwal' and other in 'Kahlur'.

In 1857, family trouble again came to light, owing to an attempt to arrest Wazir Narottam, who wielded supreme influence with the Raja and Rudra Sen again left Suket. For one and a half years, he remained in Jalandhar and Lahore. In 1859, Rudra Sen returned to Mandi on the occasion of the marriage of Bijai Sen of *'Mandi'* to the daughter of the Raja of Datarpur. Ugar Sen, who was disturbed with these development, approached 'Colonel Lake', the Commissioner of Jalandhar, that if Rudra Sen did not agree to make peace, he should be directed to remove himself to a distance, so as not to cause trouble in the state. Accordingly Rudra Sen left his Ranis in Mandi and went to Patiala.

After some time, Kahluri Rani with son Arimardan Sen (born in 1863) joined him at Haripur in Patiala. Two years later, a daughter was born who

was afterwards married to the Raja of Sirmaur. In 1866, a second son named Dusht Nikanden Sen was born. The Garhwali Rani had died in Mandi Meanwhile, Narottam Purohit continued to hold the office of Wazir and he was also Wazir of the Narsingh temple. He also built the Durga temple.

It is said that Narottam Purohit made a law that widows should be sold and proceeds credited to the state and their property to the Narsinghji Temple. Narottam appointed one Laongu as his deputy and placed all the hill tracts under him. Soon afterwards, Raja appointed Laongu's brother 'Dhaungal' as Wazir and Narottam was dismissed from office. Dhaungal's administration was oppressive. There was strong discontentment against him amongst the people. Once when he was on tour to the hills, they seized him and kept him Prisoner for twelve days in 'Garh Chawasi'. Raja Ugar Sen learning about the misdeeds of Dhaungal Wazir, put him in jail for nine months with Rs. 200,000/- fine. Wazir Dhaungal had reintroduced the fines called *'dand'* from respectable people. Raja Ugar Sen was well versed in Sanskrit and was also acquainted with music and medicine. He built the temple of Shiva at *'Amla Bimala'*. In 1876, he had paralysis and died in the same year.

Rudra Sen (A.D. 1876): He was installed as Raja by 'Colonel Davies', Commissioner of Jalandhar, after the death of Raja Ugar Sen, his father. He was an oppressive ruler. Rudra Sen reappointed Dhaungal as Wazir and 'Ramditta Mal' to examine the state accounts. After occupying the throne, he returned to Haripur and brought his family back to Suket, but not before marrying the daughter of Jai Singh of 'Arki'. And enquiry was set up against the oppression of Rudra Sen. On the basis of the report prepared by enquiry committee, Rudra Sen was deposed in 1879 and after spending few years in Lahore and Jalandhar, he finally settled in Hoshiarpur, where he died in 1887.

Arimardan Sen (A.D. 1879): He was only 15 years of age at the time of installation. Mian Sib Singh, the brother, and Jagat Singh, the uncle of Raja Sen were appointed regents of the state, Sardar Hardyal Singh of Kangra was appointed Tehsildar and three years later became Superintendent. Arimardan Sen died at *'Dharamshala'* soon after his accession.

Dusht Nikandan Sen (A.D. 1879): Arimardan Sen was succeeded by his younger brother Dusht Nikandan Sen. Being minor, the administration remained in the hands of Superintendent Sardar Hardyal Singh till his retirement in 1884. Then 'Mr. Donald' was appointed Wazir till 1891. In 1888, the land assessment was reduced in the entire state. In march 1891, Mr. C.J. Hallifax, I.C.S. was appointed advisor to the Raja and remained till May 1893.

Raja Dusht Nikandan Sen took keen interest in the improvement of administration. A dispensary was opened at 'Baned', the capital, shortly after his accession, in 1893 a school at Bhojpur, a post office in 1900 and a telegraph office in 1906 were opened by him. The bridge over the Satluj at Jiuri was completed in 1889. Dusht Nikandan Sen was married in 1881 to a niece of Raja Dhian Singh of Arki. He had two sons named 'Bhim Sen'

(born in 1885) and 'Duthian Lachman Singh' (born in 1894). The Raja died in 1908 A.D.

Bhim Sen (A.D. 1908): Dusht Nikandan was succeeded by his elder son Bhim Sen. He became Raja of Suket 1908 to 1919 was born on 26th November 1885. He was married 1stly to Kumari Padmawati Devi, who died in May 1959, she was daughter of Kanwar Surat Singh of Sirmaur, married 2ndly to Rajkumari Radha Devi, daughter of Rana Raghubir Chand of Koti, she died in June 1939, married 3rdly to Kumari Tuleshwari Devi, daughter of Mian Kajan Singh of Mohanpur in Koti. He died on 13th October 1919. He was educated at the *Chiefs College*, Lahore and invested with full powers by 'Sir Louis Dane' K.C.S.I. (01.01.1918) Lt. Governor of the Punjab. Bhim Sen erected a fully equipped hospital at Baned, named the 'King Edward Hospital', built bungalows at Baned, Seri and Dehar and a motor road from Suket to Mandi. For his services to the British during the great war, he received from the King Emperor the distinction of Knighthood. In 1919, Bhim Sen died without leaving any issue.

Lakshman Sen: He was Raja of Suket from 1919 to 1948. Born on 14th August 1895, succeeded his brother Bhim Sen 13th October 1919, educated at Aitchison Chiefs' College, Lahore, married in 1925 to Rani Kalawati Devi, daughter of Kanwar Guman Singh of Koti, and his second wife was a Kumari of Mahlog, and had issue. He died on 30th July 1970 at Suket. He took great interest in public works and land revenue settlement. The 'Lakshman-Bhim Club', 'the Prince of Wales Orphan Home' and Chief Court Buildings' were constructed during his period.

Lalit Sen: Lalit Sen Bahadur was the 51st Raja of Suket 1970 to 1985. He was born on 21st April 1932 in Shimla, married on 21st February 1951, Rani Krishna Kumari, daughter of Rai-i-Rayan Maharawal Shri Sir Lakshman Singhji Bahadur of Dungarpur, and his second wife was Maharani Manhar Kanwarba Sahiba, and had issue. He died 18th October 1985 in Delhi. He had a son named Raja Hari Sen Bahadur and daughter Rajkumari Shailaja Devi, born on 13th November 1966.

On 1st November 1921, Suket was transferred from the political control of Punjab government to that of Government of India till 15th August 1947.

GENEALOGY OF SUKET

(1) Vir Sen (1211-1246)
(2) Dhir Sen (1246-1253)
(3) Vikram Sen (1253-1263)
(4) Dharti Sen
(5) Lakshman Sen
(6) Chander Sen
(7) Bijai Sen
(8) Sahu Sen (1000 A.D.)
(9) Rattan Sen (1020 A.D.)
(10) Bilas Sen
(11) Samudra Sen
(12) Hemant Sen
(13) Balwant Sen
(14) Semant Sen (1120 A.D.)
(15) Dilawar Sen
(16) Biladar Sen
(17) Ugar Sen
(18) Bir Sen (or Bikram Sen)

(19) Mantar Sen
(20) Madan Sen (1240 A.D.)
(21) Dilwar Sen
(22) Darir Sen
(23) Dhartari Sen
(24) Parbat Sen
(25) Kam Sen
(26) Parbat Sen
(27) Mahan Sen
(28) Haibat Sen (Hemant Sen)
(29) Amar Sen (1480 A.D.)
(30) Ajimardan Sen
(31) Parbat Sen (1500 A.D.)
(32) Kartar Sen (1520-1540 A.D.)
(33) Arjun Sen (1540-1560)
(34) Udai Sen (1560-1590)
(35) Dip Sen (1590-1620)
(36) Shyam Sen (1620-1650)
(37) Ram Sen (1650-1663)
(38) Jit Sen (1663-1721)
(39) Garur Sen (1721-1748)
(40) Bhikam Sen (1748-1762)
(41) Ranjit Sen (1762-1791)
(42) Bikram Sen (1791-1838)
(43) Ugar Sen (1838-1876)
(44) Rudra Sen (1876-1887)
(45) Arimardan Sen (1879-1879)
(46) Dusht Nikandan (1879-1908)
(47) Bhim Sen (1908-1919)
(48) Lakshman Sen (1919-1948)

ECONOMY

Mandi district is predominantly an agricultural tract and bulk of the people depend on agriculture for their livelihood. From the agriculture point of view, the district can be divided into three distinct regions, i.e. (i) Balh valley, Baldwara and Sandhol Valley in the foot hills, (ii) Nagwain, Gohar, Rewalsar area and the parts of Jogender Nagar and Karsog tehsils under mid hills and (iii) the area of Janjehli, Gadagosain, Chuhar valley, Seri, Kothai and Pangna is the high hills.

The soil in the district can be classified into brown hill and sub-mountain soil. The brown hill soil occurs in Chauntra, Drang, Mandi, Sadar, Rewalsar, Dhaampur, Gopalpur, Chachiyot and Sundernagar Development blocks, whereas sub-mountain soil predominantly occurs in Saraj and Karsog blocks. The main crops in the district are—maize, wheat, paddy and pulses. The *Improved Agricultural Development Programme* was started in Mandi on the *14th November 1962* in collaboration with the **'Federal Republic of Germany'**. The programme was spread over from 1962 to 74 and was adjudged as one of the best composite and integrated agricultural projects in the country.

It had two basic objectives, i.e. (i) to improve the existing agricultural conditions, and (ii) to change the direction of agricultural production in order to improve the production of cash crops more suited to the area. A Dairy and Agricultural Workshop was set up at **'Sundernagar'** and **'Bhangrotu'**. The agro-climatic conditions in Mandi district are most suitable of cultivating a variety for fruit. The apple orchards are located predominantly in KARSOG and CHACHIYOT tehsils, while plum and apricot orchards have come up in Mandi and Sundernagar. Many projects have been initiated with the assistance of Federal Republic of Germany in Mandi district. The plum varieties found

in the district are *'Sentaroza'* and *Merycozo'*. Walnuts are grown all over the district and commercial varieties of walnuts have found great favour. Citrus fruit like Kagzi Lemons, Kinnu/oranges are being produced in the down areas of Sundernagar, Mandi, Sarkaghat and Jogindernagar tehsils. Two canning-cum-fruit preservation plants at Panarsa and Jarol (Sundernagar) have been established. The apple processing plant at Jarol, which is a unit of HPMC, is proving a boon to the horticulturists. The bee keeping centres have assumed an added importance in the apple cultivation which are most essential to rear for *cross-pollination.*

Next to agriculture, livestock is the chief wealth of the people in the district. Every house invariably has a few cows or buffaloes, sheep, goats, pigs or ponies. The improvement of breed of livestock in the district is the main responsibility of Animal Husbandry Department. In this regard, there are 69 artificial insemination centres for cows and buffaloes in the district. Artificial insemination is being done by deep frosin technique by the superior *gonaplaz* of Jersy breed in cows and by Murrah breed in buffaloes.

In order to supply improved breed animals, two Jersy cattle breeding farms one at 'KAMAND' and the other at 'KARSOG' are functioning. For harnessing the full production and benefit of milch cattle, high quality nutritious fodder and grass are essential. Keeping in view this aspect, improved food like *Napier grass* has been introduced in the district. Legumes like barseen etc. have been introduced for supplying green fodder as well as barseen mixed with oats is sown. There are two feed and fodder development centres at 'Kamand' and 'Sinog' in the district. One sheep breeding farm is functioning at Nagwain where exotic Russian *Marino* breed are being kept. To meet the changing needs of nutritious diet of the people, under Indo-German Agriculture Project, main poultry farm was set up at ***Chauntra*** with four extension centres at Sundernagar, Padhar, Takoti and Mandi with a poultry farm attached to each.

The Sundernangar unit was raised to poultry farm during the subsequent years and now meets the requirements of the breeders of Bilaspur, Kullu and Mandi districts. While *Leghorn* hens are propagated in the district which are famous for their egg laying capacity. There is a small poultry feed processing plant at 'Bhangrotu' for distribution of poultry feed. To popularise the poultry, more and more farms are being setup by locals with the help of the state Government. This has also reduced the unemployment in the district. In the field of dairy development in collaboration with the Indo-German Programme, a dairy plant was set up at Chakkar (Mandi) fed by five chilling centres located at Bhambla, Sidhiani, Kumn, Koti and Katula. Training is imparted to educated youth with regard to the animal husbandry and dairy development at Kamand and Sundernagar. Dairy farming is promoted by the Government on a large scale to meet local and external requirements.

Mandi district is crisscrossed by the perennial rivers and streams. The erstwhile Mandi and Suket states were pioneer in regulating the *pisciculture.*

At present, two rivers, the Beas and the Satluj are extensively used for fish production. The MASHEER fish is found in the river Satluj near Dehar, while Barbustar (Mashir), Labeo diplostomus (Gid), Labeo dyochelous (Kuni) and Oreigus sin (Himalayan Barbel) for the main food fishery are found in both the rivers and their tributaries. A trout hatchery is maintained well stocked at 'Barot' on the river Uhl. This farm was set up during the states times. *Pandoh, Mandi, Kunkatar, Sandhol, Dehar, Barot, Pum Bridge, Kamand, Balichowki and Manglore* are famous for trout fishing. Pandoh reservoir and Sundernagar barrage are also found quite suitable for the propagation of trout fish.

The first hydroelectric power unit was setup in the Western Himalayas in the Mandi state at Jogindernagar in February 1926 and its first stage was completed in 1932.

The hydroelectric power project at Barot and Jogindernagar in Mandi district was designed and executed by a man who was himself, without a doubt, a powerhouse of competence.

The arms are on the side in a no-nonsense stance. The chin is downright stubborn. And the steel grey eyes gaze back at you with absolute and uncompromising determination. As you observe the portrait of this extraordinary man, you realize that steely determination is quite definitely what it must have taken Colonel Basil Condon Battye to complete Barot's hydroelectric power project within a short time span of six to eight years. a marvel of human ingenuity and quite paradoxically, engineering simplicity.

It was the late 1920s. Electricity was now urgently required for Lahore and parts of the Punjab. Colonel Battye, the Chief Engineer at the time, was assigned the task of doing so. His only brief: *To complete the task on a war footing.*

Colonel Battye was a man who loved taking on the impossible only as much as he loved the wild, rugged beauty of Barot. Given to death-defying motorcycle trips along dangerous mountain trails, he decided after some exploration, to harness the river Uhl, a tributary of the Beas meandering across Barot, tunnel it through the mountains and send it down to a powerhouse to be located at Jogindernagar. There was one rider he added to his own brief...that the natural beauty of the region would remain unblemished.

It all sounded quite simple enough. However, to first transport the gigantic turbines, alternators, exciters and other essential reinforced steel required for the project was itself a daunting task. To deal with the situation, the Colonel decided to build a railway track from Pathankot, where the material was deposited and then carry it all the way right into the site of the plant at Jogindernagar. Here, it was put together by the simple process of precision riveting.

Today, even after decades, the entire system remains in almost mint condition requiring only basic maintenance, thanks to flawless workmanship and material bought from L. De. Roll Iron Works Co., Berne Foundry

Switzerland and the British Thompson Houston Co. Ltd, Rugby, England.

The Colonel's old cottage at Shannan is located amidst a pastoral field scape; with goats and sheep freely crisscrossing the area and is now used as an officer's rest house.

Descend another two kilometers of forest land and you see Barot lying at your feet like a picturesque screen, saver. The bubbling river Uhl, two large reservoirs and the entire waterworks take nothing away except your breath.\

In 1932, at the stroke of sundown, Lahore came alive with electricity. Overjoyed with his team's achievement, a jubilant Colonel Battye decided to drive back the same night to his beloved Barot so he could share his success and celebrate it with his men. That was his last and final hurrah, as he lost his life in an accident *en route.* The spirit of daring and adventure with which he lived his 50 years, was also to be the cause of his death.

Mandi district is rich in forest, mineral and horticultural resources and has got great potentialities for the establishment of small scale and cottage industries. To create trained manpower for the industrial sector, the Polytechnic at Sundernagar provides full time diploma courses in civil, mechanical, electrical and automobile engineering etc. The *Industrial Training Institute,* Mandi provides training in respect of turner, fitter, electrician, draftsman, surveyor, carpenter, motor mechanic, tailoring, stenography, mechanical, refrigeration etc.

To impart technical education to young people; Jawahar Lal Nehru Government Technical College Sundernagar, and Indian Institute of Technology Kamand (Mandi) doing pioneering Job.

Mandi district is famous for its *salt mines* since time immemorial. The district has many other important minerals such as:

(a) Coal: Mines lenses are located at Mansai, Tanaren, Deri and Julvandan. But none of them is large enough to be exploited for local use.

(b) Dolomite: It is found associated with salt deposits at Maigol, Gumma and Darang.

(c) Iron ores: Deposits of magnesite and hematite occur as Bands in schists and quartzites of Chail series in Kolikohar ridge, North of Jogindernagar at Koharkhas and also at Thunag in *Charyan Dhar, Rayan Dhar Sangalwara* area. The concentration of ore is so low that it cannot be exploited economically.

(d) Limestone: Fairly large deposits of limestone occurs near Pongali, Dhanesri, Harabagh and Largi. Magnesium rich limestone occurs at Talwara and Baned. Limestone is raw material for cement besides it is also used in the production of lime and steel. It is called *marble* if it is in the crystal lime form.

(e) Rock Salt: The rock salt contains about 40-70 per cent sodium chloride and three per cent potassium chloride with 20 per cent insoluble. *Rock salt is the only economic mineral of Mandi district.* Reserves are found in 'Ghyar-ki-dhar' above the Mandi-Palampur road. The main salt

concentrations are the two plugs of 'Maigal' and 'Darang' in the South of Mandi town and in the North of Shilaswar Khad. Gumma is the later edition in the rock salt deposits. The mines have been taken over by the government of India and are under the control of Salt Commissioner.

Fairs and Festivals: The predominant size of Hindus are occupying the areas of Mandi district. Some of the important fairs celebrated in the district are:

(i) Shivratri Fair: The observance of the fair is marked on the Shivaratri day when the village gods are carried in palanquins or *rathas* (chariots by people) to Mandi to pay homage to Madho Rai and the Raja. Members of caste denominations such as Brahmin and Kshatriya carry their gods and goddesses by palanquins or on their back. However, some exceptions of carrying them in vehicles by some caste groups have been noted. Thereafter, the fair lasts for seven days.

It is an accepted practice that every deity that is brought to the festival (decorated with glittering embroidered drapery) visits Madho Rai temple first to pay obeisance to Lord Vishnu and then proceed to the palace in a colourful procession called the Shoba Yatra, known locally as *'Zareb,'* to honour the ruler (the regent of the Lord Mado Rai). (It is said that Madho Rai comes out of his temple only once a year on the Shivaratri day and leads the procession.). The ruler thereafter pay obeisance to Lord Shiva at the Bhootnath temple where the main festival of Shivaratri is held. The palanquins of the deities are swayed to the drum beats and folk music to indicate their happiness after visiting the temples of Vishnu and Shiva.

There is pecking order that is maintained in the sequence of worship by the deities invited to the fair, based on rank and status. The day after the Shivaratri, on the second day of the fair, a pageant of gods with folk bands, dancers and devotees (all dressed in their colourful attire) and with lot of fanfare, is held in *Paddal*, a large open ground at the confluence of the Beas and Suketi rivers. Some 200 deities arrive from shrines around Mandi town and are assigned places at the Paddal grounds as per the pecking order, where the devotees offer worship to all the deities. The pageant is held every day of the festival.

Mandi town, where the festival is held, was ruled by Raja Ajbar Sen who was considered the first great ruler of Mandi State in the sixteenth century, since he not only combined the hereditary regions but also added to it by conquering new areas. Apart from his palace, he built the temple of Bhootnath (temple for Shiva) at the centre of the Mandi town, which is one of the two focal temples of the festival. In the theocratic state that evolved during this period, worship of Shiva and related goddesses was dominant. However, the theocratic nature of the state received special emphasis when, during Raja Suraj Sen's reign, Vishnu worship also became integral to the State. Raja Suraj Sen (1664 to 1679), who did not have an heir, built the temple known as

"Madhav Rai temple", dedicated to a form of Lord Vishnu, as protector of Mandi. An elegant silver image of Radha and Krishna was made by his goldsmith Bhima, in the year 1705, which was named "Madho Rai" and deified, and ordained as the King of the State of Mandi thereafter. Since then the rulers served the state as servants of Madho Rai and custodians of the State. Suraj Sen's successors have also held the deity of the temple in great reverence. This god is represented with precedence over all other gods on various religious occasions.

However, the specific observance of this festival as a fair, starting with Shivaratri, is linked to its ruler Ishwari Sen. Ishawri Sen was held a prisoner for 12 years after he lost his kingdom in the war waged by Sansar Chand of Kangra, in 1792.

(ii) Kao fair (at Village Kao, started during the second World War, to pray to the goddess Kamesha to end the war).

(iii) Mahunag Fair (according to local legend, Mahunag is the incarnation of Raja Karna of the Mahabharata fame).

(iv) Mamail Fair (at Mamail near Karsog).

(v) Rewalsar Fair (celebrated by Buddhists from all over the country).

(vi) Nalwari Fair at Sundernagar, Bhangrotu and Barchhwar.

Bhootnath Temple: Bhootnath Temple, with an idol of a manifestation of god Shiva, an ancient temple dated to the 1520s, is synonymous with Mandi. It is in the heart of the town. The Nandi, Shiva's mount, faces the deity from the ornamented double-arched entrance. The festival of Shivaratri is the prime event at this temple; the temple is the focal point of the seven day festival. A legend is told of the building of Bhoothnath Temple. It is said that, in 1526, Raja Ajber Sen heard the story of a cow offering milk on her own volition to a particular stone in a forest in Mandi. Lord Shiva is said to have appeared in the Raja's dream and directed him to extricate the Shiva Linga that was buried at that site. Thereafter, the Raja found the Shiva Linga at the indicated location, which he deified in a temple that he erected in 1526, at the place it was found. He called it the "Bhootnath Temple" and started the observance of the Shivaratri festival at Mandi. Concurrent with this event, the Raja shifted his capital from Bhiuli to Mandi.

People: The original inhabitants of this area are Rajputs, Brahmins, Kanets and Khatris. The other sections of the people constitute of Gujjars (leading a nomadic life) and scheduled castes, such as Badhi or Nagalu, Chamar, Mochi, Ramdasi or Ramdasia Chanal, Daole-Daule, Dhaogiri or Dhuai, Dumme, Jogi, Kabirpanthi, Julaha, Keer, Koli, Lohar and Rehar.

Food Habits: The morning meal is called *'Nuhari'* or *'Kalwar'*. The *'Dupheri'* is eaten at mid-day. It consists of rice or chapatis made of wheat or maize or millets. In the evening, some well to do families take tea. In the night, they have a supper which is called *'Biali'* at which rice or wheat/maize

'chapatis' are taken with *dal* or vegetables. Meat is eaten by men and women of all classes, but widows generally abstain from it. Jhol (Rice-Chhach) is quite common. In some areas, people are fond of drinking.

Dress: Generally clothing for men consists of shirt and pyjama. The turban has now been replaced by a type of Gandhi cap. In winter, people use woollen clothes prepared from home spun wool which is locally woven. The women wear a long shirt and *'pyjama'* or *'Suthan'*. The head is covered with coloured *'dupatta'*. In the Karsog tehsil, *'Dhatu'* is quite popular. Married women use coloured *'dupatta'*, while widows generally use white *'dupatta'*.

DECADEL VARIATIONS IN POPULATION SINCE 1901-2011

Year	Persons	Males	Females	Decadel variation	Percentage variation decadel	Females per 1000 of males
1	2	3	4	5	6	7
1901	228,721	119,860	108,861	—	—	908
1911	236,038	122,692	113.346	+7,317	+3.20	924
1921	239,376	123,833	115,543	+3,338	+1.41	933
1931	265,873	138,727	127,146	+26,497	+11.02	917
1941	303,685	159,227	144,458	+37,812	+14.22	907
1951	310,626	157,622	153,004	+694	+2.29	971
1961	384,259	192,687	191,572	+73,633	+23.70	994
1971	515,180	262,348	262,832	+130,921	+34.07	964
1981	644,827	322,497	322,330	+129,647	+25.17	999
1991	776,372	385,746	390,626	+131,545	+19.77	1013
2001	900,987	447,271	453,716	+124,615	+16.05	1014
2011	9,99,777	4,98,065	5,01,712	+98,790	+10.92	1007

Source:(i)District Census Handbook -1981.

(ii)Census Report Government of India- (HP) 1901-2011.

SHIMLA

(HQ, SHIMLA, ALTITUDE 2,206 METERS)

Languages spoken : KEONTHALI, KOCHI, BRARI, MAHASUI, HINDI, PUNJABI ETC.

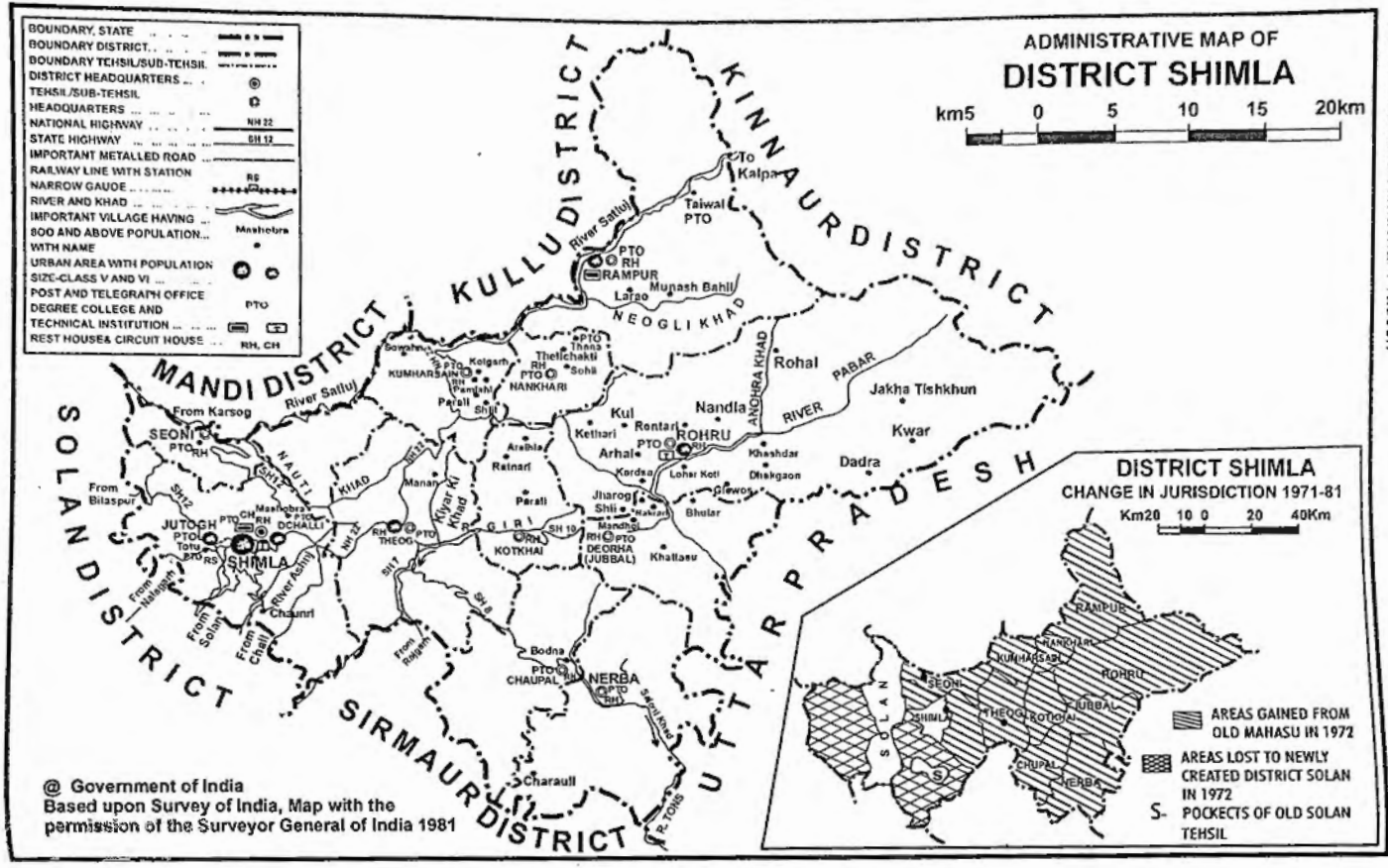
Shimla district lies between the longitudes 77° 0' and 78° 19' East and latitudes 30° 45' and 31° 44' North. It is bounded by Mandi and Kullu in the North, Kinnaur in the East, the State of Uttrakhand and district Sirmaur in the South and by Solan district in the South West. The elevation of the district ranges from 300 to 6,000 meters. Shimla district has some famous peaks, such as *'Jakhoo'* (or Jakhu) in Shimla town. *'Siah'* near Chail, *'Chooradhar'* in tehsil Chaupal, *'Chansal'* in Rohru tehsil, *'Hattoo'* in Kumharsain tehsil and *'Shali'* in Sunni tehsil. The topography of the district is rugged and tough. The prevalence of interlocking spurs, narrow and steep sided valleys with high peaks and dense forests of *'Kail'* and *'Deodar'* in the whole district adds to the youthfulness of its topography. Due to topographical variations, the district has varying climates according to the elevation of the area. In Shimla district, December, January and February are severe cold months, when the winter season is at its peak. Snow may fall as early as the beginning of October, but usually the areas have snowfall from later part of December and continue till mid of the March. Bulk of the precipitation is received generally during the rainy season. The average rainfall in the district is 1,028 mm. The maximum temperature is 25° to 30° in June-July.

RIVER SYSTEM

Shimla district has the 'Satluj', 'Pabbar' and 'Giri' flowing through it. The district has quite a good area attached to these rivers. The river Satluj, after flowing through Kinnaur, enters Shimla district at 'Badhal' in Rampur tehsil and takes course by touching Kumharsain and Sunni tehsil. From its entry in Rampur tehsil to its exit in Sunni tehsil, the river forms boundary line of Shimla district with Nirmand and Anni tehsils of Kullu district and Karsog tehsil of Mandi district. The main streams falling in the Satluj in Shimla district are *'Nogli', 'Machhada', 'Bhaira', 'Kingol', 'Khekhar', 'Chamda', 'Savera', 'Bagh'* etc. Most of these streams falling in the Satluj are perennial. There are a number of suspension bridges over Satluj at Rampur, Luri, Sunni and Tattapani.

The Giri or Giri Ganga originates from the hills north of Choordhar called *'Kupar'*. The main tributary of the Giri is *'Ashni'* which rises near Mahasu in the Shimla range and receive considerable volume of water from the Eastern face of the hill, upon which the Shimla town stands, joins the Giri at a point where the river turns South-East.

The Pabbar river rises from the base of *'Chandranahan'* peak in between



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Based upon Survey of India, Map with the permission of the Surveyor General of India 1981

Sangla tehsil of Kinnaur district and Rohru tehsil of Shimla district. It passes through tehsil Rohru, Jubbal and merges with the river Tons at *'Tiuni'* in Uttrakhand. The main drainages feeding this river are, *Shikhari, Andhra, Pejore, Hatkoti* etc. All of these streams are perennial.

The study made by geologists revealed that the present area of the Shimla district, some 1,200-1,500 million years ago, was a part of sea called *'Tethys'*. About 275 million years ago, with complete glaciation, the now nonexistent sea was covered with floating icebergs. Some 25-30 million years ago, the Himalayan mountain ranges started rising and with the uplift, a long narrow depression was formed in front of it, where again the sediments were deposited. That period has a very congenial climate for life. The extinct life of that period was found in fossil remains. About two to three million years ago, these rocks were again lifted up by similar forces as at the time of the Himalayan uplift and changed into low mountain, now called the Shivalik range.

Shimla district derives its name from Shimla town which was once a small village inhabited by the Charcoal manufacturers. The climatic conditions prevailing here attracted the attention of the British and they gradually developed this village as a large town. It became the formal seat of the summer capital of the government of India in 1864, when Lord Lawrence came to the town along with the members of Supreme Council and all the public offices. The Punjab Government went to Shimla in 1871 but from 1876 onward, it remained their summer capital till 1947 and after the partition of Punjab, it served as the headquarters of Punjab Government till its offices moved to Chandigarh.

HISTORY

The present district of Shimla includes the following princely states in its geographical panorama. Some of these states were of little of consequence and nothing much is available about their rule, relation with neighbouring states and administration. Brief accounts of the erstwhile states have been given below:

BALSAN

Balsan state was situated between 30° 58' and 31° 7' North and 77° 24' and 77° 35' East with an area of 51 square miles (nearly 83 sq. kilometres). It lies about 50 kilometre to the East to Shimla, across the Giri, a tributary of Yamuna. The area is fertile and beautifully wooded with fine forests of Deodar.

Balsan was an offshoot of ancient Sirmaur and trace its origin from the old Rathore family of Sirmaur. Balsan was founded by *'Alak Singh'* before 12th century A. D. The state was acquired by conquest (for which date is not available) and previous to the Gurkha's invasion, of 1805, was feudatory of Sirmaur. At the time of Gurkha invasion, it was however, subordinate to Kumharsain and ruled by Jog Raj Singh. He assisted the British forces. His principal exploit was the capture of the *'Nagan fort'* together with a hundred Gurkhas, whom he had handed over to General Ochterlony. At the close of the war he was therefore granted an independent *sanad* on 15th September, 1815. The obligation to supply 30 *begaris* was later commuted to an annual cash payment of Rs. 1080/-. During 1857 revolt Jog Raj Singh again behaved with loyalty and rendered invaluable help to the Europeans residing in the nearby areas by giving them safe shelter. In acknowledgment of these services he was given in public Darbar a *Khilat* in 1858

and the hereditary title of **Rana** was conferred (NO. LIV) on the Chief of Balsan. Rana Jog Raj Singh died at the age of 87 in 1867. Rana Jog Raj Singh was succeeded by his son **Bhup Singh** II who died in 1889 and was succeeded by his grandson **Bir Singh.** Rana Bir Singh died in 1918 without male issue and was succeeded by his brother **Rana Attar Singh.** He died on 19th May, 1936 and was succeeded by his son **Ram Bahadur Singh.**

RAN BAHADUR SINGH: He was Rana of Balsan from 1936 to 1943 (abdicated). He was born in 1905, married 1stly on 1st July 1925, Rani Parvati Kumari, daughter of Rana Jai Singh of Kotkhai, and his first wife, Rani Kamla Devi, married 2ndly, Rani Vidya Kumari, daughter of Rana Jai Singh of Kotkhai, and his second wife, Rani Lakshmi Kumari, and had four sons and eight daughters. He died in 1965. Rana Attar Singh exercised full power of administration limited only by the usual control over death sentences on the part of the superintendent of the Hill States. Balsan ranked *eleventh in order of precedence* amongst the Shimla Hill States. The Chief was not entitled to pay a formal visit to the Viceroy, but was allowed the privilege of an informal interview once during the viceroy's terms of office. Balsan state was liable to the operation of the *'nazarana'* rules upto 1911, when on the occasion of coronation Darbar all such levies were abolished. The last Rana of Balsan state was Tikka Vidya Bhushan Singh.

VIDYA BHUSHAN SINGH: He was Rana of Balsan from 1943 to 1948, born on 10th June 1938, succeeded to the throne on the abdication of his father in 1943. He was married to Rajkumari Girija Kumari [Rajmata Sahiba of Balsan], born 31st August 1931, daughter of Raja Duleep Singhji of Jhabua, educated at St. Raphael's School, Indore; and had, two sons. Vidya Bhushan Singh died on 17th July 1979.

On 15th April, 1948 Balsan state was merged with Himachal Pradesh. At present it is a part of **'Theog'** tehsil of Shimla district.

GENEALOGY OF BALSAN

(1) Alak Singh,	(2) Kalak Singh	(3) Ram Singh,	(4) Kaiser Singh
(5) Bhag Singh,	(6) Jai Dev Singh	(7) Bhup Singh, (I)	(8) Natha Singh
(9) Jog Singh,	(10) Jagad Singh	(11) Deep Singh,	(12) Man Singh
(13) Teg Singh,	(14) Jai Singh	(15) Dharam Singh	
(16) Jog Raj Singh (Died 1867)		(17) Sahib Singh (Died in 1884)	
(18) Bhup Singh (II) (Died 1889)		(19) Vir Singh (Died in 1918)	
(20) Attar Singh (1920-36)		(21) Ram Bahadur Singh (1936-1947)	

(22) Tikka Vidya Bhushan Singh (born on 10th June, 1938)

BHAJJI

One of Shimla Hill States, lying between 30° 7' and 31°17' North and 77° 23' East with an area of 96 square miles (nearly 160sq. km.). Bhajji was located on the banks of the river *Nauti Khad* and the Satluj and culminated in the Shali peak, measuring about 3, 208 mt. above mean sea level. It is located nearly 40 km. away from Shimla. Bhajji had its boundaries with *Suket* in the North, *'Sangri'* and *'Kumharsain'* in the East, *'Keonthal', 'Madhan', 'Koti', 'Patiala'* and *'Dhami'* in the South and *'Baghal'* in the West.

Bhajji was founded by the descendants of the Kutlehar state's (in Kangra) Rajput heir, who was second son of the 24th descendant of Kutlehr, named Jaspal. The founder of Bhajji was *Cheru.* After the foundation of Bhajji he changed his name

from Cheru to 'Udaipal'. The twenty ninth descendant of Cheru named 'Sohan Pal' founded the Sunni village and transferred his capital from *'Mul Bhajji'* to *'Sunni'*.

Bhajji was overrun by Gurkhas between 1803-1815. When in 1815 the Gurkhas were expelled by the British government, the Rana of Bhajji, Rudar Pal' was restored and confirmed in possession of the state by a *sanad* under the usual feudal service in time of war. Rana Rudar Pal abdicated in 1842, about fourteen years before his death and made over the state to his son Ran Bahadur Singh and himself became a recluse at Haridwar.

Rana Ran Bahadur Singh: He was born in 1824 and was the Rana of Bhajji from 1824 to 1875, married and had three sons named - Rana Durga Singh (born in 1842), Mian Parmatam Singh (born in 1844) and Mian Bijai Singh (born in 1850). Ran Bahadur was formally installed in April 1844 and *'Khilat'* of the value of Rs. 1,100/- was granted to the Rana in 1855, by which the condition requiring the chief to maintain 40 *begaris* at the constant service of the British Government, was commuted to an annual cash payment of Rs. 1,440/-. Ran Bahadur Singh died in 1875 and was succeeded by his son Durga Singh.

Rana Durga Singh: Born in 1842, he was Rana of Bhajji from 1875 to 1913. He succeeded to the gaddi on 18th November 1875, married to the ranis from Mandi, Suket, Kangra and Mahli and had three sons and three daughters. They were-Tikka Inder Singh, who died young, Kanwar Prajapal (born in 1898 and died young), Rana Birpal (born in 1906), two daughter married to the Raja Mahendra Chand of Nadaun and third Rajkumari married to Rana Vidyadhar Singh Kumharsain. He died in 1913. Durga Singh was succeeded by his infant son Inder Singh (Veer Pal Singh).

Rana Birpal: Born on 19th April 1891 and was rana of Bhajji from 1918-1940, succeeded to the throne on 9th May 1913 as an infant, educated of Aitchison Chief's College Lahore. He married on 25th November 1925 to Rani Sarat Kumari Devi (died in February 1968) daughter of Raja Pitamber Dev of Aul. Rana Birpal died on 17 November 1961. He had two sons namely Rana Ram Chandrapal (born in 1928) and Rajkumar Shyam Chandra Pal Singh (born on 27 May 1931 in Sunni), married to Kanwarani Shyama Devi, daughter of Raja Brij Dev Narain Singh of Daltanganj (Chandpur) and has two daughters and a son. During his minority the state was administered by a manager. The last Rana of the State was Ram Chand Singh Pal.

Rana Ram Chandra Pal Singh: Born on 27th January 1928 at Cuttack, Orissa, he was Rana of Bhajji from 1940 to 2012. Was granted full ruling powers on 17th April 1947, educated at Queen's Mary College Lahore and later at Aitchison Chief's College Lahore. He joined Indian Administrative Services and retired in 1982. He married in November 1951 to Rani Nirmala Devi, daughter of Colonel Maharaja Mahendra Sir Yadvendra Singh Ju Deo Bahadur of Panna. Ram Chandra Pal died in 2012. He had a son named Tikka Moh Chandrapal Singh, born on 7th September 1953 at Cuttack, who was educated at Mayo College Ajmer and Delhi University, Married on 3rd November 2000 in Shimla to Tikkarani Naintara Kumari. He died in 2011 before the death of his father Rana Ram Chandra Pal Singh.

In 1948 Bhajji was made a tehsil of Himachal Pradesh. At present Bhajji is a part of Sunni tehsil of Shimla district. Opium, famous for its purity, was article of export from this state. Its chief town Sunni was famous for its sulphur springs,

which have medicinal value and for a suspension bridge across the river. The state maintained a local force of 32 men with 2 serviceable guns. Bhajji ranked *ninth in order of precedence* among Shimla Hill States. The *Rana* was not entitled to pay a formal visit to the viceroy, but was allowed the privilege of an informal interview once during His Excellency's term of office.

Bhajji state was liable to the operation of the *Nazarana* rules upto 1911, when on occasion of the coronation Darbar, all such levies were, abolished. The village of Sunni on the bank of Satluj is said to have been founded by 'Sohan Pal' the 29th in succession from Charu.

GENEOLOGY OF BHAJJI

(1) Udai Pal	(2) Sat Pal	(3) Gopi Pal
(4) Shobha Pal	(5) Jai Singh Pal	(6) Shiv Pal
(7) Surat Pal	(8) Upti Pal	(9) Prabhu Pal
(10) Paun Pal	(11) Seetal Pal	(12) Bhatti Pal
(13) Ajay Pal	(14) Vijay Pal	(15) Kishan Pal
(16) Anek Pal	(17) Ajeet Pal	(18) Bauna Pal
(19) Dhum Pal	(20) Bhum Pal	(21) Usab Pal
(22) Agar Pal	(23) Khark Pal	(24) Ajit Pal
(25) Virba Pal	(26) Udaran Pal	(27) Praja Pal
(28) Sampuran Pal	(29) Sohan Pal	(30) Bhavan Pal
(31) Chandra Pal	(32) Alam Chand	(33) Amar Chand
(34) Jai Chand	(35) Sudan Chand	(36) Deep Chand
(37) Balbhdra Chand	(38) Prithi Chand	(39) Kripa Chand
(40) Pratap Chand	(41) Kehri Chand	(42) Amrit Pal
(43) Rudar (Died in 1855)	(44) Ran Bahadur Singh (1855-75)	
(45) Durga Singh (1875-1913)	(46) Veer Pal Singh (1913-40)	
(47) Ram Chand Singh Pal (1940)		

KOTI

Koti state was located on the East of Shimla. Its total area was nearly 70 square kilometre. Koti had its boundaries on the North-East Bhajji and in the West were located Patiala, Shimla and Keonthal state. Koti was founded by the descendants of Kutlehar state of Kangra. The Rajas of Bhajji and Koti were real brothers. Both these states were founded simultaneously. The twenty fourth ruler of Kutlehar had five sons. Four among them— 'Cheru', 'Chand', 'Shogu' and 'Bhogu' along with their sister crossed over the Satluj river and settled at 'Mool Bhajji'. Shogu and Bhogu along with their sister moved towards *Fagu*. Bhogu married a Kanet maiden and founded the village 'Fagyana', while Shogu and his sister turned towards spiritual world. Shogu is worshipped as a *'Devta'* in Fagu area, while his sister as 'Devi' in Keonthal and Tharoch. Local residents held them in high esteem.

The state had 24 rulers, since Thakur Chand. For long period *'Mool Koti'* remained the capital of the state. Tara Chand Thakur changed its capital from *'Koti'* to *'Kayar Koti'*, which continued so till 1947.

There is not much historical records about the Koti state, except certain folk songs and folk tales, which can't be treated fully reliable. In 1809 Gurkhas attacked Koti and put it under their control. Gurkhas used to collect Rs. 2000/- from Koti

state annually as tax. In 1815, when Gurkhas were defeated in Anglo-Gurkha war, Koti once again became tributary of the Keonthal state.

During the revolt of 1857, the Raja of Koti, Hari Chand helped British national who had run away from Shimla and seeking protection. As a reward of his services, British granted him the title of *'Rana'*. Rana Raghuvir Chand rented a part of his territory for Rs. 2825/- annually, to be used for *'Shimla Water Supply'* scheme.

In 1948 when Himachal Pradesh came into existence *'Koti'* became part of Kasumpatti tehsil and merged with Mahasu district. At present (2014) Koti is part of Shimla (Rural) tehsil.

GENEALOGY OF KOTI

The *'Vamshavali'* founded of Koti state is incomplete. Some of the names are -

(1) Chand (founder of Koti)
(2) Gopi Chand
(3) Padam Chand
(4) Pratam Chand (born in 1790) Eighth from Gopi Chand
(5) Hari Chand (1838-73)
(6) Bishan Chand (1973-91)
(7) Raghuvir Chand (born 1865)
(8) Tikka Vashisht Singh (1898)
(9) Debesh Singh (born in 1921)
(10) Tara Singh

In the History of modern Himachal for the first time any heir apparent of a former princely state Mool Koti, Tikka Anirudh Singh was formally anointed on 29th November 2010.

BUSHAHR

Bushahr was eighty four miles long, sixty two miles wide on the Eastern side, twelve miles wide on the Western, lying between 31° 6' and 32° 5' North and 77° 32' and 79° 4' East with an area of 3,820 square miles (near about 6200 sq. km.) including that of Saire. The greater part of Bushahr was lying within the drainage area of the Satluj, which runs from North-West to South-West and has a total length within the state nearly 160 km. Two immense mountain chains bound the Satluj drainage area on the North and South, both rising to snowclad peaks. The country is formed of a great mass of mountainous spurs with very precipitous sides jugging out in every direction from the main ranges, between which there are narrow ravines or small rivers with sheer banks.

After Kashmir, it was one of the oldest of the hill states in the Western Himalayas. According to one legend, the Bushahr dynasty was founded by 'Pradhuman' the son of Lord Krishan. In order to marry the daughter of Banasur, the local chief of Shonitpur (Sarahan), Pradhuman is said to have come to that place and after the death of Banasur in an encounter with him, he became the chief of Bushahr and Kinnaur regions, since Banasur had no male heir.

Another legend describes Pradhuman the younger of the two brothers who had come from 'Kanchanaapuri' in the South, on pilgrimage to *'Bhimakali'* temple at Sarahan. Since the throne of the state was vacant at that time due to the death of the last Raja without heir, Pradhuman who happened to enter the palace gate first at a specified time as had been ordained by the goddess Bhimakali, was declared by the people as their ruler. The elder brother was appointed as the priest of the royal family with a Jagir at 'Village *Rawain'*, near *'Sarahan'*.

According to C.F. Kennedy, Bushahr state was founded by Danbar Singh, an immigrant Rajput from Deccan in 1412 A.D. The seat of the Government, it is

said, was at *'Kamru'* and from that place, the founder and his descendants conquered the lower hills. The earlier historical mention of Bushahr is found in the chronicle of Kullu, when it was overrun by Meru Varman of Chamba towards the end of the 7th century A.D. Shittal Pal, the son of Datesh Pal of Kullu, it is said, had fled to Bushahr and took refuge. Jareshwar Pal, the 6th generation from Shittal Pal, recovered the state Kullu from the state of Chamba with the help of Bushahr state around 780-800 A.D., when Chamba was invaded by the Kiras. Capital of Bushahr state was shifted from 'Kamru to Sarahan' sometimes in the beginning of the 10th century A.D. Raja Chattar Singh, who was 110th from Pradhuman, is said to have conquered the entire area of South of Sarahan including Kinnaur. Seemingly, there were three paramount powers in the Shimla Hill States about this period. These were *'Bushahr', 'Bilaspur'* and *'Sirmaur'*. Raja Chattar Singh, apart from being supreme in his own time, has been counted as a virtuous ruler also. 'Raja Kehri Singh' son of Raja Chattar Singh is described as the highest skilled warrior of the time. He was an *'ajanabahu'*, like the divine Ram Chandra, (i.e. he would touch his knees with his hands when standing upright).

Once the Mughal emperor Aurangzeb held a great durbar of the hill chieftains, which Raja Kehri Singh also attended. When he appeared at Delhi, it was observed with surprise and wonder, that wherever he went, he was sheltered from the sun rays by a small cloud shading him from above in the shape of a *'Chhatra'* (umbrella). When the Mughal emperor asked about this phenomenon, the Raja answered that it was a favour of the gods and goddesses of his country, who wished to protect a hill man from unaccustomed heat of the plains. Emperor, greatly pleased and conferred the *'title of Chhatarpati'* upon Raja Kehri Singh. Raja Kehri Singh is said to have reduced to tribute the Rajas of *Sirmaur, Garhwal, Mandi* and *Suket* and to have subdued the Thakurs of Keonthal, Kotkhai, Kumharsain, Balsan, Theog, Darkoti etc.

Raja Kehri Singh was a contemporary of 'Grajayadoke', the ruler of Tibet. During this time, the Raja of Ladakh annexed a part of Tibetan territory. A Tibetan Commander, 'Guldenchhen' started preparation to take back the territory. Kehri Singh learnt about it and concluded a treaty with Tibet. Raja Kehri Singh had also defeated Tibetan Commander Guldenchhen in a battle in the later half of the 17th century. In the end of the battle, a treaty was signed. The terms of the treaty were such.

"Till the black crow does not turn white, till Mansarover does not go dry, till whole of the snow from above the Kailash does not melt, the Kailash will remain the boundary line between Kinnaur and Tibet".

The Tibetan-Ladakhi-Mughal war took place in 1681-83 A.D. Kehri Singh sided with Tibet, in this war against Ladakh. At the time of this war, there was an alliance and a brief general agreement about friendly relations and an exchange of envoys between Raja Kehri Singh of Bushahr and the Government of the VI Dalai Lama. According to the language of treaty, the Kailash would remain the boundary line of Bushahr with Tibet; Tibet and Bushahr would remain friends and the traders from both sides would enjoy all facilities without payment of any tax. The tax free trade continued between the Kinnauras and Tibetans till the international border was sealed in 1962. He also received *'Hangrang valley'* from Tibet as a Jagir.

The army of Kinnaur under the command of Chhadas, emerged victorious in the battle which ensued. Kehri Singh was followed by Raja Vijay Singh and Udai

Singh about whom nothing much is known. Raja Ram Singh, who followed Udai Singh, made *'Rampur'* his capital. In his time, Kullu Raja Bidhi Singh invaded Bushahr and annexed the Kothis of 'Dhawal', 'Kot Kandi' and 'Balramgarh' in outer Saraj. Raja Bidhi Singh of Kullu died in 1688 and succeeded by Man Singh, who ruled from 1688 to 1719 and captured a *'taluka'* of outer Saraj which to-date forms part of Kullu. Evidently, the Kullu rulers were powerful and were able to subjugate the Rajas of Bushahr.

It was thus during the reign of Kehri Singh that Bushahr for ever gave away outer Saraj Kullu state. Raja Ram Singh was succeeded by Raja Rudra Singh. His period was perhaps a normal one, without any mentionable event. He was followed by Raja Ugar Singh who is said to have taken by the force of arms the *'pargana of Suhel'*, which he handed over as a gift to the Raja of Kumharsain, to have maintained at the same time his suzerainty over that principality, as well as over Keonthal, Kotkhai and Theog. There had always been a long standing hostility between the houses of Sirmaur and Bushahr till Raja Ugar Singh married the daughter of Sirmaur house when a friendly understanding took place. Raja Ugar Singh had two Ranis, one from Sirmaur and other was a relative of the Thakur of Dhami, from whom he had a son, Mahinder Singh and a daughter.

Raja Ugar Singh died in 1811 and succeeded by his eight year old son, 'Mahinder Singh'. During the minority of Raja Mahinder Singh, the state was administered by the Rani, his mother and the hereditary wazirs. Bushahr had the disadvantage of having a weak army. The numerical strength of the army was estimated to be 3,000 strong men, out of which 1,000 were armed with matchlocks. This distracted and disorganized army was too easy to be run over by any compact body of soldiers.

Taking advantage of the minority of the Raja and weak army, Gurkhas invaded the country. The minor Raja, who could not withstand the invasion, fled away along with his mother to Kinnaur. The Gurkhas looted the treasuries and completely destroyed the archives and the records of the state. An attempt was also made by the Gurkhas to reach the state treasure of Kamru, where the young Raja had taken refuge. There the Gurkha force was surprised by the Kinnaura guerilla force at *'Sholtu bridge'* and severely mauled in the night attack.

From 1803 to 1815, most part of the erstwhile Bushahr state, except Kinnaur, was held by Gurkhas. After the British declaration of war against the Gurkhas at the end of 1814, the hill people got the encouragement and joined in an attempt to drive out the Gurkhas. Wazir 'Tikka Ram' and 'Badri Dass' provided a good leadership to the Kinnaura army. A decisive battle was fought as Sholtu bridge near *Chargaon village*. To hold the march of the Gurkhas, people destroyed the *Wangtu* bridge on the Satluj and this sealed the fate of the Gurkhas. After the discomfiture of the Gurkhas, the Raja, his mother and the Rani returned to Sarahan in 1815. The British government granted a *Sanad* dated 6th November to Raja Mahinder Singh, restoring to him all his former territories *'except Rawin and Kotgarh'*, which were kept as British possession and later transferred to Keonthal in exchange for Shimla. The state thus became yet another British protectorate. Raja Mahinder Singh died at the age of 47 in 1850 A.D. and was succeeded by his son Shamsher Singh, a minor.

In the state, next to the Raja were three Kanait hereditary wazir families, named Pawari, Kohal and Shua. The Pawaries were originally from Kullu, the Kohals

came from Garhwal seven generations ago and the Shua wazirs were the natives of the state. In the Pawari family of Kinnaur, the best known names are **Manohar Dass** and **Ran Bahadur Singh**. Ran Bahadur Singh was at one time a very influential man and was held in great esteem in Kinnaur. He claimed independence of *'Dodra Kawar'* which was turned down by **Tikka Ragunath Singh**. As a matter of fact, there was a revolt by the locals in Dodra Kawar in favour of wazir Ran Bahadur Singh and against the Bushahr state. He defied the Raja and withstood all types of pressure. In 1850, **Raja Shamsher Singh** succeeded as a minor to the gaddi. The British government then made an arrangement of three Wazirs (ministers) of equal rank, having a number of subordinates.

The state was first administered by **'Mansukh Das'**, as Regent and then by **'Shyam Lal'**, Tehsildar of Nurpur, as Manager under the agent for the hill states. This arrangement was made to reduce the powers of the Raja. The 1857 uprising came as a great opportunity to the Raja to show his displeasure and resentment. He stopped paying tribute and treated officials passing through his territory with discourtesy. Lord William Hay, the Deputy Commissioner of Shimla-cum-Agent of the Hill States, wanted to punish the Bushahr ruler, but Sir John Lawrence, the then Chief Commissioner of the Punjab, did not consider this idea praiseworthy. Thus Raja's behaviour during the war period was overlooked and he went unpunished.

In 1859, **Fateh Singh**, an illegitimate brother of Shamsher Singh, instigated revolt against the revenue payment in cash as introduced by **'Munshi Ram Lal'** in 1854, after seeking the approval of the Raja. The method followed for action appeared to be in malcontents. The farmers decided to leave their fields uncultivated, till their grievances were redressed. **Mr. G. Barnes**, the Superintendent, Shimla Hill States arrived at Bushahr to settle the dispute. He restored the old system of payment in kind.

He also enhanced the powers of the three Wazirs to show little regards to the dignity of the Raja. Since then, the Raja for many years showed a preference for easy living to the cares of state management and the administration was practically left in the hands of the hereditary Wazirs with anything but good results. In the year 1887, Raja Shamsher Singh was forced to abdicate the throne in favour of his only legitimate son **Tikka Ragunath Singh.** He administered the state with some degree of success until his death in 1898.

There is a folk song which describes the escape of Tikka Ragunath Singh from Bushahr to Sirmaur in 1883, owing to his dislike of the proposed matrimonial alliance with Mandi, which he was induced to accept afterwards. He got excellent land settlement for the first time in the region in 1893-94. Wazir Ran Bahadur Singh was his trusted adviser. Tikka Ragunath Singh was survived by an infant son who died eleven months after the death of his father. After his death, Shamsher Singh, who was still alive, made an attempt to regain the administration, but the British intervened and instead made, **Rai Sahib Mangat Ram**, formerly manager of the Kumharsain state, as the Chief Wazir, with full powers of a ruler.

Raja Shamsher Singh, who was then seventy years old, feared the extinction of his lineage. The Raja, therefore, adopted **'Surender Shah'** the younger brother of the Garhwal ruler as his son, because Raja Shamsher Singh's only surviving son from a concubine, **'Padam Singh'**, was considered illegitimate. The British first recognised Surender Shah, but later on cancelled his adoption and also expelled

him from the state in consequence of this complicity in an attempt to murder a forest officer, Mr. Gibson. In the autumn of 1898-99, the Superintendent of Shimla Hill States, visited the Bushahr State, but Raja Shamsher Singh refused to meet him, for which he was fined Rs. 1,000/- as a punishment for showing disrespect to the paramount power.

Wazir Ran Bahadur Singh, who was in revolt against Raja Tikka Ragunath Singh, was arrested and released after latter's death. He made another attempt in 1906 to constitute *'Dodra Kawar'* an independent principality. The people of the area were also with him. But at the instance of the Superintendent of Hill State, he was again arrested in 1906 and lodged in Shimla jail for two months, where he died later on.

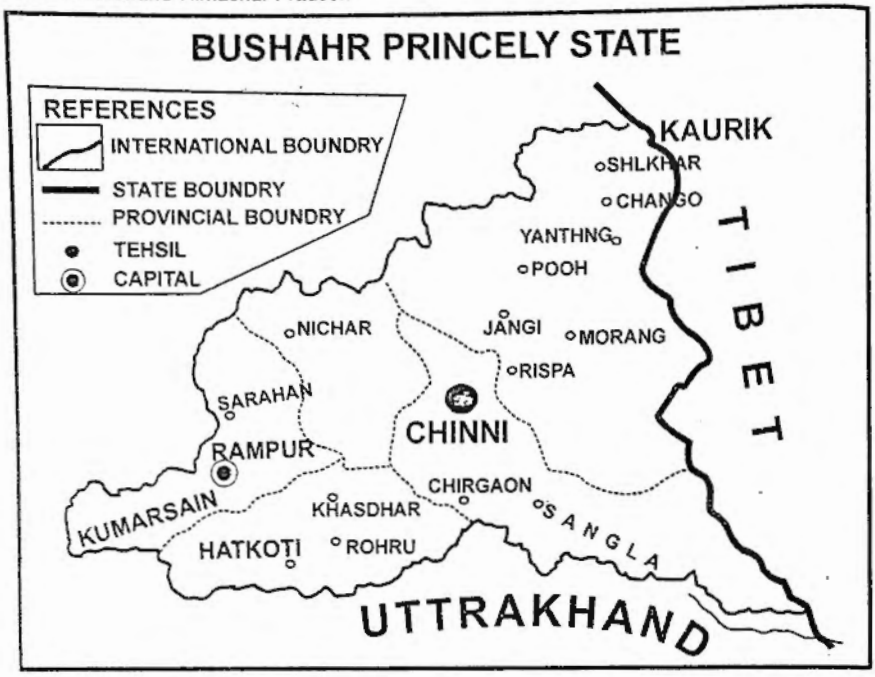
Padam Singh: Padam Singh was Raja of Bushahr from 1914 to 1947. He was born in 1873 and succeeded to the throne on 5th August 1914, installed on 30th November 1917, C.I.E. [June 1931], married 9 wives (4 from Kotkhai, one from Mandi, one from Suket, married (a), a daughter of Rai Mian Hira Singh, Rai of Sangri, married 8thly, Rani Jwale Dei, daughter of Col. Maharaja Sir Jai Chand of Lambagraon, who died on 22nd July 1949, and married 9thly, Rani Shanta Devi [later Rajmata of Bushahr], daughter of Thakur Bir Singh of Dhadi, and had issue.

In 1914, the British agreed to recognize Padam Singh as legitimate heir to Raja Shamsher Singh as he was a natural son of the late Raja. The Raja of Bilaspur performed the *'raj tilak ceremony'* placing the tilak mark on Raja Padam Singh's forehead. Other ruling chiefs who attended the ceremony were the Rana of Kumharsain and the Raja of Sangri. The Thakur of Khaneti and the Thakur of Delath, the two chiefs who were feudatory to Bushahr, also attended and the Raja of Jubbal was represented by his brother Kanwar Isri Singh. In 1864 the Raja of Bushahr leased his forest to the British Government for a period of fifty years. By a supplementary agreement executed in 1871, he also leased his rights to extract timber and other forest products. The terms of these leases were in 1877 embodied in a single agreement which besides securing to the Raja an annual payment of Rs. 10,000 in consideration of the rights conceded, made more definite provision for the conservancy of the forests granted. This agreement of 1877 was terminated in 1927; and in 1929 a fresh agreement was made with effect from the 1st November 1928 to continue in force for twenty five years. Under the new Agreement more definite provisions for the conservancy of the forests were made and the annual payment to the Raja was raised to 1,00,000 per annum.

Under the terms of the *Sanad* the Bushahri Raja was required to join the British Army with his armed retainers and hill porters when called upon to do so, and to construct roads within his territory. The annual tribute of Rs. 15,000/- imposed by the *Sanad* was reduced in 1847 to Rs. 3945 as compensation for the abolition of transit duties. The state maintained force of 75 Infantry and Police. He was still Raja of Bushahr holding the reins of the government in 1947, when India became independent.

The Bushahr was the largest state among Shimla Hill States; but the people were poor, the population sparse, the revenue was small and the country generally backward in every sense. On Bushahr's relations with the neighbouring principalities J.C. French has made an interesting observation:

"It is to be regretted that the archives and records of the State, as well as the Raja's family, were entirely destroyed by the Gurkhas. Thus nothing certain related to the origin of either came under our observation, or resulted from our enquiries;



but there in no doubt that the Raja is descended from and ancient an noble Rajput family; it is said that it is originated from Chittore".

"There always was an enmity between the houses of Bushahr and Kullu which frequently sent parties across the Satluj to the left bank and seized on different tracts and states tributary to Bushahr, building forts for the purpose of maintaining them; and even when, they coalesced against their common enemy the Gurkhas, their natural jealousy could not be suppressed, the soldiers of Kullu unwillingly yielding to Bushahr the forts taken by the combined troops from the Gurkhas and garrisoned by them. It is also said that none of the families of rank on the south side of the Satluj will intermarry with those of Kullu and Sirmaur, likewise, there were continual feuds and disputes till the late Raja married daughter of that house when a friendly understanding took place. Before the Gurkha invasion, a similar vexatious warfare subsisted between Garhwal and Bushahr, which was only terminated by the issue of that invasion and the destruction of the former State".

The art of Bushahr shows a variety of influences, ranging from the Chinese to Garhwal and Kangra. Kullu style also seems to have invaded Bushahr art. This Kullu style is derivative from Kahlur and, as M.S. Randhawa opines, if indigenous to Bushahr it may have reached from Bilaspur direct. J.C. French describes the frescoes in the Shish Mahal which was built some 40 years before his visit (1931), which covered the whole of the walls and were mostly life-size figures of Rama, Sita and Krishna in a late Kangra valley style. Above them were painted some sporting scenes with savage vigour. "The contrast of subject in these Paintings illustrates Krishna, Rama and Sita; above are blood sports."

"Near the Shish Mahal is a Hindu temple with a fresco painted in Tibetan style.

The subject is a treaty between Bushahr State and Tibet in the days of the Mughal Emperors. It is interesting to find it side by side with the Shish Mahal frescoes. Neither shows the slightest sign of any influence from the other. In Rampur Bushahr the art of the Himalayas and the art of the land beyond the Himalayas, of Tibet and the Far East, meet with a crash."

"Few miles beyond Rampur is *'Sarahan'*, the ancient capital of the Bushahr State. There is an old palace there, with sloping roofs and overhanging caves. To any one unacquainted with Hill architecture it would be seen to show Chinese influence. But of course there is nothing of a sort there. It is in the style found in the Kangra valley and in the Chamba palace, except that it is in wood instead of brick or plastered mud".

A struggle similar to the struggles of many native Indian states was launched in Rampur Bushahr too for its merger with Indian Union. In March 1948, a public meeting was organized at Sarahan. Master Annu Lal, a freedom fighter, presided over the meeting. In this meeting, speakers highlighted the grievances of the people and injustice perpetuated by state officials against the innocent masses. The police arrested some leaders including *Master Annu Lal.* After arrest when police had hardly reached 'Gaura', the agitated masses reached the scene and freed the leaders. On hearing of this incident, D.S.P. Rampur and Magistrate arrived at Gaura with armed constabulary, but people faced it with great courage. The people arrested all the state officials and then reached Rampur. Here the people's rule was declared.

Baldev Singh, the then Diwan of the state, who was at Shimla, moved towards Rampur along with a section of armed police. *A fierce battle took place at 'Rampur', in which many people were killed and their dead bodies were tied with stones and thrown in the river Satluj.* This act of the police agitated the people more. Sensing a serious trouble, the ruler of Rampur, Raja Padam Singh had no option but to accept the integration of the state with the Indian Union.

VIR BHADRA SINGH: Raja of Rampur-Bushahr since 1947. Born 23rd June 1934 in Sarahan District, Shimla. Married 1stly, on 28th May 1954, Rajkumari Rattan Kumari, who was born on 16th August 1934 in Jubbal. She died on 27th September 1983 in Shimla, daughter of HH Raja Rana Digvijay Chand of Jubbal, and his wife, Rani Hemant Kanwar. Vir Bhadra Singh Married 2ndly on 28th November 1985 at Junga, Rani Pratibha Kumari, born 16th June 1956, daughter of Raja Hitendra Sen of Keonthal, and his first wife, Rani Shanta Devi. Raja Vir Bhadra Singh has four daughters by the first wife, and one son and one daughter by the second wife. The daughters are- Rajkumari Abhilasha Kumari, born on 23rd February 1956, Rajkumari Jyotsna Kumari, born on 27th February 1958, Rajkumari Anuradha Kumari, born on 14th December 1960 (died unmarried 4th May 1999). Rajkumari Meenakshi Kumari, born on 27th June 1966, Rajkumari Aprajita Kumari, born on 6th December 1986 (from 2nd wife). The son is Vikramaditya Singh born on 17th October 1989 at Shimla. Vir Bhadra Singh is member of Congress party since the beginning and became chief minister of the state 6th time in 2012.

Ultimately in April 1948, Rampur Bushahr became part and parcel of the centrally administered Chief Commissioner's province of Himachal Pradesh. Raja Padam Singh has left two sons, Raja Vir Bhadra Singh and Raj Kumar Devinder Singh. Raja Vir Bhadra became the Chief Minister of the state later on. There are two genealogical tables, one kept by the ruling family at Rampur and another at Kamru. The former does not add 'Singh' as suffix to Pradhuman.

GENEOLOGY AT KAMRU

(1) Pradhuman Singh
(2) Chhubal Singh
(3) Ser
(4) Kamal
(5) Gulab
(6) Vardev
(7) Mahrup
(8) Hari
(9) Sarjit
(10) Jagbir
(11) Raghu
(12) Gopal
(13) Hari Charan
(14) Makarman
(15) Mudai
(16) Bhup
(17) Umed
(18) Harkar Pal
(19) Karpal
(20) Hardev
(21) Salab
(22) Bima
(23) Bagal
(24) Purva
(25) Mehar
(26) Sabla
(27) Hami
(28) Jawar
(29) Govardan
(30) Jagbir
(31) Surjan
(32) Madan
(33) Gobind
(34) Pritam
(35) Gurdari
(36) Kisan
(37) Visan
(38) Ragunath
(39) Devi
(40) Charan
(41) Padesri
(42) Malbahadar
(43) Gopi
(44) Gurbadal
(45) Jagat
(46) Amrit
(47) Dalbadar
(48) Neil
(49) Haripad
(50) Fateh
(51) Amar
(52) Mahabadar
(53) Salar
(54) Jagbe
(55) Jagdeyal
(56) Dalab
(57) Mador
(58) Dalip
(59) Jagtav
(60) Guman
(61) Parmadh
(62) Mahipar
(63) Sarv
(64) Salehi
(65) Gorkokal
(66) Pardevar
(67) Varpal
(68) Charmed
(69) Darjad
(70) Darkori
(71) Pritam
(72) Sagar
(73) Ran
(74) Dhirjamehar
(75)Mangal
(76) Gorsi
(77) Lakhi
(78) Rabhubhajan
(79) Duman
(80) Dankrit
(81) Daldin
(82) Pardeu
(83) Mari
(84) Amlar
(85) Dhari
(86) Basath
(87) Karam
(88) Prem
(89) Dast
(90) Charan
(91) Birvesi
(92) Kesari
(93) Parjit
(94) Dharam
(95) Kamal
(96) Chattar
(97) Amar
(98) Karal
(99) Tapnath
(100) Sagram
(101) Suraj
(102)Darmorat
(103) Charmol
(104) Jabala
(105) Gvasdal
(106) Amrit
(107) Sar
(108) Krishan
(109) Hari
(110) Jabal
(111) Bhup
(112) Kalyan
(113) Kehri
(114) Vijay
(115) Udai
(116) Ram Singh
(117) Rudar
(118) Ugar
(119) Mahinder
(120) Shamsher
(121) Padam
(122) Vir Bhadra Singh

GENEOLOGY AT RAMPUR

(1) Pradhuman Singh	(2) Anirudh	(3) Jamal
(4) Nahar	(5) Kamal	(6) Jagat
(7) Burid	(8) Surat	(9) Narje
(10) Sarjit	(11) Joginder	(12) Raghu
(13) Gopal	(14) Haricharan	(15) Badama
(16) Bhudipathi	(17) Bhavni	(18) Ran Badal
(19) Padam	(20) Gurban	(21) Nardev
(22) Suraj	(23) Bhim	(24) Surmangal
(25) Surma	(26) Mehar	(27) Jamal
(28) Gajpati	(29) Jawahar	(30) Govardhan
(31) Jagbarat	(32) Surgian	(33) Madan
(34) Garjan	(35) Jabiv	(36) Girdhari
(37) Kishan	(38) Krishan (Visan)	(39) Ragunath
(40) Devi	(41) Charan	(42) Parmeshwar
(43) Dalbadal	(44) Gujaro	(45) Garbadal
(46) Jagat	(47) Anirudh	(48) Balbadur
(49) Bhagwan	(50) Hari	(51) Amar
(52) Madbhar	(53) Ranmar	(54) Jagpati
(55) Joinderpal	(56) Dalpati	(57) Budhwan
(58) Dalip	(59) Jagpati	(60) Tan
(61) Narmoh	(62) Manihar	(63) Nardev
(64) Narsingh	(65) Gurubhagal	(66) Mardhan
(67) Nardal	(68) Dev	(69) Darjodhan
(70) Dhenugaj	(71) Pritam	(72) Sar
(73) Ratan	(74) Dhajbhor	(75) Mangal
(76) Sursen	(77) Bhabhi	(78) Haribhajan
(79) Dhanbharat	(80) Bharat	(81) Halsen
(82) Nardev	(83) Sar	(84) Amar

The Geneology of the last twelve rulers is as under:

(120) Chattar Singh	(121) Kalyan Singh	(122) Kehri Singh
(123) Vijay Singh	(124) Udai Singh	(125) Ram Singh
(126) Rudar Singh	(127) Ugar Singh	(128) Mahinder Singh
(129) Shamsher Singh	(130) Padam Singh	(131) Vir Bhadra Singh

DARKOTI

Darkoti was a small state, located in 31° 7' North and 77° 38' East with an area of 8 square miles. The founder ruler of the state was Durga Singh, who is said to be a scion of the house of Jaipur (Marwar). The history of Darkoti state is not available, except some references here and there.

On the expulsion of Gurkha's, Rana Sateesh Ram was confirmed in the chiefship. He died in 1854 and the subsequent succession to the *gaddi* (throne) had been followed, the eldest son in each case succeeding his father: Paras Ram Singh (1854);

Ram Singh (1856); Ram Saran Singh (1883); Rana Ragunath Singh (1918); and Shiv Singh.

The state forests were managed by government, the net profit being paid to the Rana. It was excused tribute on account of its small size. It maintained no force or police. In the settlement made in 1839 the village of *Sosum,* belonging to Darkoti was erroneously included in Kotkhai, district of Shimla and was restored to Darkoti in 1843. Darkoti Sate was liable to the operation of the Nazarana rule 1911, when on the occasion of the coronation Darbar, all such levies were abolished. On 15th April 1948, when Himachal Pradesh came into existence, Darkoti was merged with Mahasu district.

GENEOLOGY OF DARKOTI

(1) Durga Singh	(2) Proti Ram	(3) Girdh Ram	(4) Nari Ram
(5) Megh Singh	(6) Hari Singh	(7) Rattan Singh	(8) Gopi Chand
(9) Hari Singh	(10) Bhagirathi singh	(11) Ram Dass	(12) Kettar Singh
(13) Ramnath Singh	(14) Dwarka Ram	(15) Jwala Ram	(16) Proti Singh
(17) Dass Ram	(18) Abhay Ram	(19) Bal Ram	(20) Jattu Ram
(21) Sateesh Ram (Died in 1854)		(22) Paras Ram (Died in 1856)	
(23) Ram Singh (1856-83)		(24) Ram Saran Singh (1883-1918)	
(25) Ragunath Singh (1918)		(26) Shiv Singh	

THAROCH

Tharoch state was situated between 30° 55' and 31° 3' North and 77° 38' and 77° 51' East with an area of 75 square miles (nearly 124 sq. km.). It was lying on the bank of the Tons, a tributary of the Yamuna beyond Jubbal and close to Dehradun border. The Thakur owned some splendid forests of deodar. Tharoch was founded by a Sisodia Rajpur *'Kishan Singh'*, sometime around 15th century. Tharoch formerly formed a part of Sirmaur state and was bestowed as a gift on Kishan Singh. After Kishan Singh thirty six Thakurs ruled over this state. Kishan Singh was the descendant of *Deo Karan*, who was a prince of Udaipur. Nothing much is available about the history of Tharoch of its initial years.

When Gurkhas attacked Tharoch, its ruler was Thakur Karam Singh who was however a nominal ruler and on account of his great age and infirmities his brother Jhobu held the executive administration of the country. In 1819, British authorities bestowed a *sanad* on Jhobu, conferring the state on him and his heirs after the death of his brother.

Karam Singh died in 1819 and state was granted to Jhobu, the obligation to supply, eight *begaris* imposed by the *sanad* being later commuted to an annual cash payment of Rs. 288/-.

In 1838 Karam Singh's son *Ranjit Singh* set up his claims and formed a strong party in his favour. Jhobu, who was incompetent and not liked by the people, was compelled to abdicate in 1838 in favour of his son *Shyam Singh.* But the agreement did not continue for long, owing to intrigues set on foot by Jhobu and Ranjit Singh, who now united their interests. Shyam Singh was therefore required to abdicate in A.D. 1841 and the state was then incorporated with Jubbal state. The claim of Ranjit Singh was finally acknowledged and the state was restored to him in 1843, on his agreeing to abstain from anti-state and anti people activities practised by Jhobu

and Shyam Singh, both of whom were jointly sanctioned a pension of Rs. 500/- per annum by the British Government.

Ranjeet Singh occupied throne on 6th October 1843. A *sanad* was granted to him conferring the state on him and his posterity in perpetuity, subject to usual condition of military service. The Tharoch chief formerly enjoyed the title of *Rana,* but this ceased when the state was incorporated with Jubbal in 1841, being kept with that state under British control, it was restored in 1843. The rulers were then styled *Thakurs.* Thakur Ranjeet died in 1877, was succeeded by his grandson Kedar Singh, who was then a boy and the state was placed under the management of a council. He received full powers in 1883. He married two ladies of the Bushahr family.

Kedar Singh died in 1903 and was succeeded by his eldest son Surat Singh, who was invested with powers on attaining majority in 1908. The state was liable to the operation of the Nazarana rules upto 1911, when on the occasion of the coronation Darbar, all such levies were abolished. In 1929 the permanent title of Rana was conferred on Thakur Surat Singh. The state maintained a force of 6 armed police.

On 15th April 1948, Tharoch was merged with Chaupal and became part of Himachal Pradesh.

GENEOLOGY OF THAROCH

(1) Kishan Singh	(2) Vishan Singh	(3) Heera Singh (I)
(4) Veer Singh	(5) Rai Singh	(6) Ram Singh
(7) Badri Singh	(8) Kesar Singh	(9) Peekhu Singh
(10) Himmat Singh	(11) Nain Singh	(12) Aantim Singh
(13) Madan Singh	(14) Surjan Singh	(15) Tej Singh
(16) Mehar Singh	(17) Heera Singh (II)	(18) Moti Singh
(19) Jayoti Singh	(20) Fateh Singh	(21) Dalel Singh
(22) Jogi singh	(23) Devi Singh	(24) Beji Singh
(25) Mukh Singh	(26) Begh Singh	(27) Prem Chand
(28) Salam Chand	(29) Tara Chand	(30) Ram Chand
(31) Hari Chand	(32) Lachchi	
(33) Karam Singh (Died in 1819)	(34) Jhobu (1819-38)	
(35) Ranjeet singh (1838-77)	(36) Kedar Singh (1877-1903)	
(37) Surat singh (1903-48)		

DHADI

Dhadi was an offshoot of Tharoch. It was founded by a brave Sisodia Rajput, who settled near the confluence of *'Tons'* and *'Pabbar'* and founded Dhadi on the right side of the river Pabbar. Formerly, a dependency of Tharoch and then Bushahr, Dhadi was annexed to Rawingarh at the time of Gurkha supremacy. After the expulsion of Gurkhas, there is no reference to Dhadi as a separate entity. In 1891, British decided to separate Dhadi and Rawingarh as independent from each other. But later on in 1896 both, Rawingarh and Dhadi were made feudatory to Jubbal state. The history of Dhadi is not available in cohesive form. On 15th April 1948, when Himachal Pradesh was formed Dhadi became part of Jubbal tehsil of Mahasu district.

We have only few names of Dhadi Thakurs:

(1) Thakur Kehar Singh (2) Badri Singh

(3) Narain Singh (4) Veer Singh (Died in 1907)

(5) Dharam Singh (1907-48)

KUMHARSAIN

Kumharsain state was lying between 31° 6' and 31° 20' North and 77° 22' and 77° 35' East with an area of 90 square miles (nearly 150 sq. km.). The territory lies on the left bank of the Satluj, immediately below Kotgarh and North of Narkanda. Kumharsain Village, the capital of the state lies 40 miles East of Shimla on the Hindustan Tibet Road (NH). Narkanda the famous resort lies in this state. On the North of Kumharsain lies the Satluj, on the South Ghund and Balsan states and Kotkhai area, on the East lies Bushahr, Khaneti and Kotgarh and on the West lies the states of Shangri, Bhajji and Keonthal.

It is said that *'Kumharsain', 'Khaneti', 'Delath', 'Karangla' and Kotkhai'* had a common origin. Kumharsain was founded by one Kirat Chand sometime in the 11th century. Before him territory was ruled by Koteshwar Devta. Kirat Chand (Singh) along with his four brothers settled at Karnangla. He had come from Gaya, because of the fear of Mahmud Ghazani. Some says that first of all he settled at Kumharsain. The early history of Kumharsain is incoherent and largely depending upon hearsays.

Ajmer Singh was one of the bravest ruler of Kumharsain. He had occupied the fort of Shari and Shangri. Shangri at that time was under the authority of Kullu State. Kullu ruler Raja Man Singh launched attack on Kumharsain, but the ruler of the state Ajmer Singh defeated him first at *'Karangla'* and then *Nagi* and forced Man Singh to flee across the Satluj. At the time of Gurkha invasion, Kumharsain was a tributary of Bushahr and was itself the overlord of *'Balsan', 'Bharauli'* and *'Madhan'*. During the subsequent occupation it became independent of Bushahr but it also lost its own tributaries which were made independent by General Ochterlony after Anglo - Gurkha was in 1815 A.D.

On the arrival of Gurkhas, Rana Kehar Singh of Kumharsain took refuge in Kullu and returned only in 1815 after the expulsion of Gurkhas. General Ochterlony returned Rana Kehar Singh with his state Kumharsain but refused to recognise his rights over Balsan, Bharauli and Madhan. Kumharsain was also declared independent from Bushahr state. In 1816 the British government issued him a *sanad* prescribing among other things the maintenance of 40 *begaris* at the permanent service of the government. This condition was later commuted to an annual cash payment of Rs.1440/-. Kehar Singh died in 1839 without male issue and the state then lapsed to the government. In consideration, however of the attachment of Kehar Singh to British interests during Nepalese war, it was decided that the rule of his house should be continued. and Pritam Singh a distant collateral, was appointed to the *gaddi* in 1840.

Rana Pritam Singh: He ruled the state from 1840-1858. At the time of 1857, rana helped the British. He had two daughters and a son. They were-Rana Bhawani Singh and of the two daughters whose name are unknown, one of them married to Rana Ram Saran Singh of Kotkhai and other one married to Raja Samsher Singh of Bushahr. Rana Pritam Singh died in 1858 and succeeded by his son Bhawani Singh. The sanad granted to Pritam Singh was identical with that granted to Kehar

Singh; but on Pritam Singh's succession the annual tribute of Rs.1,440/- was raised to Rs. 2,000/-. Pritam Singh behaved loyally towards the British government in the first Sikh war, crossing the Satluj at the head of three hundred matchlock men he laid successful siege to the Kullu fort of Srigarh. Pritam Singh died in 1858 and was succeeded by his son **Bhawani Singh.**

Rana Bhawani Singh: He succeeded his father and occupied the throne from 1858 to 1874. He had two daughter and two sons, namely -Rana Hira Singh (born in 1851), Kanwar Inder Singh (born in 1872, married to Kanwarani Janki Devi of Delath), two daughters, whose name was not known both married to Raja Amar Chand Bahadur of Bilaspur. Rana Bhawani Singh died in 1874. Then his son Hira Singh succeeded, but owing to his mental incapacity, the state was administered by a Council of Manager during the forty years of his chiefship.

Rana Hira Singh: Born in 1857, succeeded on 12th November 1874 as 56th Rana of Kumharsain, after the death of his father Rana Bhawani Singh. Since he was of unsound mind the state during his tenure was controlled by the council of Regency from 1874 to 1896. He had two sons namely Tikka Bedar Singh who died very young and Rana Viidyadhar Singh, who ultimately succeeded to the gaddi; Rana Hira Singh died on 24th August 1914, was succeeded by his son, **Rana Vidyadhar Singh.**

Rana Vidyadhar Singh: He succeeded on 24th August 1914 and occupied the throne from 1914-1945. Was born in 1895, educated of Aitchison's College Lahore, married 1stly a daughter of Rana Durga Singh of Bhajji, secondly Rani Pratiba Devi , daughter of Raja Dhyan Singh of Baghal and thirdly a rani from Basantpur. He had a son and a daughter, namely-Rana Sumeshwar Singh (born in 1930) and Kumari Shashi Rajkumari (married to Rana Samsher Jung Bahadur of Nepal) Rana Vidyadhar Singh died in 1945. He received the powers of a Manager in 1917 and full powers in 1920. The Rana was not entitled to pay a formal visit to the viceroy, but was allowed the privilege of an informal interview during the viceroy's term of office. The state was liable to the operation of the *Nazarana* rules upto 1911, when on the occasion of the coronation Darbar, all such levies were abolished. In 1927 land settlement was re- introduced in the Kumharsain state.

Rana Sumeshwar Singh: Born in 1930, rana Sumeshwar Singh ascended the throne in 1945 and continued to the head of Kumharsain royal family till 1996. He married to Rani Ishwari Rajya Lakshmi Devi, daughter of General Shri Sur Samsher Jung Bahadur Rana of Nepal. He has two daughters namely-Rajkumari Kumari Pratima Kumari and Rajkumari Rajeshwari Kumari. Rana Samsher Singh died in 1996.

Rana Surender Singh: In 1996, when Rana Sumeshwar Singh died, the only male member alive in the family was Rana Surender Singh, son of Kanwar Inder Singh, so he was installed ceremonial rana of the Kumharsain State. He married to Rani Sita Devi, daughter Kanwar Shyam Singh of Sangri and has two sons namely. Tikka Kamlender Singh and Kanwar Vimalendra Singh.

On 15th April 1948, Kumharsain was merged with the then Mahasu district and now is the part of Shimla district. At present Kumharsain is the tehsil of Shimla district.

GENEOLOGY OF KUMHARSAIN

(1) Kirat Singh
(2) Pahar Singh
(3) Pratap Singh
(4) Nardev Singh
(5) Nahar Singh
(6) Jaidev Singh
(7) Jorabar Singh
(8) Dilbhajan Singh
(9) Surat Singh
(10) Jawahar Singh
(11) Tapdhari Singh (I)
(12) Karam Singh
(13) Jyoti Singh
(14) Dharam Singh
(15) Jalam Singh
(16) Kanwal Singh
(17) Randheer Singh
(18) Napal Singh
(19) Madan Singh
(20) Jhai Singh
(21) Narain Singh
(22) Shamsher Singh
(23) Kalyan Singh
(24) Chattar Singh
(25) Gajeer Singh
(26) Ganpat Singh
(27) Narain Singh
(28) Tapdhari Singh (II)
(29) Tej Singh
(30) Vikram Singh
(31) Surota Singh
(32) Devi Singh
(33) Jamel Singh
(34) Jagodish Singh
(35) Girdhari Singh
(36) Daleep Singh
(37) Daleel Singh
(38) Tarlok Singh
(39) Prithi Singh
(40) Kishan Singh
(41) Gulab Singh
(42) Roop Singh
(43) Rattan Singh
(44) Sube Singh
(45) Fateh Singh
(46) Saket Singh
(47) Pur Singh
(48) Ajmer Singh (Died in 1725)
(49) Anoop Singh (1725-55)
(50) Daleep Singh
(51) Ram Singh
(52) Goverdhan Singh
(53) Kehar Singh (Died in 1839)
(54) Pritam Singh (1840-58)
(55) Bhawani Singh (1858-74)
(56) Hira Singh (1874-1914)
(57) Vidyadhar Singh (1914-48)

KHANETI

Khaneti was founded by the son of Kirat Singh named **Sabir Chand**. In the establishment of this state his brother Jai Singh also assisted him. Both Sabir Chand and Jai Singh ruled over *'Khaneti'*, *'Kotkhai'* and *'Kotgarh'*. **Duni Chand** and **Ahimal Singh**, six generation rulers from Sabir Chand had confrontation on the question of chiefship and finally Duni Chand became Thakur of Khaneti and Ahimal Singh of Kotgarh. In the 15th century **Thakur Tara Chand** of Khaneti defeated Garhwal state. But later on Kullu defeated Khaneti very badly. Consequently Tara Chand left Khaneti and settled at *'Debari'*. This made state headless and adjoining rulers started annexing its areas, which reduced its size considerably.

After the expulsion of Gurkhas Khaneti became feudatory of Bushahr state. During the rule of Lal Thakur in 1890, Khaneti was declared independent on certain condition.

Thakur Among Chand a Hindu Rajput, related to the Rana of Kumharsain was chief of the state in the beginning of the 20th century. He was educated at Aitchinson college.

GENEOLOGY OF KHANETI

We received the name of only the following rulers of Khaneti:

(1) Sabir Chand
(2) Duni Chand (after five generations)
(3) Tara Chand
(4) Bir Chand (1550 A.D.)
(5) Pratap Chand
(6) Rasal Chand (during Gurkhas invasion) (7)
Nain Chand (died in 1858)
(8) Saran Chand (1858-88)
(9) Lal Chand (1888 - 99)
(10) Amog Chand (1899)
(11) Krishan Chand.

On 15th April 1948 Khaneti was merged with Himachal Pradesh

DELATH

Delath state was founded by Prithi Singh, who was said to be a brother of Kirat Chand, the founder of Kumharsain. The area of the state was four square miles (nearly 6.5 sq. km.), divided into three parganas. Kumharsain, Khaneti and Delath were all feudatories of Bushahr state. Delath used to give Rs. 150/- as tribute to Bushahr and Rs. 30/- to the wazir of the Bushahr state. Like other hill states, Delath also remained under the control of Gurkhas from 1810 to 1815. In 1815 the state came under the control of British, who in 1816 handed over its control to Bushahr. The last rana of the Delath was Pratap Singh.

On 15th, April, 1948, when Himachal Pradesh was formed Delath was merged with Bushahr and became part of Mahasu district of Himachal Pradesh. At present it is a part of Rampur tehsil of Shimla district.

GENEOLOGY OF DELATH

1. Prithi Singh	2. Saran Singh	3. Heera Singh
4. Megh Singh	5. Nihal Singh	6. Karam Singh
7. Gulab Singh	8. Preet Singh	9. Bhup Singh
10. Bhawani Singh	11. Ram Singh	12. Param Singh
13. Nibram Singh	14. Aala Singh	15. Inder Singh
16. Shankar Singh	17. Tilok Singh	18. Garbh Singh
19. Charan Singh	20. Tulsi Singh	21. Dharam Singh
22. Fateh Singh	23. Ugra Singh	24. Tal Singh
25. Bhumi Singh	26. Jonga Singh	27. Heema Singh
28. Prem Singh	29. Keshav Singh	30.Hari Singh
31. Dhruva Singh	32. Hukam Singh	33. Rudra Singh
34. Budhi Singh	35. Hakam Singh	36. Preeti Singh
37. Aang Singh	38. Baha Singh	39. Ser Singh
40. Ghamand Singh	41. Ganga Singh	42. Laxmi Singh
43. Karan Singh	44. Gokh Singh	45. Samharsh Singh
46. Godi Singh	47. Gopi Singh	48. Durba Singh
49. Jawala Singh	50. Raktt Singh	51. Varan Singh

52. Hem Singh 53. Chinta Singh 54. Heepa Singh
55. Preeta Singh 56. Aangad Singh 57. Ajadya Singh
58. Gulab Singh 59. Bheema Singh 60. Kubja Singh
61. Lobha Singh 62. Maram Singh 63. Bhasha Singh
64. Veerma Singh 65. Mangal Singh 66. Bhupat Singh
67. Vikram Singh 68. Keshab Singh 69. Devi Singh
70. Lehra Singh 71. Palam Singh 72. Kosti Singh
73. Uttal Singh 74. Mapar Singh 75. Sukham Singh
76. Kalam Singh 77. Suram Singh 78. Sukhman Singh
79. Thiram Singh 80. Turan Singh 81. Girdhar Singh
82. Sharan Singh 83. Dwarika Singh 84. Heeram Singh
85. Puran Singh 86. Balam Singh 87. Bhagi Singh
88. Naga Singh 89. Janma Singh 90. Bhurma Singh
91. Bhola Singh 92. Takma Singh 93. Feema Singh
94. Dheeraj Singh 95. Uttam Singh 96. Darshan Singh
97. Jalam Singh 98. Ishwari Singh 99. Jawaheer Singh
100. Jawan Singh 101. Hameer Singh 102. Hem Singh
103. Udham Singh 104. Kuram Singh 105. Thakur Singh
106. Gaura Singh 107. Lehna Singh 108. Bhisham Singh
109. Geeta Singh 110. Surya Singh 111. Tara Singh
112. Bhupa Singh 113. Badal Singh 114. Dueg Singh
115. Varun Singh 116. Kharka Singh 117. Pipla Singh
118. Dhanna Singh 119. Maheema Singh 120. Bhishan Singh
121. Govardhan Singh 122. Mast Singh 123. Aatam Singh
124. Geeda Singh 125. Balam Singh 126. Syam Singh
127. Kaila Singh 128. Vilamb Singh 129. Ted Singh
130. Jaram Singh 131. Bhajan Singh 132. Palam Singh
133. Dhurma Singh 134. Aagya Singh 135. Nidra Singh
136. Kharia Singh 137. Madan Singh 138. Amber Singh
139. Himmat Singh 140. Dev Singh 141. Nar Singh
142. Preetam Singh (died in 1855) 143. Padam Singh (died in 1862)
144. Sansar Chand (died in 1883) 145. Narendra Singh (died in 1920)
146. Devi Singh 147. Sher Singh 148. Pratap Singh

DHAMI

Dhami was one of the pettiest of Shimla Hill States lying between 31° 7' and 31° 13' North and 77° 3' and 77° 11' East, sixteen miles west of Shimla (25 km.) with an area of 26 square miles (45 square km.). It was surrounded by Bhajji in the North. Patiala in South-East and Baghal in the West. The capital of the state was *'Halog'*.

Among the hill states *Dhami was the only state founded by the descendants of Prithvi Raj Chauhan.* It was founded by Govind Pal. The ancestors of the founder were said to have been driven out by Shah-bu-ddin Gauri from Delhi to Rajpura in Ambala district. From Rajpura they came to Dhami and created a state for

themselves. At that time this territory was occupied by *Mavanas.* Probably in the thirteenth century, Govind Pal defeated these local *Mavanas* and founded the Dhami state. In the beginning the rulers of Dhami used to use suffix *'Pal'* with their name, but 58th ruler was first to use *'Singh suffix'.* In its initial years for nearly 400 years Dhami was a feudatory of Bilaspur.

Dalel Singh was rana of Dhami from 1778 to 1803. Was married and had a son named Pritam Singh. Rana Dalel Singh died in 1803 and was succeeded by his son. Pritam Singh occupied throne in 1803 and continued till his death in 1813. He had seven sons and a daughter. They were- Rana Goverdhan Singh, Kanwar Singh, Bishan Singh (died in 1864), Kanwar Gyan Singh (died in 1837), Kanwar Zalim Singh (died in 1886), Kanwar Kapoor Singh (born in 1859), Kanwar Praduman Singh and Kumari Padmawati (married to Kanwar Mangal Singh of Koti). In 1805, when Gurkhas invaded hill states, Dhami also came under their control. From 1805 to 1815 Dhami remained with Gurkhas.

Rana Goverdhan Singh- He succeeded his father rana Pritam Singh in 1813 and continued till 1867,. He had two sons named Rana Fateh Singh and Kanwar Narender Singh . During Anglo-Gurkha war the Raja of Dhami Goverdhan Singh helped British. On the expulsion of Gurkhas Rana Goverdhan Singh was of the age of twenty. He was granted an independent *Sanad.* The obligation to supply 40 *begaris,* imposed by this *sanad* was later commuted to an annual cash payment of Rs. 720/ -, which in 1858 was reduced to Rs. 360/- for the life of Goverdhan Singh in consideration of his loyal behaviour during the 1857 revolt. Goverdhan Singh died in 1867 and was succeeded by his son Fateh Singh.

Rana Fateh Singh: Fateh Singh was born in 1853 or 1855, succeeded his father Rana Goverdhan Singh in 1867 and continued till 1894. He was conferred to succession on 26th January 1870. He had two son and two daughters. They were- Rana Hira Singh (born in 1878), Karnwar Jwala Singh (born in 1884) Kumari Amba Devi (married Raja Baldev Singh of Poonch) and the second daughter whose name could not be traced also married to her brother-in-law. Rana Fateh Singh died in 1894. In 1888 the tribute payable by the state was again reduced to Rs. 360/- for his life time. He was succeeded by his son ***Heera Singh.***

Rana Hira Singh: Born in 1878, succeeded his father rana Fateh Singh as rana of Dhami in 1894 and continued till 1920. In 1913 he was conferred C.I.E. He had three sons and a daughter, namely Rana Dalip Singh Bahadur, Kanwar Ratan Singh (had two wives, Kanwarani Bhagwati Devi from Jubbal and Kanwarani Sudha Kumari from Orchha). Bikram Singh (married Kanwarani Sheela Kumari of Jubbal), Rana Hira Singh died in January 1920. He also, in 1901, obtained a remission of half the tribute of the state. Heera Singh was succeeded by his son ***Rana Dalip Singh.***

Rana Dalip Singh Bahadur: Born on 5th November 1908, he was educated at Bishop Cotton School Shimla and Aitchison Chief's College Lahore. He continued to be Rana of Dhami till 1948 and owner of Dhami ancestral Jagir till his death on 8th May 1987. It was during his tenure that Praja Mandal movement was on its peak and Dhami firing tragedy took place. He married to Rajkumari Tara Devi daughter of Rana Surat Singh of Tharoch. He had three son and two daughters namely -Rajkumari Meena Devi (born on 29th May 1926, married to Tikka Yashdan Singh of Mandi in 1959), Tikka Shamsher Singh (born on 28 November 1928 and died unmarried in 1977), Raj Kumar Pratap Singh (he succeeded as Rana Pratap Singh). Raj Kumari Indu Kumari (born in 1935, married in 1978 to Mr. Suresh

Chand Karol), Raj Kumari Pawan Kumari (born in 1947, married to Sanjeev Mohinder Singh of Harnoli in Punjab). During whose minority the state was administered by a *council*. Rana Dalip Singh imposed complete prohibition in his state in 1930. This was probably the only instance in pre- independent India when a feudatory or princely state had imposed complete ban only Liquor in the Himalayan belt. Rana Dalip Singh died on 8th May 1987.

Rana Pratap Singh: Born 1933, married in 1972 and became Tikka of Dhami after the death of his elder brother Tikka Samsher Singh in 1977, married to Kumari Hemlata, daughter of Thakur Dayal Singh from Una district. They have a son named Tikka Jagdeep Singh born on 17 October 1974 and a daughter Raj Kumari Hireshwari born on 12 September 1973. Rana Pratap Singh is the current owner of Dhami Jagir and the Palace at Halog in Dhami.

As in the case of other tiny states, the Rana of Dhami was not entitled to pay a formal visit to the Vicerory but was allowed the privilege of an informal interview once during the Viceroy's terms of office.

On 15th April 1948, Dhami became part of Himachal Pradesh, under Kasumpati tehsil, district Mahasu. At present it is a part of Shimla district's Kasumpati assembly seat, and has got the status of Sub-tehsil now.

GENEOLOGY OF DHAMI

1. Govind Pal.	2. Mahi Pal	3. Ram Pal	4. Dharam Pal
5. Aagar Pal	6. Dharam Pal (I)	7. Chattar Pal	8. Mitra Pal
9. Ran Pal	10. Ulamp Pal	11.Amol Pal	12.Madan Pal
13. Padam Pal	14. Deepak Pal	15. Arjun Pal	16. Haren Pal
17. Deroch Pal	18. Gokul Pal	19. Inder Pal	20. Nag Pal
21. Baran Pal	22. Taran Pal	23. Mabi Pal	24. Dhan Pal
25. Karan Pal	26. Gada Pal	27. Chandra Pal	28. Jugal Pal
29. Kishan Pal	30. Seeta Pal	31. Haran Pal	32. Deep Pal
33. Laj Pal	34. Dharam Pal-II	35. Veer Pal	36. Karang Pal
37. Virah Pal	38. Sees Pal	39. Dhairya Pal	40. Narsingh Pal
41. Narayan Pal	42. Bhagwan Pal	43. Kirach Pal	44. Mahindra Pal
45. Tang Pal	46. Shiv Pal	47. Ajay Pal	48. Suraj Pal
49. Kanwar Pal	50. Hari Pal	51. Krishan Pal	52. Narayan Pal
53. Dheeraj Pal	54. Karam Pal	55. Man Pal	56. Rattan Pal
57. Kripal Pal	58. Raj Singh	59. Kesari Singh	
60. Daleel Singh (died in 1803)		61. Preetam Singh (1803-13)	
62. Goverdhan Singh (1813-67)		63. Fateh Singh (1867-94)	
64. Heera Singh (1894-1920)		65. Dalip Singh (1920-48)	

JUBBAL STATE

Jubbal state was lying to the East of Shimla, between Sirmaur and Rampur Bushahr between 30° 46' and 31° 8' North and 77° 27' and 77° 50' East. It has an area of 288 square miles (nearly 480 square kilometres). The Jubbal area is very beautiful and is well covered with magnificent forest trees. The chief products are grain, tobacco, apple and opium.

It is said that the ancestors of the rulers of Jubbal state were once rulers of Sirmaur state and they belonged to the *Rathore clan* of *Chandravamshi* Rajputs. It

was the eldest son of Raja Ugar Chand (whose capital Sirmauri Tal was washed away by floods) named *'Karan Chand'* who founded the Jubbal state. He had two brothers, *'Mool Chand'* and *'Duni Chand'*. *Mool Chand* ruled over Sari area and *Duni Chand* acquired Rawingarh.

One tradition goes that the old Sirmauri Raja presented one of his wives, as a religious act to a Brahmin of local renowned. In the Brahmin's house three sons were born of this lady, who founded the Hill Chiefships of *'Jubbal'*, *'Rawingarh'* and *'Sairi'*. The Jubbal state was originally a tributary of Sirmaur, but after the Gurkha war it became independent. Karam Chand made *'SONEPUR'* his capital in the beginning and later on moved it to *Purana Jubbal*. During his rule, there were a number of petty *Thakurs* creating trouble from time to time. But it was only Amar Chand, successor of Karan Chand, who subdued them and extended his boundaries.

Rana Bhag Chand the fifth ruler destroyed a number of *Thakurais* and expanded his state. This created suspicion in the mind of Garhwal Raja, who attacked Jubbal and arrested Rana Bhag Chand and took him to Garhwal. There he fell in love with princess of the state, but refused to marry her. On finding a suitable opportunity, he escaped from the prison and reached back Jubbal. The Rani of Garhwal was the daughter from the princely family of Sirmaur. On hearing the story of Rana Bhag Chand's dubious character, Sirmauri army attacked Jubbal, but could not capture Bhag Chand. Instead of him, his successor Narain Chand came under their grip. He was taken into custody but died soon after.

Narain Chand's son Roop Chand accepted the overlordship of Sirmaur. But his successor Tek Chand, revolted against Sirmaur's authority. He was succeeded by his son Gohar Chand (Gir Chand) who subsequently shifted his capital from Purana Jubbal to *DEORHA* (the present Jubbal).

Rana Hukam Chand was a great ruler of the state. He fought many battles against *'Bushahr'*, *'Garhwal'* and *'Sirmaur'* states. At the time of Gurkha invasion, Jubbal was a tributary of Sirmaur and ruled by Rana Puran Chand. During the occupation, it became separated and in 1815 Rana Puran Chand was granted an independent sanad. His wazir *'Dangi'* was also a famous warrior. The sanad prescribed the maintenance of 70 begaris at the permanent service of the government. This condition was subsequently commuted to an annual tribute of Rs.2,520/-.

Puran Chand misgoverned the state and in 1832, he abdicated in favour of British government, receiving a maintenance allowance of Rs. 4,400/- per annum. He soon resented this arrangement. After a lengthy correspondence, Puran Chand was restored. He however died before effect could be given to this decision and the state remained under government control, until his son Karam Chand came of age.

Karam Chan was invested with full powers in 1853. His rule was harsh and unpopular. He died in 1877 at Challpal. Karam Chand was succeeded by his son Padam Chand.

PADAM CHAND: Born in 1862, he succeeded on 17th March 1877 and continued till 1877. He had marital relations with the princely state of Delath, Dehra Gopipur, Rawingarh and Sairi in Shimla district. He had eleven sons with following names RajKumar Bharat Chand (born in 1880 and died in 1883). Rajkumar Sudhar Chand (died in 1886), Rajkumar Pratap Chand (died in 1887), Rajkumar Uday Chand (died in 1890), Rana Gyan Chand (born in 1887), Rajkumar Ishwari Singh (born on 2nd September 1890, was granted the jagir of Basa Nerwa married to a rajput lady

from Badyar in Himachal and had two sons, namely Kanwar Raghuvir Singh born in 1916 and Kanwar Bhawani Singh born in 1919. Ishwari Singh died in 1936). Rana Bhagat Chand Bahadur (born in 1888), Raj Kumar Nigham Singh (born in 1891 and died in 1917), Raj Kumar Lakshmi Singh (born in 1893 and died on 7th April 1894) Raj Kumar Krishan Singh (born on 16th January 1897, had two wives, one from Kunihar and other the daughter of Kanwar Hira Singh of Chamba) and Raj Kumar Durga Singh (born in 1897). Rana Padam Chand also had five daughters, first two were married to Raja Bijey Sen of Keonthal, third one to Yuvraj Bhagwant Singh of Orchha and last two to Raja Bikram Singh of Baghal.

GYAN CHAND: Rana of Jubbal from 1898 to 1910, born in 1887, educated at Aitchison Chief's College, Lahore; married 1stly in 1904, sister of Raja Pratap Bikram Shah of Khairigarh-Singhai, married 2ndly in 1904, Rani Sita Devi, who died in Hardwar in 1980. He died on 29th April 1910. He had male heir and so was succeeded by his half brother Bhagat Chand in 1910.

RAJ KUMAR DURGA SINGH: Born on 15 July 1897, when Rana Gyan Chand of Jubbal died in 1910, with out having children, his mother claimed the throne for Raj Kumar Durga Singh on the ground that she was the senior most Rajmata of Jubbal State and that her second son, RajKumar Durga Singh, should be made the ruler of Jubbal as he was the full brother of Rana Gyan Chand . She field a case at the High Court of Calcutta in Bengal (there was no Supreme Court in India in those days) and even went there herself to Calcutta, which was nearly 2,000 kilometres away, (there were no aeroplanes then and Calcutta was the capital of India in 1910). However, the judgement went in favour of Rana Bhagat Chand, as in the eyes of the British Government, all legal wives of the ruler were of equal rank, and the throne would pass to the next elder son, regardless of he was a full or step brother of the deceased ruler. He married four wives, the first two were from Dhami State, the third was from Bhajji State and the fourth. Kumari Mangla Devi who died in 2000, was also from Dhami, and had fourteen children.

BHAGAT CHAND: Bhagat Chand K.C.S.I., Raja of Jubbal from 1910 to 1946, was born on 12th October 1888 and succeeded on 29th April 1910, Raja (Hereditary), K.C.S.I. [1936], C.S.I. [1928], educated at Aitchison's Chiefs College in Lahore, Pakistan and graduated with a diploma in 1907, Zamindar in the Dehra Dun District of Uttrakhand, as well as owner of extensive properties in Shimla, Delhi and Jagadhri in Haryana. He attended the Coronation Durbar of Their Imperial Majesties King George the Fifth and Queen Mary at Delhi in 1911. He represented the Shimla Hill States in the Council of Princes from 1921 to 1924, he was elected a Member of the Standing Committee of the Chamber of Princes in 1939.

He created an Endowment Trust Fund to make Education and Medical Relief free and independent of the State in memory of his late father, Rana Padam Chand Bahadur of Jubbal State. He abolished many small taxes in the State on the Occasion of his Silver Jubilee in 1935. He made an extensive tour round the world accompanied by the Rani Sahiba from 1932 to 1934. He abdicated from the throne on 12th October 1946, in favour of his eldest son Tikka Digvijay Chand, after ruling for 36 years. During his long reign, Jubbal State made great economic progress, Forest Rest Houses were constructed in Chopal, the Southern portion of Jubbal State and one at Deorah, the capital of Jubbal State, which is in the Northern part of the State.

The State was one of the first Princely Kingdoms to avail itself of electricity with

the construction of a hydroelectric plant in 1924. Education and Medical Services were made free by him in the State and the Raja Sahib established a college of higher education for his subjects in Shimla, married 1stly, 1912, Rani Tara Devi, who died 1918, daughter of Kanwar Mohan Singh of Keonthal, married 2ndly on 11th May 1919, Rani Bai Shri Leila Ba Kunverba Sahiba, born on 14th February 1893 in Gondal, she died on 7th March 1975 at New Delhi, daughter of HH Maharaja Shri Sir Bhagwat Sinhji Sagram Sinhji Sahib of Gondal, and his first wife, HH Maharani Shri Nandkunverba Sahiba. He died on 5th October 1951 at Woodville Palace, Shimla, leaving behind an efficient and modern state with sound finances.

DIGVIJAY CHAND: He was Raja of Jubbal from 1946 to 1948, born in 1913, educated at the Aitchison's Chiefs College in Lahore, now in Pakistan, Honourary A.D.C. to the President of India, Dr. Rajendra Prasad, from 1957 to 1960, held the Honarary rank of Major in the Brigade of Guards, married on 31st January 1932, Rani Hemant Kanwar, who was born on 13th September 1913, and she died on 11th March 1964, daughter of HH Shri Huzur Raja Sir Arjun Singhji Sahib Bahadur, Raja of Narsingarh, and his first wife, HH Rani Shiv Kunwarji. Digvijay Chand died on 30th December 1966.

Rana Digvijay Chand had two daughters and two sons, namely-Maharani Devender Kumari (born on 13 July 1933, married on 21 April 1954 to Maharaja Madneshwar Singh Deo Surguja) Rajkumari Rattan Kumari (born on 16 August 1934, married on 28 May 1954 to Raja Vir Bhadra Singh of Bushahr, died on 27 September 1983), Tikka Dig Pal Chand (born in 1935 and died on 10th October 1936) and Raja Yogender Chand (born in 1937).

YOGENDER CHAND: Presently owner of Jubbal Palace since 1966. Born on 20th July 1937 in Jubbal, educated at the Doon School, Dehra Doon, Uttaranchal, and passed out in 1954. He graduated in 1958 from Hindu College, Delhi University. Married on 5th May 1960, Rani Sudha Kumari, daughter of Raja Hitender Sen of Keonthal, and has one son and four daughters. He joined active politics and became member of Congress party.

Elected to State Legislative Assembly in 1985 on Congress (1) ticket and in November 1993 as an Independent candidate. Returned to the House in 1998 as a Congress Candidate. He contested the Vidhan Sabha election again from Chaupal in February 2003 on Congress ticket, but lost to an independent candidate. He retired from active politics in December 2007 and resigned from the Congress party at same time. He has four children, namely Rajkumari Bhawna Kumari (born on December 1963, married on 5th March 1990 to Kanwar Shyamendra Singh of Nagod), Rajkumari Shrikriti (born on 10th May 1966, married on Ist December 1997 to Kanwar Rageshwar Singh of Bushahr), Rajkumari Aditya Kumari (born on 12 August 1967) Rajkumari Urvashi (born on 11 February 1972 and died unmarried on 31st May 1994) and Tikka Anirudh Chand (born in 1975).

In 1896 the *'Thakurais'* of 'RAWINGARH' and 'DHADI' were declared subordinate to Jubbal. Each paid an annual tribute of one musk pod. Jubbal, however did not interfere with the administration of Thakurais. In 1918 the hereditary title of *Raja* was conferred on the chief of Jubbal. The state maintained a force of 45 Armed police. The last Chief of the state was Digvijay Chand.

The Jubbal state contained 84 villages, including *'Deorha'* its capital and residence of the Rana, situated in 31° 7' North and 77° 44' East, on a tributary of the

river Pabbar, in a deep valley, terraced of a careful cultivation of rice and other cash crops. The Raja's residence was built in a partially Chinese style. The lower portion consisting of masonry, while upper half was ringed round with wooden galleries capped by overhanging caves. The palace is remarkable for enormous masses of deodar timber used in its construction.

On 15th April 1948 Jubbal became part of Himachal Pradesh. At present it is in district Shimla and having the status of a tehsil.

GENEOLOGY OF JUBBAL

1. Karam Chand
2. Amar Chand
3. Ammu Chand
4. Kirtee Chand
5. Bhag Chand
6. Narain Chand
7. Roop Chand
8. Tek Chand
9. Nattar Chand
10. Gohar Chand (Gir Chand)
11. Jog Chand (Died in 1758)
12. Hukam Chand (1758-1773)
13. Paras Chand (1773-1806)
14. Puran Chand (1806-1840)
15. Karam Chand (1840-1877)
16. Padam Chand (1877-1898)
17. Gian Chand (1898-1910)
18. Baghat Chand (1910-1946)
19. Digvijay Chand (1948)

RAWINGARH THAKURAIS

Rawingarh state was a feudatory of Jubbal, situated in 31° 7' North and 77° 48' East and comprising about 7 square miles (nearly 12 sq. km.) of territory round the fort of *Rawingarh,* which crowns an isolated hill on the left bank of the river Pabbar, here crossed by a wooden bridge. The elevation of the fort above sea level is 5,408 feet. Rawingarh's boundary was extended upto *Tons* river. It was founded by **Duni Chand**, the third son of the last ruler (ancient) of Sirmaur Raja Ugar Chand.

The *Thakurs* of Rawain were from the same stock as the Jubbal family. The state was originally fief of Tehri, but the Eastern portion was run by the Bushahri forces sometime before the Gurkha invasion. At that time, the ruler of the state was **Himmat Singh** and he was helped by the ruler of Jubbal in retaining his hold on the cis-Pabbar portion. After the expulsion of Gurkhas the state was partitioned between the British, the Raja of Garhwal and Rana of Rawain. The portion retained by the British was in 1830 given to Keonthal, in exchange of land taken up for station of Shimla.

A small community of Brahmins holds surrounding valley and had charge of two temples of Tibetan Architecture.

Thakur Kedar Singh succeeded Thakur Hari Chand in 1904 with full powers, but death pronouncement by him required confirmation from the Superintendent Shimla Hill States. Soon the affairs of the state fell into some confusion. On the Thakur's application a Government official was appointed to help him in the administration. Born in 1876 and was Rana of Rawingarh from 1904 to 1950, he married to a Kumari of Khaneti and had four sons namely-Kanwar Ratan Singh (died young), Kanwar Fateh Singh (born in 1906 and over looked in succession, he had three sons and three daughter), Kanwar Ajit Singh (had three sons and a daughter), and Kanwar Atar Singh (had three sons and a daughter). The period of Kidar Singh was in a way a period of Political awakening in India and many

parts of the state were having Praja Mandal movement for democratization of administration in the princely states. Thakur Kidar Singh died in 1950. The last ruler of Rawingarh was Fateh Singh.

Thakur Randhir Singh: Born in 1939 and married in 1972 to Thakurani Sushila Kumari daughter of Thakur Sher Singh of Delath and has a daughter named Meenakshi Kumari born in 1974 and married to Kanwar Yog Raj Singh of Kullu. Thakur Randhir is the son of Kanwar Fateh Singh and was the natural choice for family headship.

In 1948, Rawingarh was merged with Himachal Pradesh and at present is part of Jubbal tehsil of Shimla district.

The available Geneology of Rawingarh is:

1. Duni Chand, 2. Kanwar Singh 3. Tara Singh 4. Himmat Singh
5. Runa Singh (brother of Himmat Singh)
6. Bairagi Singh (Son of Himmat Singh, 1829)
7. Dhyan Singh (Died in 1857)
8. Hari Chand (Died in 1904)
9. Kedar Singh (born in 1876-1904, brother of Hari Chand)
10. Tikka Fateh Singh (born on 24th September 1906)

RATESH

Ratesh was a fief of Keonthal state, situated in 31° 3' North and 77° 25' East with an area of 12 square miles (nearly 20 sq. km.). The founder ruler of Ratesh principality was *'Rai Singh'*, brother of Raja Karam Prakash (1616-1660) of Sirmaur. Raja Karam Prakash gave five parganas along with Giri river to his brother. In the ancient time the ruling family adopted the title of *'Rana'* for itself.

The Ratesh Thakur was a feudatory of the Raja of Keonthal and was one of the smallest of the semi-independent rulers of these little states. Within the limits of this state he was supreme; but the capital sentence passed by him required the confirmation of the Superintendent of Shimla Hill states.

On the invasion of Gurkhas, Ratesh was a flourishing little kingdom. But when Ochterlony swept these hills, the ruler, Kishan Singh was a boy of 6 or 7 years of age, and exiled to Sirmaur and there was no one to look after his interests. Keonthal annexed four of the parganas of Ratesh and what remained was seized in 1920 by the Rana of Balsan. Subsequently the Keonthal Raja was required to restore the territory which finally formed the state of Ratesh Thakur. The last ruler of the state was Thakur Shamsher Singh, who succeeded in A.D. 1925. He was the one, who signed the document of accession with Himachal Pradesh.

The available Geneology of the state is as follows:

1. Rai Singh
2. Jeet Singh (Died in 1801)
3. Kishan Singh (Died in 1860)
4. Ram Singh (Died in 1890)
5. Hira Singh (Died in 1925)
6. Shamsher Singh (1925-48)

SANGARI

Sangari was a small principality among Shimla Hill States, lying between 31° 16' and 32° North and 77° 22' and 77° 28' East, on the South bank of the

Satluj, above Kotgarh and near Kumharsain, with an area of 40 square kilometre. The area of the state originally belonged to Bushahr. It was conquered by Raja Man Singh of Kullu, sometime during the first half of the 18th century.

Sangari was seized by Gurkhas in 1803 and restored to the Kullu Raja in 1815 by the British at the end of Gurkhas war. From 1803 to 1815, Kullu Raja used to pay tribute to the Gurkhas for Sangari area. In 1815, the area was restored by the British to **Bikram Singh**, who died in 1816 and succeeded by Ajit Singh. After the death of Ajit Singh in 1841, Ranbir Singh, minor son of Mian Jhagar Singh, who was the first cousin of Ajit Singh was tipped by the then Superintendent of Shimla Hill States to succeed to the *gaddi* of Kullu, before he could be installed as such, the child fell sick and died.

As a part of Kullu, Sangari was under the Sikh Government of Lahore until the annexation of the Jallandur Doab at the close of the first Sikh war in 1845-46. In 1840 the people of Kullu rebelled against the Sikhs and **Raja Jeet Singh** of Kullu was seized and ill treated by Sikhs. He was rescued and his captors massacred to the number of three thousand. Raja Jeet singh took refuge in Sangari, on the British side of the river and Kullu was lost to his branch family which retained Sangari under British protection.

Ajit singh died in 1841. His uncle Jagar Singh was next heir but was superceded being of weak intellect, by his son **Ranbir Singh** who died at *Mandi* on his way to Lahore to receive investiture at the hands of Maharaja Sher Singh. The Sikhs then selected **Thakar Singh** as Raja and gave him *Waziri Rupi* in Jagir. This was also recognised by the British Government. Jagar Singh, the imbecile was appointed Thakur of Sangari in 1841, which was separated from Kullu and incorporated with the Shimla Hill States. The state was then taken under British Management and remained so, until his death in 1876. Jagar Singh was succeeded by his son **Hira Singh**.

Rai Mian Hira Singh: Born on 24th February 1849, was Rai of Sangri from 1876 to 1927, succeeded on 30th September 1876. He was adopted by the senior Rani of Raja Ajit Singh and succeeded to her jagir of Seraj after her death. He was granted the title of Rai as a hereditary distinction in 1887 by the British. He married two sisters of the Mandi Royal family. He had three sons namely-Mian Dharam Singh (born in 1882), Rai Mian Raghubir Singh (born in 1908) and Mian Shyam Singh (born in 1909 and married Istly Kumari Padma Prabha, daughter of Kanwar Diwan Singh of Suket, married 2ndly Kumari Timawati, daughter of raja of Baragon) Mian Hira Singh died on 15th March 1927. Hira Singh afterwards claimed the Kullu Jagir but failed to recover it. He enjoyed an allowance of Rs. 1, 650/- annual from one of the *ex-Ranis* of Kullu, who adopted him.

In 1887, the hereditary title of *Rai* was conferred on Hira Singh. He exercised administrative powers within the limits of his state, subject to the control of the Superintendent of the Shimla Hill States, No tribute was levied and the income was only Rs. 2000/- per annum. Rai Hira Singh died at the age of 78 in 1927 and was succeeded by his son Rai Raghuvir Singh, born in A.D. 1909.

Rai Mian Raghubir Singh: Was born in 1908, Rai of Sangri from 1927 to 1962. He had marital relations with three thakurais. i.e Rani Saraswati Kumari daughter of Rana Jai Singh of Kotkhai, Rani Sharda Devi daughter of Thakur Amog Chand of Khaneti, Rani Chitra Kumari daughter of Kanwar Mangal Singh of Koti and

Rani Krishna Kumari daughter of Kanwar Inder Singh of Koti. He died in January 1962. He was officially the last raja of Sangari. In 1948 Sangari became part of Mahasu district of Himachal Pradesh.

Rai Mian Digvijay Singh: Born in 1955, was the son of Mian Shyam Singh. He was Rai of Sangri from 1962 to 1990. At the time of Rai Mian Raghubir Singh's death, Digvijay Singh was the senior most male member in the family, he was declared the head of the Sangari Thakurai. He married to Rani Dayavati Kumari daughter of Thakur Pratap Singh of Kotgarh and has two daughters, namely Kumari Samriti and Kumari Samridhi. Mian Digvijay Singh died in 1990.

GENEOLOGY OF SANGARI

(1) Man Singh (1688-1719) (2) Raj Singh (1719-1731)
(3) Jai singh (1731-1742) (4) Tehdi Singh (1742-1767)
(5) Preetam Singh (1767-1803) (6) Gurkha Period (1803-1815)
(7) Vikram Singh (1815-1816) (8) Ajit Singh (1816-1841)
(9) Ranbir Singh (1841-1844) (10) Jagar Singh (1844-1876)
(11) Rai Heera Singh (1876-1972) (12) Rai Raghuvir Singh (1927-1948)

KEONTHAL

Keonthal state was lying between 30° 55' and 31° 13' North and 77° 10' and 77° 25' East. It had an area of 260 sq km., and occupying *sixth position among Shimla Hill States.* It was surrounded by Theog, Balson and Sirmaur in the East; Patiala, Koti and Shimla in the West and Patiala, Koti and Madhan state in the North. Subordinate to the Raja of Keonthal were the five petty states of *'Koti', 'Theog', 'Madhan', 'Ghund'* and *'Ratesh'*, each paying a small annual tribute, though in many respects practically independent.

The state is said to have been founded around 1211 A.D. by Giri Sen (also mentioned at some places as Tomar Sen) who was younger brother of Bir sen, the founder of Suket state. At one time, the state was the largest state, next to Kullu. The founders of 'Suket', 'Mandi', 'Keonthal' and 'Kishtwar' were from the common *Sen dynasty of Bengal.* Bir Sen, Giri Sen and Hamir Sen the sons of Rup Sen, after their father's fatal encounter with the Mohammdans at Ropar in A.D. 1210, fled to the hills and settled in Suket, Keonthal and Kishtwar respectively.

The history of Keonthal state is available in fragmented and incohesive form without much to discussion. In 1379 when Feroz Shah Tughlaq attacked Punjab Hill States, Sirmaur and Keonthal also came under his control temporarily.

There are references in the folklores and folktales that Keonthal was in conflict with its neighbouring states, Bushahr and Hindur, ^eksb;k dh gkj* (Defeat of Moia) and ^ns'kq dh gkj* (Defeat of Deshu) are folktales related to *'Keonthal-Sirmaur'* conflict, while ^enuk* (Madna) folktales is related to the conflict between *'Keonthal'* and *'Kahlur'*. This conflict probably took place in A.D. 1680.

In 1800 A.D. just before Gurkha invasion, Keonthal is said to have been the overlord of some eighteen petty *Thakurais.* These were--*Koti, Ghund, Theog, Madhan, Mehlog, Kuthar, Kunihar, Dhami, Tharoch, Sangari, Kumharsain, Rajana, Khaneti, Maili, Khalsi, Baghari, Deeghyali and Ghat.*

In 1809 A.D. when Gurkhas attacked Keonthal, Rana Raghunath Sen fled to

Suket where he subsequently died. He was survived by an infant son, Sansar Sen, to whom in 1814, the state was restored by the British government. In the course of Gurkhas invasion many of the Thakurais contrived to free themselves from the overlordship of Keonthal, while others became absorbed in Keonthal or in other states of the area which remained in Keonthal. In 1814, eight *parganas* were ceded to government by chief's representatives, in lieu of a money contribution towards the expense of the Nepales war. These were sold later to Patiala in return for a cash payment of Rs. 2.80.000/-.

By a *sanad* of September 1815 the chief of Kenothal was invested with authority over the Thakurais of *'Theog', 'Koti', 'Ghund', 'Kiari'* (or Madhan) the chiefs of which were required to regard him as their overlord and to pay him tribute. By another *Sanda* the pargana of *'Punar'* was conferred upon Keonthal. This *sanad* is dated 1823. though the transfer was actually authorized in 1816. This transfer was made by the British. owing to the turbulent character of Punar's inhabitants and in position of the British government to extend its territories in the hills.

In A.D. 1830 a part of the district of Rawingarh, which had been retained by government in 1815 was conferred for Shimla. In 1830, the present station of Shimla was formed by the acquisition of portions. The Jagirdars of Rawain, Dhadi and Nandpur in the Rawingarh district were however exempted from this exchange, A *sanad* was promised to the Keonthal chief on the occasion of this exchange, but it does not appear to have been issued.

The Keonthal chiefs were formerly styled *'Rana'* upto 1857, but were raised by the British government to the rank of *'Raja'* in 1857, and Sansar Sen was given a *'Khilat'* of Rs. 1000/-, in exchange for his loyal behaviour at the outbreak of 1857 mutiny. Many Europeans who had fled from Shimla to Keonthal, were given shelter by the Rana of Keonthal. The Keonthal family was connected by marriage with *Dhami, Khairgarh of Oudh* and the *Raja of Sirmaur.*

Raja Sansar Sen: He was 72nd Raja of Keonthal from 1831 to 1862, born in Suket and was granted hereditary title of 'Raja' in 1858, for his part played during the revolt of 1857. He married to a rani of Bushahr and had a son, Mahendra Sen. Raja Sansar Sen died in 1862. Raja Sansar Sen died in 1862 and was succeeded by his son *Mahendra Sen.*

Raja Mahendera Sen: Born in 1827, the 73rd Raja of Keonthal from 1862-1882, he succeeded in paying off a debt inherited from his father. He married four wives, two from Dhami and two from Kuthar. He had six son and two daughters, namely-Raja Balbir Sen (born in 1852), Kanwar Hira Singh (born in 1857 and died in 1892), Kanwar Surat Singh (born in 1862 and died in 1923), Kanwar Sahib Singh or Shiv Singh (born in 1863 and died in 1917), Kanwar Randhir Singh (born in 1864 and died in 1916), Kanwar Mohan Singh (born in 1866, wazir of Keonthal in 1937, had two wives, one from Burail the present day Chandigarh and other from Bhajji). Both daughters of the Raja Mahendra Sen were married to Raja Samsher Prakash of Sirmaur. Mahendra Sen died in 1882 and succeeded by his son Balbir Sen. In 1882, was succeeded by his son *Balbir Sen.*

Raja Balbir Sen: 74th Raja of Keonthal, born in 1852 occupied the gaddi from 1882-1901, the actual coronation took place on 23rd August 1882. The main feature of his reign was internal disorder, resulting in the appointment of a British government manager in 1889. He married a Rani from Khairigarh Singhai, had two

son and two daughters; they were-Tikka Ugar Sen (born in 1875, married a daughter of Raja Amar Chand of Bilaspur, died in 1892), Bijey Sen (born in 1887) and both daughters were married to Tikka Hari Raj Singh of Kashipur. Raja Balbir Sen died on 18th March 1901.

In A.D. 1884, in return for an annual payment of Rs. 3,500/- he ceded full jurisdiction over an area of 50 acres of land known as *Kasumpati*, which adjoins the municipality of Shimla. Raja Balbir Sen died in 1901 and was succeeded by his son Bije (Vijay) Sen.

BIJAY SEN: Raja of Keonthal from 1901 to 1916. He was born on 13th September 1877 and succeeded to the throne on 18th March 1901. He was invested with full ruling powers on 26th June 1902. He in 1901 year ceded full jurisdiction over lands within the state required for Kalka-Shimla Railway. He attended the Coronation Durbar of their Imperial Majesties, King George V and Queen Mary at Delhi in 1911, married 1stly, 1900, daughter of Raja Raghunath Singh of Guler, married 2ndly 1900, another daughter of Raja Raghunath Singh of Guler, married 3rdly 1904, Rajkumari Indumati Devi of Jubbal, eldest daughter of Rana Padam Chand of Jubbal, married 4thly 1904, the second daughter of HH Rana Padam Chand of Jubbal, and had five children. His children were-Rajkumari Kamrendra Mati (born on 20 March 1901 and married to Maharaja Narendra Shah of Tehri Garhwal) Rajkumari Indu Mati Devi (born in 1902 and also married to Maharaja Narendra Shah of Tehri Garhwal), Rajkumari Vidyawati Devi (married to the Tikka of Vizanagram Alaka Narayana Gajapathi Raju) and Rajkumar Inder Vikram Singh (born in 1911, married to Kumari Indu Mati Devi, daughter of Kanwar Shamsher Singh of Kotkhai, died in 1991). He died on 2nd February 1916.

HEMENDRA SEN: Raja of Keonthal from 1916 to 1940. He was born on 21st January 1905, succeeded to the throne on 2nd February 1916, educated at Aitchison's Chiefs College, Lahore; C.S.I. [1936]; married 1stly in 1924, Rani Vindheshwari Devi, daughter of Rao Bahadur Raja Harpal Singh of Alipura, married 2ndly, Rani Prasan Kumari of Sayla, and had two sons (Raja Hitendra Sen and Rajkumar Dalip Singh) and a daughter (Rajkumari Tara Devi). He was invested with full powers in 1926. The state maintained a local force of 36 men, with one serviceable gun, which was later reduced to a force of 12 armed police. The Raja was entitled to be received by the Viceroy. The state was liable to the operation of *'Nazarana'* rules upto 1911, when on the occasion of the coronation Durbar all such levies were abolished. He died in 1940. He was succeeded by his son, the last ruler, Hitendra Sen.

HITENDRA SEN: Raja of Keonthal from 1940 to 1948. He was born on 13th September 1925, married 1stly in May 1944, Rajkumari Shanta Devi, she died in July 1960, daughter of Rana Krishan Chand of Kuthar, and his wife, Rani Krishna Devi. Married 2ndly in 1964, Kumari Sheela Kumari, daughter of Kanwar Ranjit Singh of Koti in Himachal, and had four sons(Tikka Jogendra Sen, Rajkumar Arun Sen, Raja Veer Vikram Sen and Rajkumar

Prithvi Vikram Sen) and two daughter (Rajkumari Sudha Kumari and Rajkumari Pratibha Kumari). He died on 13th December 2002.

VEER VIKRAM SEN: Present owner of Keonthal since the 13th of December 2002. Born on 6th April 1965 in Junga, became Tikka of Keonthal on the death of his elder brother in 1981 and Raja of Keonthal on the death of his father on 13th December 2002. Married on 18th February 1994 in Junga to Kumari Vijay Jyoti, who was born on 14th September 1971 in Khaneti, daughter of Rajkumar Tilak Raj Singh of Khaneti.

In 1948 Keonthal became part of Mahasu district of Himachal Pradesh and at present is with Shimla district.

GENEOLOGY OF KEONTHAL

1. Giri Sen (Tam Sen)	2. Mat Sen (I)	3. Kito Sen
4. Khel Sen	5. Veer Sen (I)	6. Karan Sen
7. Madhya Sen	8. Dharma Sen	9. Dhart Sen
10. Mat Sen (II)	11. Sat Sen	12. Tirath Sen
13. Kirat Sen	14. Chattar Sen	15. Sukh Sen
16. Neet Sen	17. Bhim Sen	18. Karam Sen
19. Ram Sen	20. Surat Sen (I)	21. Pratap Sen (I)
22. Daleep Sen	23. Vishwa Sen	24. Man Sen
25. Rup Sen (I)	26. Ubad Sen	27. Kaul Sen
28. Mehar Sen	29. Dheer Sen	30. Veer Sen (II)
31. Dharam Sen	32. Kantak Sen	33. Surat Sen (II)
34. Bhim Sen	35. Rattan Sen	36. —
37. Gor Sen	38. Rup Sen (II)	39. Mohar Sen
40. Sewak Sen	41. Pratap Sen (II)	42. Har Sen
43. Jai Sen	44. Takhat Sen	45. Dafur Sen
46. Sidh Sen	47. Narpat Sen	48. Vikar Sen
49. Udar Sen	50. Tanak Sen	51. Laxmi Sen
52. Chanda Sen	53. Man Sen	54. Mohindra Sen
55. Prem Sen	56. Rattan Sen	57. Hukam Sen
58. Hakra Sen	59. Pitra Sen	60. Dilaber Sen
61. Ugra Sen	62. Kartar Sen	63. Bhakat Sen
64. Madan Sen	65. Anup Sen	66. Vikram Sen
67. Ajeet Sen	68. Achal Sen	69. Prithvi Sen
70. Bhup Sen	71. Ragunath Sen	

72. Sansar Sen (died in 1862)
73. Mahindra Sen (Died in 1882)
74. Balbir Sen (1882-1901)
75. Vijay Sen (1901-16) 76. Hamendra Sen
77. Hatendra Sen (1942-47)

GHUND

Ghund was a fief of the *'Keonthal State'*, lying between 31° 2' and 31° 6 North and 77° 27' and 77° 33 East with an area of 28 square miles (nearly 46 sq. km.). This was founded by one Jan Jaan Singh sometimes in the 17th century. Nothing much is available about the early history of Ghund. After the expulsion of Gurkhas the British put it under the control of Keonthal. The chief exercised full powers, subject to approval of the Superintendent, Shimla Hill States in cases of sentence of death.

Thakur Ranjeet Singh succeeded to the *Gaddi* of his father Thakur Kishan Singh in 1907 but upto 1901, when he was granted administrative powers the state was governed by the Manager of Khaneti, subject to control of the Superintendent of Hill States. During Praja Mandal movement the Thakur banned the entry of Praja mandalists in the territory. Finally on 15th April 1948 Ghund became a part of Mahasu district of Himachal Pradesh.

GENEOLOGY OF GHUND

(1) Jan Jaan Singh (founder)
(2) Ram Dass (Died in 1866)
(3) Kishan Singh (grand son of Ram Dass, Died in 1907)
(4) Ranjeet Singh (After 1907)

MADHAN

'Madhan', 'Ghund' and *'Theog'* all three principalities are said to have common origin. It is said that a Chandel Rajput of Jaipur, while on pilgrimage to Badrinath, settled at Ram Sarai in Garhwal because of his liking for hill country. It is also said that after his movement to Kahlur in the time of Raja Bhim Chand around A.D. 1667, his sons moved to upper Shimla Hills. His three sons *'Jais Chand', 'Jajan Singh'* and *'Bhup Singh'* founded respectively Theog, Ghund and Madhan states.

Madhan a fief of Keonthal was lying between 31° 6' and 31° 12' North and 77° 21' and 77° 26' East, with an area of 9 square miles (nearly 15 sq. km.). A tribute of Rs. 250/- was paid to Keonthal state by the Thakurs of Madhan who ruled over half a dozen small villages between *Phagu* and *Matiana* to the North of the road between Shimla and Kotgarh.

In the beginning, this principality also remained under the control of Kumharsain. Gurkhas annexed Madhan in 1810 and it continued under their control till 1815, when British government put it under the control of Keonthal state. After the death of Vishan Chand in 1905, his minor son Randhir Chand succeeded to the throne. During his minority, the state was administered by a council which exercised full powers, but sentence of death required confirmation of Superintendent of Shimla Hill States.

GENEOLOGY OF MADHAN

(1) Bhup Singh (Bhup Chand) (2) Dharam Chand
(3) Nakul Chand (Died in 1839) (4) Sansar Chand (Died in 1868)
(5) Vishan Chand (Died in 1905) (6) Randhir Chand (1905)
(7) Devinder Chand (Born in 1935) (8) Narendra Singh

On 15th April 1948, Madhan was merged with Theog and became part of Mahasu district of Himachal Pradesh. At present it is in district Shimla.

THEOG

Theog was a fief of Keonthal state lying between 30° 4' and 31° 9' North and 77° 21' and 77° 31' East. It was founded by Jayas Chand in the 17th Century. Like any other Thakurais, Theog was also under Gurkhas possession from 1810 to 1815. In 1815 when Gurkhas fled from the scene it was put under the control of Keonthal state. The Keonthal Raja had no power of interference so long as the Thakur was not in arrears with his tribute. The latter exercised full criminal and civil jurisdiction within the limits of his state; but capital sentences required the confirmation of the Superintendent of Shimla Hill States.

Thakur Bhup Singh, great grand father of Padam Chand was removed in 1856 for misconduct and his son Hari Chand was appointed in his place. A grant of Rs. 500 per annum was made to his father who died ten years later. Thakur Hari Chand married the daughter of Rana of Balsan. He died in 1893 and was succeeded by his son Thakur Shamsher Chand, who died in 1909. Padam Chand succeeded his father Shamsher Chand in 1909 and followed by his son Karan Chand and grandson Krishan Chand.

On 15th April 1948, when Himachal Pradesh was formed Theog state was formed into a tehsil of Mahasu district. At present it is a tehsil of Shimla district.

GENEOLOGY OF THEOG

(1) Jayas Chand (2) Bhup Chand
(3) Hari Chand (4) Shamsher Chand (1893-1909)
(5) Padam Chand (1909) (6) Karan Chand
(7) Krishan Chand

KOTKHAI THAKURAI

Kotkhai was founded by the scion of Kumharsain state, named Ahimal Sing. Owing to its small size, Kotkhai Thakurai was constantly under the threat from Bushahr, Kumharsain and Kullu states. For ten years Kotkhai remained with Kullu and then annexed by Bushahr and retained it for nearly 40 years or probably till the invasion of Gurkhas.

Like other *Thakurais* Kotkhai and Kotgarth also remained under Gurkha's possession. The Rana of Kotkhai used to pay Rs. 6000 annual tribute to

Gurkhas. After the expulsion of Gurkhas, it came under the control of British, who returned Kotkhai to Rana Ranjit Singh and retained Kotgarh with them.

Rana Ranjit Singh was a cruel and wicked ruler, who was constantly in confrontation with the British. Rana Ranjit Singh died in 1821 and was succeeded by Bhagwan Singh, who was not less than his predecessor in any of the negative qualities. In 1826, when tension reached at its zenith between Rana and the public, the British government finally annexed Kotkhai and made it part of British rule in India. Kotkhai at present is a part of Shimla district with the status of a tehsil.

KARANGLA

Karangla was founded by one Sansar Chand, the scion of Kumharsain state. Owing to its small size it was a fief of Bushahr. After Gurkhas invasion, it was finally merged with Bushahr state and now forms the part of Himachal Pradesh.

SAIRIE

Sairie was founded by the second son Mool Chand (in the 12th century) the last ruler of Sirmaur named Ugra Chand on the right bank of the river Pabbar. The whole history of Sairie is available through folktales and folklores. Nothing is available in writing. It seems that whenever Bushahr state found it opportune, it attacked Sairie and kept it under its control. Rohru was also under Sairie Thakurais. Probably the last ruler of Sairie was Puran Singh, who died while fighting against Gurkhas. He died without leaving an heir. Ultimately, the *rani* took over the control of administration in her own hands. After *Rani's* death in 1864 the British government handed over Sairie to Bushahr as *Nazarana*. At persent it is a part of Shimla district.

FAIRS IN DISTRICT SHIMLA

Bharara Fair : This fair is held in village Bharara near Kumharsain and people of all castes and creed participate. The fair is held on the 1st of Jaistha (May), It is being celebrated from ancient times. Devta Koteshwar is brought in the fair and goats are sacrificed (now banned by High court in 2014) in its honour as a mark of respect. The fair is cultural and recreational and 'Natti' dances are performed.

Bhoj Fair : This fair is held in village Guman in Rohru tehsil in the month of November for three days in honour of Devta Bansor, Parshu Ram and Kilbaru. Devta Bansor is the presiding deity. Beside paying homage to the deities 'Natti' dances are performed by the people. The fair attracts a huge crowd.

Lavi Fair : Lavi fair of Rampur is the most important fair of the district and state. It is a commercial fair held on the 25th of Kartika (November). It is said that the fair was related to the signing of trade treaty between the erst-while Bushahr State and Tibet.. The shepherds of Kinnaur migrate to warmer

places before the onset of winter and on their way they halt at Rampur. The woollen goods, dry fruits and medicinal herbs brought by them are purchased by the people and the traders of the plains and food grains, clothes and utensils are sold. It is a very old fair and entirely related to the sale and purchase of goods. 'Natti' dances and cultural shows are the main attractions.

Mahasu Jatar : This fair is celebrated at a place about 6 Km. from Shimla-Kotkhai road near Mahasu village on the 3rd Tuesday in the month of Baisakha (May) for two days. The fair is a very old one and is held in front of the Durga Devi temple by a large gathering who throng the place from the neighbouring areas. It is believed that a Rana of Badoli lived in Chakroth near Mahasu. He had built Durga temple there. After the abolition of his jagir the Rana left the village and the villagers of Mahasu constructed a temple of Durga in their own village and to commemorate the occasion they started the fair. 'Natti' dances and folk songs are performed. Archery game is the main attraction of entertainment. At the end of the fair a goat is sacrificed.

Pathar-Ka-Khel-Halog : This fair is held in village Halog of tehsil Shimla. Halog was the capital of erstwhile Dhami state. The fair is held on the second day of Diwali in the month of Kartik (November). In ancient times human sacrifice, it is said, used to be offered to goddess Kali every year at the spot where the fair is now held. It is also said that on this day the widow of a ruler of the state performed 'Satti' and that before doing so she had ordered to make human sacrifice henceforth. Human sacrifice was stopped after sometimes. Stone throwing fight between two parties is the main attraction of the fair and whatever blood oozes out from the wounds caused by injuries on the bodies of the participants is collected and offered to the Kali.

Sipi Fair : This fair is held every year in Sihpur below Mashobra on the 1st of Jaistha (May) in honour of Sip Devta. It is very old fair and the Rana of Koti used to be the chief visitor. Thousands of people of the surrounding areas participate in the fair. A goat is slaughtered in honour of the deity. Archery game is played besides several cultural programmes, variety shows, 'Karyala', Performance of the jugglers, magicians and acrobats provide additional entertainment to the spectators.

Summer Festival : It is held every year in the month of May at Shimla. It is variety cultural function with performance of local folks, cultural program by school children and daily performance by some famous personality. It is held on the famous ridge ground.

Winter sports festival : Ice-skating in Shimla is a big attraction for the sports-lovers during winter. Shimla is the only place in Asia which has the privilege of having a natural Ice-skating rink of the kind and offers a popular pastime to the participants and on lookers alike. Ice-skating normally begins in early December and carries on to February. Clear skies and low temperatures provide series of uninterrupted sessions. There are two sessions every day, in the morning and in the evening depending upon the frozen ice on the

ground . The hanging balloon on the Municipal Building adjacent to scandal point works as signal , whether the skating is going to be held on that day or not. Membership is available for the season as well as for shorter terms and even for single sessions. Skates are available at the rink. Fancy dress carnivals, 'gymkhanas' ice-hockey and dances enliven every season.

Rohru Fair : This fair is held in Rohru on the 9th and 10th of Baiskha (April) on the banks of river Pabbar in honour of Devta Shikru. People of nearby villages are the devotees of the Devta. It is very old fair and is held to commemorate the supremacy of the deity. This fair is also a commercial one and apart from the performance of 'Natti' dances and cultural activities, brisk trading is also done. Men and Women costumed in their best attire participate in the fair.

The climate of the district is sub-tropical in the valley and tends to be temperate in the hilltops. There are four major seasons. The winter season commences from October to February and ends in March; summer season extends from March to June followed by the monsoon period extending from July to September. Maximum precipitation occurs during the months from July to September. Average annual rainfall in the district is about 1253 mm. In the winter season precipitation as snowfall also occurs in the higher reaches and as rainfall in low hills and valleys of the district. Mean maximum and minimum temperature ranges between 33.3° C and –3.1°C.

Shimla district presents an intricate mosaic of high mountain ranges, hills and narrow deep valleys with altitude ranging from 1000 to 3000 m above mean sea level. In the areas underlain by high hill ranges of Himalayas, the valleys are narrow and deep with steep slopes trending in NW-SE direction. The terrain is moderately to highly dissected with steep slopes. The altitude is higher in northeastern parts and decreases towards south and west Shimla district is drained by streams/rivers forming part of the drainage basins of the Satluj, the Yamuna, the Pabbar and Tons rivers. However, major part of the district is drained by tributaries of Satluj river viz., The Satluj river is the longest river traversing along the northern boundary of the area and Giri river which is the tributary of the Yamuna river originates from the eastern part and runs in the SW direction. Whereas tributaries of Tons river flows in the southern parts and the Pabbar river in the eastern parts of the district. In general the density of drainage is moderate to high and is not uniform all over the district. Soil is generally sandy loam in valley areas of the district and in rest of the hilly and mountainous areas soil is skeletal, soil depth is generally shallow except in areas having good vegetative cover. It is generally dry, shallow and deficient in organic matter.

Landslides are the common features in mountainous terrain. Soils are rich in nutrients and thus are fertile. Major parts of the district are hilly & mountainous with highly dissected and undulating terrain. These areas are underlain by consolidated hard rocks of Proterozoic period. Ground water potential in such areas is very low due to its hydro-geomorphic set up. Springs are the

main ground water structures that provide water for domestic and irrigation in major rural and urban centres. Springs in the district are mainly gravity, contact or fracture type and springs located along major thrust/faults or structurally weak planes are high yielding. The springs, locally called *Chasma*, discharges varies from seepages to as high as ten liters per second. *Bowries*, a type of dug well, are another structure constructed in the hill slopes to tap the seepages. Such Bowries are very common and observed all over the district.

DECADEL VARIATIONS IN POPULATION SINCE 1901-2011

Year	Persons	Males	Females	Decadel variation	Percentage Decadel Variation	Females per 1000 of males
1	2	3	4	5	6	7
1901	230.144	124.215	105,929	—	—	853
1911	223.701	118,953	104,748	-6,446	-2.80	881
1921	228.138	123,854	104,284	+4,437	+1.95	842
1931	238,280	126,374	111,906	+10,142	+4.45	886
1941	259,656	139,095	120,561	+21,376	+8.97	867
1951	286,111	152,608	133,503	+26,455	+10.19	875
1961	341,461	184,413	157,048	+55,350	+19.35	852
1971	419,844	224,631	195,213	+78,383	+22.96	869
1981	510,932	272,126	238,806	+91,088	+21.70	878
1991	617.404	325,897	291,507	+106,472	+20.75	894
2001	721.745	380,244	341,501	+104,341	+16.89	898
2011	8,14,010	4,25,039	3,88,971	+92,265	+ 12.67	915

Source: (i)District Census Handbook -1981.

(ii)Census Report Government of India- (HP) 1901-2011.

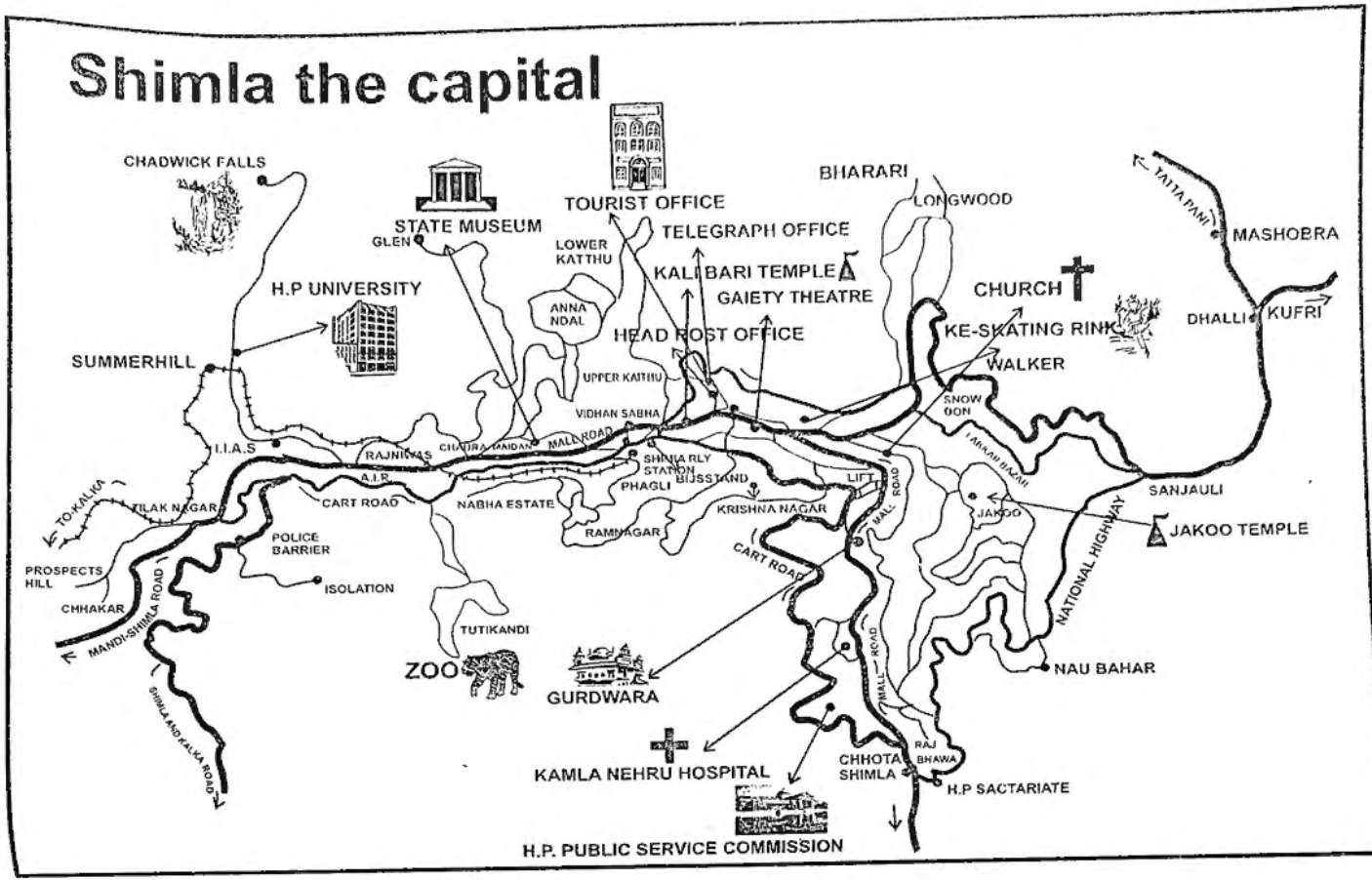
SHIMLA - THE CAPITAL

Shimla is the capital town of Himachal Pradesh. It was formerly the summer capital of the government of India, situated on a transverse spur of the central Himalayan system 31° 06' North and 77° 10' East at a mean elevation of 7262 feet (2421 meters) above mean sea level. The town of Shimla is built over several hills and connecting ridges. The important hills are Jakhu (8050 feet), Prospect Hill (7140 feet), Observatory Hill (7050 feet), Elysigim Hill (7400 feet) and Summer Hill (6900 feet). The scenery in the immediate neighbourhood of Shimla presents a number of magnificent views. Northwards the sight opens into a medley of mountain chains crowned in the distant by a crescent of snowy peaks standing out boldly against cobalt blue sky. On the South, the view opens up to the plains of Ambala.

The strata on which Shimla is located are coeval with some of those of *'Alps'* and the basic structure is a layer of shale, formed probably in the carboniferous period under sea-bottom, quite expansive and extending along the mountains in a band several miles broad. The geniss granite is lying under Shimla shale, is evident from the structure of the inner hills. The presence of hot water sulphur springs in the Satluj Valley is the indication of still persisting pristine volcanic activity. The climate of Shimla is most beautiful and delightful, representing something like European conditions in India and providing a wonderful opportunity to the visitors to enjoy its scenic beauty all-around the year. There are four seasons. The winter (December to February), the summer (March to June), the rainy season (July to September) and in the middle of September when monsoon starts withdrawing, a fine weather prevails in and around Shimla hills. The mean annual rainfall of Shimla is 76 inches, most of which falls during the rainy season.

HISTORY

There is a great controversy over the origin of the name Shimla. Many versions are there to support its origin. *According to one, the name Shimla was derived from 'Shyamalaya' meaning 'Blue house' said to be the name of the house built of blue slate by a faqir on Jakhu. Other say that 'Shumlah' 'Shimlu' or 'Shemlah' is the actual native word from which the station takes its persent designation. According to one version, Shimla really pronounced as Shimla takes its name from 'Shimla' meaning a blue female, another name for well known goddess Kali. In the past, at a site very near to the ROTHNEY CASTLE, on the Jakhu hillside, there was a small temple dedicated to this goddess. Later on sometimes during the British period, the image of the goddess was removed to the present site of Kali Bari.* The version of goddess 'Kali' seems to be the most appropriate and authentic, keeping in view the fact that the people of these hills and their ruling chiefs were chiefly worshippers of Shakti and Shiva, both symbols of power.


Shimla the capital
CHADWICK FALLS
STATE MUSEUM
GLEN
TOURIST OFFICE
TELEGRAPH OFFICE
LOWER KATTHU
KALI BARI TEMPLE
GAIETY THEATRE
HEAD POST OFFICE
ANNA NDAL
H.P UNIVERSITY
SUMMERHILL
UPPER KAITHU
VIDHAN SABHA
I.I.A.S
RAJNIWAS
CHOTRA MAIDAN
MALL ROAD
SHIMLA RLY STATION
BUS STAND
PHAGLI
A.I.R
CART ROAD
NABHA ESTATE
KRISHNA NAGAR
RAMNAGAR
TO KALKA
TILAK NAGAR
POLICE BARRIER
PROSPECTS HILL
CHHAKAR
ISOLATION
MANDI-SHIMLA ROAD
SHIMLA AND KALKA ROAD
TUTIKANDI
ZOO
GURDWARA
KAMLA NEHRU HOSPITAL
H.P. PUBLIC SERVICE COMMISSION
BHARARI
LONGWOOD
CHURCH
KE-SKATING RINK
WALKER
SNOW DON
LIFT
MALL ROAD
JAKOO
TARA DEVI
TATTA PANI
MASHOBRA
DHALLI
KUFRI
SANJAULI
JAKOO TEMPLE
NATIONAL HIGHWAY
NAU BAHAR
CHHOTA SHIMLA
RAJ BHAWA
H.P SACTARIATE

History of Shimla goes back to the period of Anglo-Gurkha war in the beginning of 19th century. Shimla, as the summer capital of India, provided an escape not only from heat but also from native culture of the plains. *If an English official was unable to go on long leave to England, he came to Shimla.* It was the most wanted refuge from relative isolation of crowded culture of district and cantonments. Shimla's atmosphere was that of an oversized English club. The dominant characteristics of British Shimla was its contempt for all things of India. 'The Mall', a crescent shaped promenade was according to vivid description reserved for the 'Europeans'. No load carrying porter was allowed to use it, nor any ill dressed Indian either, in 'the day time'. Some relaxation was provided only in 'the night time'.

The first mention of Shimla, a middle-sized village, comes in 1817 from the diary of the Scottish Officers (Brothers), Lt. Patrik and Alexander Gerrad. The earliest available records also reveal that the area formed a part of the Keonthal State at the turn of the 18th century. The British connection with the area developed only after battle between the Sikhs and the Gurkhas in 1808-09 A.D. The Sikh army inflicted crushing defeat on Gurkhas and drove them deep into the hills of the Satluj Valley. According to the British version, the Gurkhas continued their terror spreading technique, which resulted in the invitation to the British by local people to provide protection and security against excesses of the Gurkhas. A small British force under Major General 'Sir David Ochterlony' was dispatched to liberate the hill men from Gurkhas. Majority of Hill Chiefs responded to the call and joined the British forces. The rivals were engaged in the toughest battle at 3750 feet, high 'Ramgarh Fort' at Nalagarh. A decisive battle took place near the fort at Malaon in which superior guns of the British overpowered the enemy. Their leader 'Bhagta Thapa' was slain and the British captured the fort. The British with their tradition of honouring, the valiant, *raised the first Gurkhas Rifles in the Malaon Fort.* It was the first Gurkha battalion to enter the British army and till today retains the name of *'Malaon Rifles'.* At some places, there is also reference about *'Nasiri Battalion',* welded together from fragments of the defeated Gurkha forces, was posted at the forts of *'Subathu', 'Kotgarh', 'Ramgarh',* and *'Sandoch'* retained by the company.

The battle of Malaon on 15th May 1815 ended the dream of the Gurkhas, to rule over this part of the land for any longer. After few days, an official declaration was made according to which all Chieftains who had joined British in expelling Gurkhas were restored with their land under the British protection. The Maharaja of Patiala who had also rendered invaluable services to the British was rewarded with land in the neighbourhood of the area now comprising Shimla. In a series of well planned maneuvers in 1814-15, the Gurkhas were defeated and forced to sign the 'TREATY OF SANGAULI'. The company retained the strategic forts of *Subathu, Kotgarh, Ramgarh and Sandoch.*

During war period, Shimla remained unnoticed. It was only in 1819 A.D.

that the then Assistant Political Agent of hill states, Lt Ross, set up first British residence, a mere cottage of wood. His Successor, Lt. Charles Patt Kennedy, *erected the first pucca house in 1822 A.D.* The town still has a building 'Kennedy House' where certain government offices are now located. Kennedy was Commanding Officer of *'Nasiri Battalion'* stationed at Subathu. The thickly wooded Shimla ridge was clearly visible from the Cantonment at Subathu. Its forests, full of hyena, bear, leopard, barking deer and jackals became a hunting ground for officers posted there. Speedily Shimla became a place of frequent and prolonged summer trips for the British officers.

The tales about the area began spreading far and wide and the then Governor-General Lord Amherst himself paid a visit in 1827 after triumphant ending of the Bharatpur campaign. He stayed in the 'Kennedy House'. This visit was the foundation of Shimla's greatness. It was at the 'Kennedy House' that Lord Amherst said these famous words: *"The Emperor of China and I govern half of the human race and yet we find time for breakfast". Lord Amherst came with his entourage and 1,700 coolies in attendance and stayed there for two months.*

The following year, Lord Comberemere, Commander-in-Chief of the British forces in India, visited Shimla. He took keen interest in development activities. He planned and got constructed a three mile road around the Jakhu hill. It was during his period that a wooden bridge across a deep nullah below Jakhu was also built. *Construction of wooden bridge was the first kind of developmental activities undertaken in Shimla by the British.* In anticipation of the visit of the then Governor General, Lord William Bentick, a house was constructed in 1829, where he stayed during his visit in 1832 A.D. In 1829 itself, the appointment of Political Assistant of Subathu was changed to that of Principal Assistant to the Resident of Delhi; and Captain Kennedy became the first occupant of the new post.

In 1830, Government decided to acquire more land in the vicinity of the settlement, Major Kennedy was empowered to settle deal with the Chiefs of Keonthal and Patiala. *In lieu of 12 Villages of Panjar, Sharrhan, Deberia, Phagli, Dalhi , Kiar, Bamnoi, Pagawag, Dhar, Kanhlag, Kalhiana and Khalini from Keonthal Chief Pargana of Rawain was handed over to him. A portion of the Bharauli Pargana consisting Dhanoti, Kalawar and Dharol villages was handed over to the Maharaja of Patiala in exchange for Kainthu, Bagleg, Cheog and Aindari villages.* Since the visit of Lord William Bentick in 1832, Shimla became a prominent place for high dignitaries during summer months. Lord Bentick received a mission from Maharaja Ranjit Singh in Shimla through which the famous meeting at Ropar was arranged. In 1838, another mission from Maharaja Ranjit Singh to Lord Auckland arrived. *The treaty of 1838 between the British and the Punjab Government and Shah Shuja was also planned at Shimla.*

Right from earliest, Shimla established reputation for gaiety, visited by affluent, fashionable section of the East India Company's civil and military

servants, 'ANNADALE', the name given to a flat semi-circular amphitheater, was a ready made play and recreation ground. The first fun fair was held in Annadale in September 1833 to raise funds for girls school at Subathu. Annadale's legacy to Indian sport was the annual Durand Football tournament, inaugurated by Sir Mortimer Durand in 1888. The important decision to invade Afghanistan, which proved disastrous for the Britishers, was taken in 1838 at Shimla in the *'AUCKLAND HOUSE'*, as the Governor-General's house came to be known. Ironically, after four years, the decision to invade Afghanistan was criticized in the same house, in the same room and on the same very day by *Lord Ellenborough,* who recognised the right of self-determination for the people of Afghanistan. *The credit to introduce potato cultivation in Shimla Hills goes to Major Kennedy in which lay the seeds of an agricultural revolution in the modern Himachal Pradesh.*

The Queen Victoria ascended the British throne in 1837 and her tenure was marked by strict regimentation and court etiquette. A large number of British officers, who did not conform to discipline, were packed off to India. To such officers, Shimla offered an ideal setting. The Shimla District Gazetteer of 1888-89 mentions that the settlement in Shimla grew with tremendous speed, from 30 houses in 1830, it increased to 100 in 1841, 290 in 1866 and the number of occupied houses in 1881 was 1,141.

In fact it was Kennedy who sited houses, bazars and roads in the rugged and wooded hills of Shimla and transformed it into a summer resort. Some of the earliest houses were: 'TOWNSEND', 'ABERGELDIE HOUSE' and 'COTTAGE' which belonged to *Colonel Tytler* (referred to as Tital Hotel still) was a hotel in the 1860s, 'BONNIE MOON' was a boarding house in the 1840s, 'THE UNITED SERVICE CLUB', 'RICHMONDA VILLA, 'THE CHALET AND CENTRAL HOTEL' etc. Further downhill were built 'REVENSWOOD' and 'CENTRAL HOTEL'. A group of houses, 'ROOKSLEY' and 'ROOKS NEST', and below the Mall, 'GLENARM HOTEL' (New Marina Hotel etc.). The hub of the British social life until the middle of the nineteenth century were the 'Jubilee Theatre' and 'Assembly Rooms' (now the meat market).

The Annadale ground gained such an importance that the Viceregal dance in honour of the Queen's birthday was actually held at "Annadale" on 24th May 1839.

The growing size of Shimla made government to introduce certain administrative changes in 1841. The Political Agent was redesignated Deputy Commissioner of Shimla and *Superintendent of the Shimla Hill States,* subordinate to the Resident of Delhi (and after 1911, Ambala). After the death of Maharaja Ranjit Singh in 1839, there was lawlessness and chaos in Punjab, which provided a direct opportunity to Lord Dalhousie within a decade to annex this state. To strengthen militarily, many steps were taken by the Britishers such as Kasauli was made into a military station, Kalka was requisitioned in 1842, in 1843 Jutogh was cantonment of British infantry, in

1847 Dagshai formed into another cantonment. In the same year, 'LAWRENCE ASYLUM' was founded in Sanawar near Kasauli and finally in 1861, 'Solan' as acquired as a rifle practice ground for troops stationed at Kasauli. Auckland's successors, 'Ellenborough' and 'Hardinge', visited Shimla in 1842 and 1846 respectively.

Lord Ellenborough sanctioned funds for a safe level road to be constructed from the cantonment of Jutogh to Shimla. Another stretch of road was made linking Jutogh to the approach to Shimla, which in turn facilitated the entry of loaded cattle to the Gunj or market there. The locality was named after two eccentric brothers, 'Colonel John Theophilis Boileau' and 'Alexander Henry Edmonstone Boileau', both engineers in NWFP. The older Boileau designed Christ Church at Shimla and St. George at Agra. The first corner stone of Christ Church was laid by Rev. Daniel Wilson, Bishop of Calcutta on 9th September 1844. the John Boileau was a keen astronomer of the time and in 1840-57 was incharge of the Shimla Magnetic Observatory. The foundation stone ceremony was also attended by Governor General Lord Hardinge.

As per the Imperial Gazetteer of 1887, *"all classes of the hill population in the Shimla district have always been simple minded, orderly people, truthful in character and submissive to authority, so that they scarcely require to be ruled".* The first foreigner sent to impose rule over them was one Captain *Charles Pratt Kennedy* who in 1822 was appointed Superintendent of the Hill States, with instructions to receive tribute from the hill chiefs and establish some traditional British-style law and order among them. Victor Jacquemont, a Frenchman who stayed at Shimla in 1830, had given detailed version of Shimla's life.

In the year 1828, Lord Combermere became the first Commander-in-Chief of the Indian Army to arrive in Shimla and in his staff was one Captain Mundy, who wrote extensively about his Lord's endeavours to initiate developmental work in Shimla. The construction of broad level road round the Mount Jakhu, about three miles in length and a Pine wood bridge, which was named after him, were some of Lord Combermere's pioneering efforts. 'Lord Auckland' visited Shimla in 1838. Shimla was acquired for the government of India by Auckland's predecessor, 'Lord William Bentick', who built a hilltop residence for himself there known as 'Bentick's Castle'. Later on, Bentick Castle was made a residence of the Commander-in-Chief. A few pioneering foreign merchants opened shops just off the Mall—open fronted, timbered premises with a small town frontier. The first of these on record belonged to Messrs Barrett & Co. for butchery. But later on, enterprising Mr. Barrett went on to open Shimla's first billiard room and racquet court and to become a founder member of the old Shimla Bank (now Grand Hotel), which was first mooted in 1845 after a dinner party.

During the annexation of the Punjab, Dalhousie spent three consecutive summers from 1849-51 at Shimla. The Marquis of Dalhousie was Governor-

General of India from 1846-56. But he and his wife were less enthusiastic about Shimla and its beauty. *Dalhousie was well aware that he was not very popular in the Anglo-Indian community and neither his wife whom 'the Shimla ladies' considered to be snooty.* Dalhousie's *eyrie'* during the monsoons was about 150 miles from Shimla in the remote of 'Chinni' (Kinnaur) in the protected hill state of Bushahr. Dalhuousie's visit to Bushahr led him to re-examine the possibility of trade route to Tibet envisioned during Gurkhas wars.

The outcome of this was construction of 'Hindustan and Tibet Road' commencing from Kalka. The first lap of the road was constructed in 1850-51. The 'Hinduatan Tibet Road' upto Shimla came to be used for wheeled traffic by the 1860s. A 560 feet long tunnel was constructed beyond Sanjauli Bazar on H.T. Road during 1851-52. With the growing popularity of Shimla and the increasing number of holiday visitors and surrounding cantonments required the use of *'Jampans'* as a mode of transport. This meant rounding up from 15 to 20 thousand villagers to serve as *'porters'* and *'coolies'*. As per the clause of 1816 treaty 'on the supply of labour' affected the Shimla Hill State villagers the most and those living in the villages along the roads were compelled to serve as coolies in accordance with the 'custom of begar' prevalent in the hills. *Edwards, Shimla's Deputy Commissioner and Superintendent of Hill States from 1847 till 1852 was a man of positive vision, viewed begar as a nothing short of insupportable and fearful system of serfdom. He abolished it, but under pressure from European community it was restarted during his successor William Hay's period in modified way by making available moderate of coolies through the formal appointment of an influential man of neighbouring areas, a* Chadhuri. Edward introduced Western schools in the hills and for this purpose he collected funds from local rulers. He opened a Central School at Shimla and other schools in the district at Jubbal, Kotkhai, Bharauli and Baghat. He also took steps to exclude the middlemen and commission agents of Shimla's Lower Bazar and fixed the prices of essential commodities such as food grains. *By a proclamation of 7th April 1848, he abolished the institution of commission agent.* In 1848, Edward planned a market, called the Gunj (Later on named Edward Gunj) where traders from surrounding hills and from the plains could sell their grain to retailers at their own risks. Edward's system was abandoned after a trial of four years by his successor William Hay.

Sir Charles Napier, who was in command of the Indian Army during part of Dalhousie's rule, was unwilling to keep soldiers in the comforts of Shimla for a long duration and so put some restrictions to their movements. Napier spent the summer of 1849 at Shimla's 'Barnes Court', *a residence built on a southern spur of the mount Jakhu,* with forty-two acres of ground. Barnes Court was one of the station's oldest large estates, dating from 1830. The spot remained favourite with the Army and between 1849 and 1865, was the summer residence of no less than six Commanders-in-Chief. First among them was Sir Edward Barnes, formerly the Duke of Wellington's Adjutant General at *Waterloo,* who gave it its name when he bought it in 1832.

Within three months of Dalhousie's departure, the first war of Independence broke out at Meerut. When the news of outbreak first reached Shimla, there was some panic among noncombatant Anglo-Indian residents, who lessly feared that their 'faithful little green Gurkhas' would take up arms against them. The hill Ranas demonstrated their loyalty during 1857 uprising when the Gurkhas of the Nasiri Battalion at Subathu mutinied and marched off with a sum of government money to join their comrades at 'Jutogh'. A contingent of soldiers sent from Sirmaur guarded the bazaar, while another from Bilaspur occupied Boileaugung, the approach to Shimla. But in Shimla, all remained tranquil and Lord William Hay, Deputy Commissioner of the region, later reported that *"the utmost decorum and good order" prevailed in the hill states during the crisis and appreciated the loyalty of the Indian servants and guards."* The first hand information of the accounts of violence which took place in the plains was brought to Shimla by some lucky survivors. To name them was William Howard Russel, a famous correspondent of 'The Times', who with his friend, Captain Alison, ascended the mountains on 14 June 1859. the Commander-in-Chief of the Army, General Anson, who was in Shimla, when first war of independence broke out, rushed to Delhi.

However, he fell ill and died on the way. Lord William Hay in a letter writes to Mr. G.G. Barnes, Commissioner and Superintendent, Ambala, that *"some Europeans took refuge at Junga, the residence of Rana of Keonthal, others with Thakurs of koti of Balson, while the remainder sought safety in the hill cantonments of 'Dagshai', 'Subathu',* and *'Kasauli".* The Rana of Keonthal, for rendering good service during the uprising, was raised to the higher rank of 'Raja' in 1857 soon after the peace was restored.

Lord Canning, the last Governor General and the first Viceroy under the Crown after the Mutiny paid a brief visit to Shimla in 1860. He was succeeded by Lord Elgin, but he died soon in 1863. John Lawrence was rather unexpectedly appointed Viceroy in 1863, following the sudden death of Lord Elgin. Sir Johan Lawrence was younger brother of Sir Henry Lawrence. Lawrence's career had been shaped in the Punjab; in 1849 he was appointed administrator of the Punjab and from 1853-59, he was Chief Commander of the Province. It was in 1864 that Shimla became the summer capital of the Raj. In his letter to secretary of State. Mr. Charles Wood, strongly favoured the shifting of capital on the following grounds: *"Of all hill stations, Shimla seems to me the best for the supreme government. Here you are with one foot, I may say, in the Punjab and another in the North-West provinces. Here you are among a docile population and yet near enough to influence Oudh. Around you in a word are all the warlike races of India, all those on whose character and power, our hold in India, exclusive of our own countrymen, depends ..... Nowadays, you have no large native army to fear. What you have on this side of India, you have mainly around and about you, so that your Governor-General, if he has any discernment, is well placed to perceive the first signs of danger and is then able to apply a remedy".*

In 1850s, another pattern was set, District and provincial administration moved their headquarters to nearest hill station in the summer, the Bombay Government was for four months at 'Mahabaleshwar' and four at 'Poona' each, the Madras Government spent six months at 'Ootacamund', the Government of NWFP and Oudh was in 'Naini Tal' for five and a half months and the Bengal Government went to *Darjeeling* for three months. The intense persuasion of Lawrence paid dividends and the Secretary of State, Sir Charles Wood, wrote back to him that, *"with or without your council, you are quite welcome to be away from Calcutta for six months and, therefore, you may set your mind quite at ease on that point".*

The decision to maintain Army Headquarters permanently in Shimla was taken in view of Shimla's strategic location regarding Punjab and North-West. Soon, the offices attached to the Army Headquarters, the Director General and Examiner of Military Accounts, the Director General of Ordinances, the Army Removal Department, the Imperial Service Troops and Indian Medical Service were also located permanently in Shimla. The Criminal Investigation Department, the Meterological Department and Sanitary Department were transferred in 1884.

The offices of the Punjab Government were also shifted for about five months each year from 1871 to 1873. From 1876, it became an annual practice though Punjab Government continued to function from Lahore. The Shimla Municipality, created in 1850, was the oldest in the Punjab and its activities were effective— as chronicled in *E.J. Buck's* book 'Shimla Past and Present'. One of the most fascinating of Shimla's Shops to which everyone went in search of curious was opened in 1871 by a man of uncertain origins who became quite a figure on the local scene. His name was 'A.M. Jacob', an art dealer, jeweller and collector of eastern antiquities.

Lord and Lady Lytton, who first went to Shimla in 1876, were considered to be first truly stylish and fashionable pair to inhabit *Peterhoff,* the then official government residence. The first Viceroy to live there was Lord Elgin in 1863.

The two local newspapers then published were *'The Himalayan Advertisers'* and *'The Shimla Advertisers'.* There was the Shimla museum, housed in a former boarding establishment called *'Bonnie Moon'.* The museum had been founded by *Colonel Robert Tytler.* It was in 1873 that Sayyid Nur Mohammed, an envoy of Amir Sher Ali of Afghanistan, arrived at Shimla to hold discussion with the then Viceroy *Lord Northbook.* On the name of British protection to Afghanistan against Russian onslaught, what was promised *"friendly neutrality"* of the government of India. But once Disraeli took over the office in England he gave up Gladstone's policy of *"masterly inactivity'* and pursued the *"forward policy"* in relation to Afghanistan.

A string of events later culminated in the declaration of a bloody war against Afghanistan in 1878. For municipal purposes, Shimla town was divided into two wards, Station ward and Bazar ward. Station ward consisted of most of municipal Shimla and was dotted with upwards of 400 privately owned

cottages, villas and castles. Bazar ward meant all five bazars— Boileaugunj, Kainthu, Lakkar, Chotta and the largest, Bara or lower Shimla Bazar—in the different localities of Shimla. This demarcation was possible made to make town's administration convenient and efficient. Lord Lytton was not happy with residence at Peterhoff provided to Viceroy.

In 1877, he selected a site on the summit of Observatory Hill in the Western part of Shimla for the new residence. **Captain Cole** was deputed to prepare the designs for it. In 1880, Cole was replaced by *Henry Irwin* as Superintendent Engineer. But successor of Lytton, Lord Ripon and Dufferin did not take much interest in the plan to execute it quickly. It was only in 1885 that Lord Dufferin revived the plans made for Observatory Hill site and approved it with certain modifications as construction progressed. The Dufferins moved into the Viceregal Lodge on 23rd July 1888, few months before his departure.

Al though the idea of Viceregal Lodge was conceived by lord Lytton, yet first to reside there was lord Dufferin.

Shimla can claim the credit for being the place where the Indian National Congress was conceived and where the idea of forming the Muslim League gained ground. In 1883, A.O. Hume wrote an open letter to the graduates of Calcutta University and also took up the cause of Indians with Lord Northbook and his successor Lord Lytton. But both did not show any positive interest and infact to get rid of Hume, Lord Lytton abolished, Agriculture, Revenue and Commerce Department headed by him. Hume resigned from service at the age of 50 and settled down at the **'Rothney Castle'** at Shimla which he had purchased earlier. Lord Rippon seemed more appreciative of Hume's ideas and a good understanding developed between Peterhoff (The Viceroy's residence) and the 'Rothney Castle'. *It is at the Rothney Castle where Hume mooted the idea of forming Indian National Congress.* Hume left India in 1892 but returned two years later to attend the Lahore session. Back in England, he continued to work for the Congress till his death in 1912 at the age of 83. By that time, Congress had come to the age. In 1880, at the residence of Ravenswood in Shimla, Shimla Fine Arts Society's exhibition **'Native Industrial Art'** was held. In the eastern part of Shimla, **'Barnes Court'** set in forty-six acres of land, was purchased in 1879 to serve as the residence of the Lt. Governor of Punjab.

The proposal for 'Town Hall' on the Ridge came in 1880 from several English residents. *The Town Hall was completed in 1888.* It was designed by **'Henry Irwin'** in the **'Gothic style'**, **'The Gaiety theatre'**, which stands till date, was opened in 1887. The first play put on in the theatre was a comedy called **"Time Will Tell"**. In 1904, the Civil Secretariat was shifted to a new office at **'Gorton Castle'** and the vacated block was handed over to Army Headquarters. The League, which was the mouth piece of the Muslims of India during the nationalist movement, partly owes its origin and formation after a delegation of Muslim had met the Viceroy **Lord Minto** at Shimla. *The first formal recognition to the claim of the Muslim for separate representation*

was given in Shimla in 1906. Which later on culminated in the form of Minto -Morley Reforms in 1909.

Lord Curzon (1899-1905) took keen interest in the speedy completion of *Kalka-Shimla* railway under the supervision of the Chief Engineer, 'Mr. H.S. Harrington'. The total length of the line is about 60 miles, involved construction of 103 tunnels, totalling about five miles. The longest tunnel was the 'Barog Tunnel' being 1143.61 meters in length. The railway line was opened for traffic on *31st March 1891* and the passenger train was flagged off only on *9th November 1903*. In 1905, a tunnel was constructed under the Ridge running from near the 'Blessington tennis courts' in the north and opening on to the Lower Bazar below the 'Jami Masjid' in the South.

THE UNITED SERVICES CLUB was opened in 1844, and since its inception it was preserved for the defence personnel only. Women were not permitted even as guests. In 1890, the 'Chalet' (bunglow made of wood) was constructed to enable members to entertain ladies. In 1909, Bendochy with twenty four acres of land was rented at Mashobra as a weekend resort. In 1945, because of the exodus from Shimla, the U.S. Club ran into loss for the first time in its history. The Club was finally liquidated in December 1947. The Alliance Bank of Shimla was set up in 1874 with a capital of Rs. 50,000/-.

Most of the shops on Mall were owned by British traders. The British traders on the Mall were affiliated to the *'Punjab Traders Association'* with headquarters at Lahore. The goods sold by these traders were very expensive. So to escape from their exploitation, 'Shimla Cooperative Association' was set up in 1882, which supplied its shareholders with English goods at little more than cost price. BISHOP COTTON SCHOOL, meant to be a replica of an English Public School, was opened by *Bishop Cotton* and Foundation stone was laid by *John Lawrence* in 1863 at *Jutogh,* as a thanks offering to God for His deliverances of the British people in India during 1857. *It was shifted to its present site in Shimla in 1866.* This school was based on the model of Winchester, Rugby and Marlborough schools. The Fredrik Roberts, Commander-in-Chief in 1890, sold his Shimla House 'SNOWDON' to the government as the official residence of the Commander-in-Chief.

Shimla in the 19th and 20th century was not only the place for tourists attraction but also a good place to acquire property and sell that on higher rates. Many princely rulers were most preferred buyers, since cost of the properties was out of the reach of the common man. The Raja of Cooch Behar, for instance, owned four properties: 'ROSE BANK', 'KENNEDY HOUSE', 'LEMMEDY LODGE' and 'GUARD HOUSE'. The Maharaja of Faridkot owned 'KNOCKDRIN' and 'RAVENSWOOD'. The Raja of Nahan topped the list with fourteen estates which included 'TORRENTIUM', 'RETREAT' and 'YARROWS'. Raja Rajinder Singh (1882-1900 A.D. of Patiala had purchased three estates, 'OAKOVER', 'ROOKWOOD' and 'CEDAR' along the Mall. His son provided a contingent of 28,000 men to the government during World

War-I and served as India's representative in the *'Imperial War Cabinet'*. In 1916, the Maharaja (Bhupinder Singh, 1900-1938) handed over 'Oakover' to the military authorities as a home for convalescent officers. In 1925, he represented the Indian princes at the League of Nations and was elected Chancellor of the Chamber of Princes.

The Romance of the Rickshaw

Just imagine... the hazy mist rises to unveil a light emanating from a lantern... the tinkling of a bell.... of a rickshaw, being driven by four liveried but barefooted panting 'paharis', carrying a 'gora' memsahib on a road lined by stately pines.... in beautiful Shimla, the former summer capital of vast Imperial India. Today, the famed rickshaw of Shimla is one of the most interesting relics of British times, immortalized by Rudyard Kipling in his story, 'The Phantom Rickshaw'.

History informs us that the rickshaw originated not in Shimla, but in far away Japan. However, 'a public-spirited Englishman' called Smith along with an American 'half cobbler and half missionary' named Globe claims to have invented it in 1868, though many do not agree with this version.

Gile paints out that the word 'rickshaw' was originally called jinnyrickshaw. It is actually derived from the Japanese pronunciation of three character reading 'jin-riki-sha' which are symbolic of *man, strength* and *cart*. From its homeland i.e. Japan, the rickshaw travelled to various lands, soon becoming the 'usual public mode of conveyance' in Shanghai (China) in 1876'. The rickshaw used in Shimla was first used by a chaplain the Rev. J. Fordyce of St. Marks Church in 1880s', as opined by historian Pamela Kanwar. The jinrickshaw or the jinnyrickshaw as it was initially called, soon superceded the *'jampan'* and the *'dandy'*, which faded out of the road scene by the end of the First World War. Technically, the rickshaw was a rickety carriage consisting of a padded chair with arm rests.

Shimla's Municipal Committee (MC) was first constituted in 1852 according to the provisions of the government of India Act of December 1850. In June 1851, William Edwards, Shimla's Deputy Commissioner convened a meeting of property owners of the *'Kutcherry'* to discuss various issues to be dealt with under the new body's jurisdiction. At a meeting held in July 1852, seven member were elected by Commissioner, while the Deputy Commissioner was nominated ex-officio Chairman. In 1855, MC was provided with a new constitution. In 1864, when the offices of the government of India moved formally to Shimla, its membership was increased. *In 1871, Shimla was given the status of a first class municipality under the Act of 1867.* A first class municipality was to enjoy independence with regard to expenditure, subject only to a government audit. The Committee was reconstituted again to consist of 17 to 20 members. Voice was repeatedly raised by house owners against the growing number of the nominated members in the Municipal Committee.

Shimla's first Secretary to MC was 'Harace Bioleau Good'. Lord Rippon

was a great supporter of local self-government institution. His resolution of 18th May 1882 on local self-government paved the way to a fresh experiment in Municipal Government, in Shimla. Elections under the new constitution were held on 1st August 1883. A.O. Hume was elected and became Vice-President of the Municipal Committee. James Walker, a wealthy banker, became Committee's Chairman. The project of the 'Town Hall' was enthusiastically started by the newly elected Municipality of 1883. The new Town Hall planned in 1884 was to be completed by the summer of 1885. The construction work began on 22nd October 1884. A project of hospital was contemplated in 1863, but it was only in October 1882 that foundation stone was laid for the 'RIPPON HOSPITAL'. Rippon Hospital was designed like 'Town Hall' by 'Henry Irwin'. The building was completed in three years and declared open by Dufferin on 14 May 1885.

Octroi was levied for the first time in Shimla in 1875 only when Municipality required additional funds to provide for civic amenities. *Urbanisation has its good and bad effects. Prostitution is one such evil which is a part of all urban centres and Shimla was no exception to it. Although red light area was there in Shimla from quite early, yet in 1880 a 'Chakla' or* 'prostitute's quarter' *was set up at a house called 'CHARLESTON'. Later on, it was shifted to houses on the Gunj Road and Alleys number 2 and 6 Middle Bazar. What was a declared profession in those days, has made in roads in the modern society in different forms and names. Pre and extra marital relations are more common today, then what it was in those days.*

In 1902, the Deputy Commissioner of Shimla also became the ex-officio President of the Municipal Committee. This undoubtedly added to the efficiency of the Municipal Committee's functioning.

The community that captured the lion's share of the trade and business in the 19th century of Shimla was the 'Sood', they were the principal moneylenders, commission agents, traders and shop keepers. The majority of these came from the two village of 'Garli' and 'Pragpur' in Kangra district. They are very shrewd and unrelenting businessmen. Even today, they are in possession of a greater share of business in the town Shimla. They are reminiscent of the remorseless moneylenders of the feudal age.

The passing of *'Rowlatt Act'* (1919) and *'Jallianwalla Bagh'* tragedy activated Shimla Congress. But unlike Delhi, Bombay and Lahore, Shimla remained calm and no violent incident occurred. The Rowlatt Act and Jallianwalla Bagh tragedy made Samuel Evans Stokes, an American Missionary, a critic of government policies and he took a strong stand against the government's short-sightedness. In Shimla hills, a great problem of *'Begars'* was proving an inhumanitarian way to crush local people, which required peasants to serve as coolies to carry luggage virtually free. This burden fell heavily on villagers living along the more frequented routes. By 1920, the question of *begar* (forced labour) had reached crisis point. *In September 1921, the Government gave in and begar was abolished in Shimla district.* On various issues, Stokes had many meetings with Gandhiji.

He attended the Nagpur session of the Congress in 1920.

When Mahatma Gandhi alighted at the Summer Hill Railway Station on 11th May 1921, there was massive crowd waiting for him. He stayed at 'Shanti Kutir' at Summer Hill. On 15th May, a Sunday morning, Gandhiji addressed an overflow meeting attended by 15,000 people at the Idgah. Gandhiji was accompanied by Pandit Madan Mohan Malviya and Lala Lajpat Rai, who utilised the visit to collect funds for the *'Tilak Swaraj Fund'* and to spread the message of *'Swaraj'* in Shimla. Gandhiji's visit affected Shimla in two ways. *Firstl,* it activated local leaders and *secondly* local problems which had been the subject of petitions for many years, were presented at public meetings at the Gunj. Three personalities dominated the local political scene– Dr. Kedar Nath, Lala Harish Chandra and an American Missionary from Kotgarh, Samuel Evans Stokes. Shri Kedar Nath was General Secretary of the district Congress from 1914-1922. Lala Harish Chandra, a Sood from Sujanpur Tira in Kangra, was President of the City Congress Committee in 1914-22. Samuel Evans Stokes wrote a book 'Satyakam' in 1927. In 1932, under the aegis of the Arya Samaj, he became a convert to Hinduism changing from Samuel Evans to Satyanand Stokes. With the acceptance of both demands, i.e. abolition of *'begar'* and representative system in the Municipal Committee by 1923, Shimla Congress became virtually nonexistent. Shimla Congress was revived in 1929 with a membership of sixty-seven. Sood traders and professionals like Kedar Nath and Harish Chandra, took initiative in forming the Shimla branch of the Indian National Congress in 1914, full 28 years after it was conceived by A.O. Hume in Shimla town itself.

The Legislative Assembly building or Council Chamber was constructed in 1925, the last important building to be built during the Raj days. The Council Chamber was opened by Lord Reading on 21st August 1925. After the partition, the East Punjab Government shifted to Shimla and its Assembly held sessions in the Council Chamber. This provision continued till 1953 when the Assembly was shifted to Chandigarh.

Mall Road of Shimla was classic example of discrimination and indignation to the Indians. A Shimla Municipal Traffic Byelaw (No. 5 Section 500) proclaimed. From the 15th of March till 15th October, both days inclusive and between the hours of 4 p.m. and 8 p.m., no job porter or Coolie shall solicit employment, loiter or carry any load in any street mentioned in the first schedule annexed to these rules (most Shimla roads mentioned).

26th April 1930 was a momentous day in Shimla; Vithal Bhai Patel, who was the President of the Legislative Assembly, resigned from his post at Shimla. This sparked off civil disobedience in the town. On 27th April 1930, he was taken in a procession, after he had addressed a large gathering at *'Edward Gunj'* through a route which was strictly prohibited for political processions and Indian's movement. Somehow permission was granted to the crowd and so this came as a first success to the Congress as a part of Civil Disobedience movement by defying the Police Act. Women in Shimla played a prominent

role in Congress activities in 1930. Some of them were 'Lakshmi Devi', 'Lajja Verma', 'Kamla Devi' and 'Satyawati' from Amritsar, an eloquent speaker and poetess, responsible for organizing the women volunteers of Shimla. There was another group of political activists called 'Bal Bharat Sabha', modelled on the *'Naujawn Bharat Sabha'*, with socialist leanings which had been founded in 1928 by *Baghat Singh* and *Sukhdev.* The Bal Bharat Sabha was established by a Sood trader named Dina Nath 'Andhi' from 'Garli'. He courted arrest many times. During his interrogation by the police, he gave his name as *'Andhi son of Gandhi'.* He later on joined the Congress Socialist Party. Mahatma Gandhi again came to Shimla along with Jawahar Lal Nehru, Sardar Vallabhbhai Patel *(Iron Man),* Dr. Ansari and *Frontier Gandhi,* Abdul Gaffar Khan, on 25th August 1931 for what is called the *"second settlement"* before attending the Round Table Conference in England.

At the national level INC was providing a complete forum to the people, to rise against *'alien rule'* but subsequently people of Himachal were also waging a peaceful struggle against local ruler's dictatorial regime. This came to be known as 'Praja Mandals'. These organizations were, in a way, the outcome of the revival of the Shimla branch of the Indian National Congress. A large number of Congress leaders were in the forefront of the movement. The Praja Mandals owe their existence to Shimla and subsequently the movement spread to the adjoining areas.

On 1st June 1939, 'Himalaya Riyasti Praja Mandal' was launched at Shimla with 'Pandit Padam Dev' as President. While addressing a meeting in the 'Gunj' he exhorted people not to contribute money towards fighting World War-II as it served to tighten imperial bondage. He was arrested on 26th June 1941 and sentenced to eighteen months rigorous imprisonment.

Thakur Bhagmal Sautha, trained as an engineer at Baroda, running Imperial Hotel at Lower Bazar, set up the 'Shri Dhami Prem Pracharani Sabha' on 1st June 1939. The state of Dhami, sixteen miles North-West of Shimla, offers a typical example of increasing pressure exerted on the hill people and their resentment gradually building into violent protest. The following were the main causes of launching Dhami movement:

(i) The villagers were deprived of their traditional rights on forest land;

(ii) The sharp increase in land revenue; and

(iii) For the non-payment of revenue timely, Rana resorted to repressive measures such as fines and confiscation of property.

The leaders of 'SHRI DHAMI PREM PRACHARANI SABHA' decided to send a memorandum to the 'Rana' to ensure improvement in the conditions of local people. To make the whole plan successful, following demands were put forward:

(i) The immediate grant of *"full responsible government"* and the grant of civil liberties, right of free speech and platform; and

(ii) Another demand was for 50 percent remission of the land revenue because of continuous failure of crops for three years.

In between, the name of 'Shri Dhami Prem Pracharani Sabha' was changed and came to be known as the DHAMI RIYASTI PRAJAMANDAL'. The resolution of demands was sent to the Rana of Dhami for consideration and acceptance. On 16th of July 1939, Sunday, volunteers were asked to assemble at a place called *'Khel Maidan'*, about a mile and a half from 'Halog', the capital. Thakur Bhagmal was stopped by Dhami Police at 'Ghanahatti' and taken into custody. He was taken to *'Halog'* by Police. A huge crowd in the form of procession followed police. The sight of Rana of Dhami and the rumour that he would soon order firing caused a melee. Soon agitation took a violent turn and police resorted to firing, which ended in two dead and forty injured.

Sautha's agitation met with disapproval from all quarters. He was evicted from the Imperial Hotel and lodged in a jail in Ambala. Narain Dass, president of 'Dhami Riyasti Prajamandal' was dismissed from municipal service. This was the only known incident in the history of national movement, where a large number of low paid government employees participated spontaneously. Subsequently, the Praja Mandal movement spread to certain other areas also, notably in 'Suket' and 'Pajotha' where Vaid Surat Singh led the agitation.

Shimla was the headquarters of the *exiled Burma government form July 1942 to 1945.* The various officers of the exiled government were scattered in different buildings in Shimla. The Army Headquarters which was shifted to Delhi in 1941, was almost entirely placed at the disposal of the exiled Burmese government. Although shifting of capital from Calcutta to Delhi had reduced the importance of Shimla substantially yet it remained a place for many historical events even after that. In 1945, Lord Wavell convened **'Shimla conference'**. Mahatma Gandhi, whom Viceroy had invited to the conference, had declined to participate in it, but had promised to be in Shimla during the course of the proceeding. The Indians in Shimla, who had tumbled out in multitudes to welcome Gandhi in 1921 and 1931, greeted him in 1945 with black flags, protesting against the bartering away of Hindu rights. The representative of various political organisations participated in the meeting. **Sir Even Jenkins** and V.P. Menon were appointed as Secretaries to the conference.

The following year from 5th to 12th May 1946, another historical meeting took place between the Cabinet mission and representatives of the Congress and Muslim League. Once it was decided that country would be partitioned, a Boundary Commission was appointed with **Sir Cyril Radcliffe**, as Chairman of the two Commissions for Bengal and Punjab. The members of the Punjab Commission were Mr. Justice Mehar Chand Mahajan, Teja Singh, Deen Mohammed and Mohammed Munir. The last meeting of the Boundary commission was held in the United Services Club, which coincidentally was also the place where the Mac Mohan Line was drawn many decades ago (1913-14 A.D.).

The partition of the country saw Shimla as the capital of what was then called 'East Punjab'. The Indian tricolour was unfurled outside **'Ellersile'**, the

Secretariat of Punjab government on independence day, which is now the Himachal Pradesh Government's Secretariat. **Dr. Gopi Chand Bhargava** was the Premier of East Punjab in 1947. The High Court of Punjab was located in 'PETTERHOFF', a former residence of the Viceroys. *It ironically was the venue where the trial of Gandhiji's killers (Nathu Ram Godse etc.) was conducted. The convicted were lodged in the Boileaugunj lock-up.*

The Punjab government had never thought that it would retain its capital in Shimla and was looking for a more centrally located place. The Committee formed by the government for a new permanent capital visited several towns. The Committee with its headquarters at Shimla surveyed areas with the help of helicopters and by driving past several villages, ultimately traced a land about 110 kms from Shimla, came to be known *Chandigarh.* It was a strange coincidence that the planning for Chandigarh was done in the same U.S. Club; By 1953, the Punjab government had formally shifted its headquarters to Chandigarh and Shimla was relegated to the position of a distant district headquarters. Shimla's Association with Himachal Pradesh started on 15th April 1948 when the Pradesh was constituted as a Chief Commissioner's province, with the merger of 30 principalities. The **'Foreign Office Building'** under the British Raj, which was later destroyed in a huge fire on 5th May 1957 was converted into the headquarters and secretariat of the province. The building was named **'Himachal Dham'.**

The future of Himachal Pradesh remained uncertain from 1951 to 1966. The decision to set up Reorganisation Commission of Punjab on linguistic basis in 1965, came as a great opportunity to the residents of Shimla, along with those belonging to hilly areas, to demand merger of Shimla and other hill areas in Himachal Pradesh. **Himachal Pradesh came to own Shimla from 1st November 1966.** In 1971, a great occasion came in the life of the town when it was made venue of the **'Indo-Pakistan Summit'** after the 1971 war with that country. Formal and informal meetings were held between the two delegations at the **'Ellerslie'** and the **'Barnes Court'** which was called Himachal Bhawan. In 1972, *'Shimla Pact'* was signed between India and Pakistan.

The Municipal Committee of Shimla town has been replaced by Municipal Corporation as constituted in its present shape by the Himachal Pradesh Municipal Corporation Act, 1978. There is complete change in the nature and structure of Shimla town after the British left this summer capital of the Raj. Over 175 registered hotels and about 50 unregistered hotels had sprung up in the town uptil 1991. The Viceregal Lodge, which has been renamed as Imperial Government's Secretariat now houses the offices of Accountant General of Himachal Pradesh. The **'Barnes Court'** which served as the residence of Commander-in-Chief of the imperial Army and Lieutenant-Governors of erstwhile Punjab, is now the temporary residence of the Governor of Himachal Pradesh. The **'Rothney Castle'**, one time residence of the founder of the Indian National Congress, Mr. A.O. Hume, has been converted into a luxury

hotel. The Castle is located on way to the Jakhu temple and provides a magnificent view of the Shimla hills.

The 'Peterhoff', which was used as the High Court and Governor's house after the freedom, was totally destroyed in a major fire in 1981. There is a tunnel named Victory Tunnel which was commenced in 1945 at the end of World War-II to commemorate the victory of the Allied Forces. Shimla, the capital of Himachal Pradesh, has lost much of its beauty as a hill station with increasing population, unauthorised construction and illegal cutting of trees in the past two decades. If timely action is not taken it may turn out as one of the most unhealthy and ugly hill stations and dangerous place to live in. Who cares for restoring dignity to Shimla, what it enjoyed during pre-independence days?

Shimla Development Authority, Shimla

Shimla Development Authority was constituted in the year 1978 and was converted into a full-fledged development authority by the government on 14th December. 1983. The objective of the authority is to develop in a planned manner serviced land for meeting the needs of the housing and commercial areas for the growing population by mobilization of resources.

DECADEL VARIATIONS IN POPULATION SHIMLA TOWN FROM 1901-2011

Year	*Persons*	*Males*	*Females*	*Decadel variation Variation*	*Percentage Decadel of males*	*Females per 1000*
1	2	3	4	5	6	7
1901	13,960	10,256	3,704	—	—	361
1911	19,405	14,107	5,298	+5,445	+39.00	375
1921	27.213	20.805	6,408	+7,808	+40.24	308
1931	18,144	13,667	4,477	-9,069	-33.33	327
1941	18,348	13,436	4,912	+1,204	+1.12	365
1951	46,150	29,735	16,415	+27,802	+151.53	552
1961	42,597	26,667	15,930	-3,553	-7.70	597
1971	55,368	33,246	22,122	+12,771	+29.98	665
1981	70,604	42,254	28,350	+15,236	+27.52	671
1991	1,10,360	63,661	46,699	+39,576	+56.31	735
2001	1,42,555	81,186	61,369	+32,195	+29.12	756
2011	1,69,578	93,152	76,426	+27023	+18.93	820

Source: *(i)Census Report GOI (HP. Series) - 1901-2011*
(ii)Census handbook Shimla Town 1981.

SIRMAUR

(HQ, NAHAN, ALTITUDE 933 METERS)

Languages spoken : SIRMAURI AND HINDI

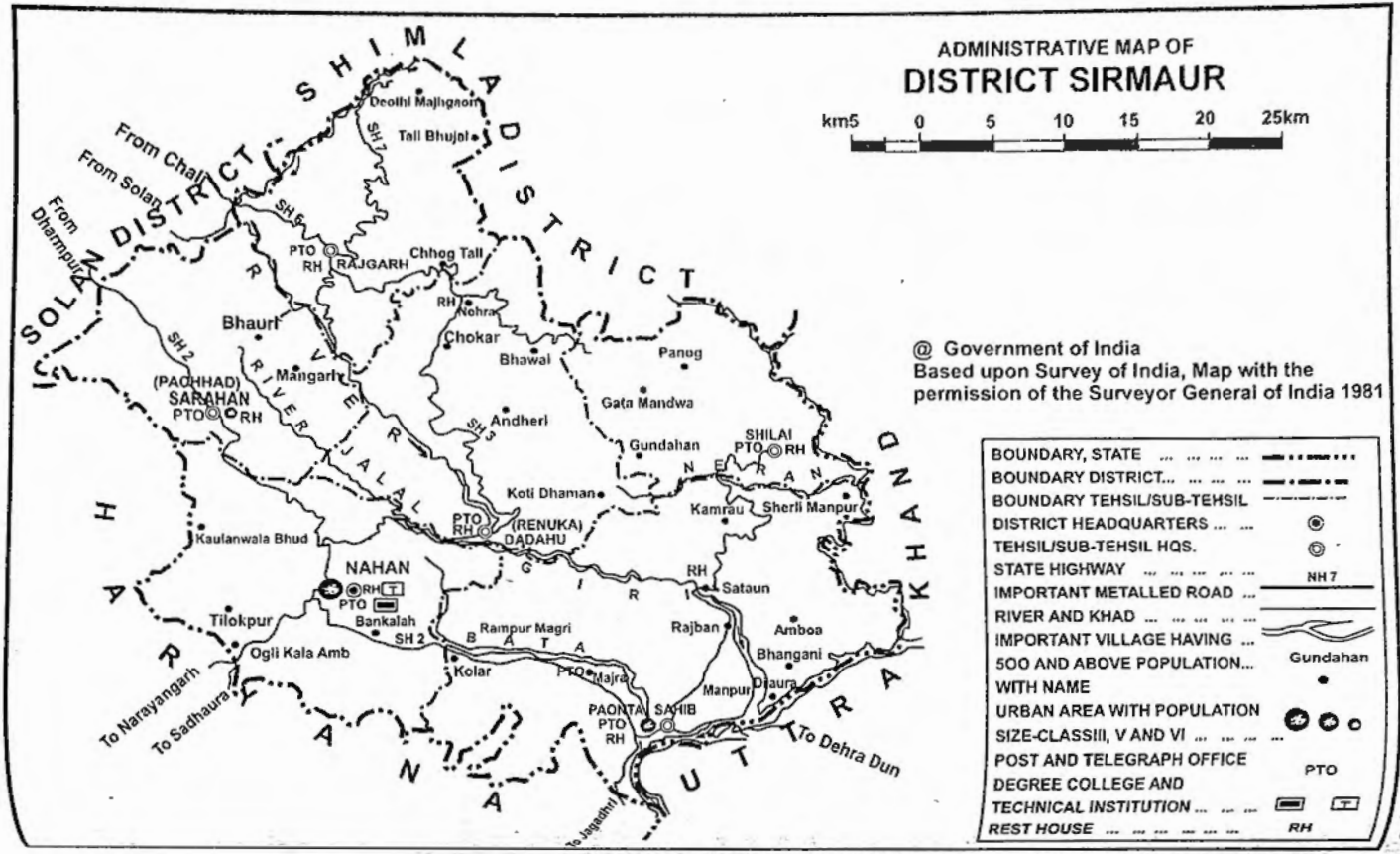
The district lies in outer Himalayan ranges, commonly called as Shivaliks between 77° 01' 12" and 77° 49' 40" East longitude and 33° 22' 30" and 31° 01' 20" North longitude and except the 'Dun valley' which is called as 'Kayar-Da-Dun', the district is predominantly mountainous. The maximum length from West to East is 77 km and the maximum width from North to South is 80 km. The district is bounded by Shimla district in the North, the rivers Tons and Yamuna in the East, district Ambala of Haryana in the South and West and North-West by Solan district. The district can be divided into three parts (i) Trans-Giri, (ii) Cis Giri and (iii) the plains of 'Kayar-Da-Dun or Dun valley.

(a) **The Trans-Giri region**, consists of the wild mountains culminating into **'Choor peak'**, which is popularly known as *'Choor Chandani-Ki-Dhar'*, has an altitude of 11,982 feet above mean sea level. Some of the famous ranges of this region are, **Dhar Taproli-Jadol, Dhar Nohra, Haripur fort** (8,809 feet above mane sea level), **Dudham Dhar, Dhar Nigali and Dhar Shillai.** The Dhar Kamru and the Dhar Shillai form the valley of *'Naira river'* which ultimately falls in the Tons river.

(b) **The Cis-Giri region** is intersected by three main ranges which run from North-West to South-East. These are the *'Sain Dhar'* and *'Dharthi Dhar'*. Between these two *'Dhars'* flows river **'Jalal'**. The third is quite low range. In the western half of this range flows the **'Markanda river'**. This flat valley is irrigated by **'Bata river'** which flows from east to west, originating from Dharthi ranges. The area of Kayar-Da-Dun valley fertile and useful from economic point of view.

Jaitak hills: The Jaitak hills is a historical place in the annals of Sirmaur. It was here that the most important battle was fought between the British forces and the Gurkhas. Jaitak is the name applied to a peak, or rather two peaks. About 19 km to the north of Nahan, Jamta falls on the Nahan-Dadahu motorable road. An ascent of about 3 km has to be negotiated form Jamta to gain Jaitak. A hill fortress one crowned the Jaitak hill which is a steep ridge of slate and which rises above the Kayarda Dun, 30-36' north and 77-24' east, in the Nahan tehsil. The elevation above the sea level is about 1479 m. The fortress was constructed by Ranjor Singh Thapa, the Gurkha leader, when he attacked and sacked Nahan in about 1810. A small hamlet is the only remnant of old Jaitak. It commands a fine view of the Sain, Nahan and Dharthi hills. The famous Jaitak Khel of Kanets derives its name from this village.

Haripur Dhar: Haripur is the name applied to a mountain called Haripur


ADMINISTRATIVE MAP OF
DISTRICT SIRMAUR
km5 0 5 10 15 20 25km
SHIMLA DISTRICT
SOLAN DISTRICT
HARYANA
UTTARANCHAL
HIMACHAL
Deothi Majhgaon
Tall Bhujol
From Chail
From Solan
From Dharmpur
SH 1
SH 5
SH 2
SH 3
PTO RH RAJGARH
Chhog Tall
RH Nehra
Bhauri
Chokar
Bhawal
Panog
Mangarh
(PACHHAD) SARAHAN PTO RH
Andheri
Gata Mandwa
Gundahan
SHILAI PTO RH
Koti Dhaman
Kamrau
Sherli Manpur
PTO RH (RENUKA) DADAHU
Kaulanwala Bhud
NAHAN RH T PTO
RH Sataun
Tilokpur
Bankalah
SH 2
Rampur Magri
Rajban
Amboa
Ogli Kala Amb
Kolar
PTO Majra
Bhangani
Manpur
Dhaura
PAONTA SAHIB PTO RH
To Narayangarh
To Sadhaura
To Dehra Dun
To Jagadhri
RIVER JALAL
RIVER GIRI
BATA
@ Government of India
Based upon Survey of India, Map with the permission of the Surveyor General of India 1981
BOUNDARY, STATE
BOUNDARY DISTRICT...
BOUNDARY TEHSIL/SUB-TEHSIL
DISTRICT HEADQUARTERS ...
TEHSIL/SUB-TEHSIL HQS.
STATE HIGHWAY
NH 7
IMPORTANT METALLED ROAD ...
RIVER AND KHAD ...
IMPORTANT VILLAGE HAVING 500 AND ABOVE POPULATION... WITH NAME
Gundahan
URBAN AREA WITH POPULATION SIZE-CLASSIII, V AND VI
POST AND TELEGRAPH OFFICE
PTO
DEGREE COLLEGE AND TECHNICAL INSTITUTION ...
REST HOUSE ...
RH

Dhar. Perched on a peak of this hill like a silent sentinel, a fort was built on this range of mountain by the rulers of erstwhile Sirmaur State. It was primarily meant to guard the state frontiers with the neighboring Jubbal State as there were constant boundary disputes between the two states and there was unusual encroachment into each others territory. It has fallen into disuse and the part which is still habitable is used by the Forest Department as forester's headquarters. The fort reminds the visitor of the historical period when to hold or capture such forts used to be the chief aim of the contending hill states. Its main attraction is the wild game in its vicinity. Lying at a distance of about 106 km from Nahan. Kharotiyon, a place from where the site of the fort remains about 2 km on the high hill top.

River System and Water Resources

Leaving apart the multitude of small and insignificant streamlets that flow here and there in this district, there are seven streams, big and small, deserving mention.

The Yamuna: It rises from the Yamunotri in the Himalayas at a height of about 7,924 meters from the mean sea level. After crossing through Garhawal and irrigating Jaunsar area, it flows on the Eastern boundary of the district for a distance of about 22 km, ending at village **'Khadar Majri'** and leaving at **'Kaunch'**. It separates Kayar-Da-Dun from the Dehra Dun and forms the boundary line between Sirmaur and Uttrakhand. Within the boundary of this district, the estimated maximum width of the river is about 91 meters and the depth about six meters, but this limit is far exceeded during the rainy season.

The water of this river is generally cold and clean but during the summer, due to melting of snow, it becomes somewhat muddy. The Yamuna has mythical relation to the sun. It is a sacred river having the temples on its bank, at Rampur and at Paonta Sahib, where a Sikh Gurudwara also exists. Its main tributaries are the 'Tons', meeting it at Khadar Majri, the 'Giri' joining near Rampur Ghat and the 'Bata' mingling its water with it at Bata Mandi.

The Giri: It rises in the hills of Jubbal and courses through the hills of Kotkhai and Ratesh, parts of Shimla district and enters the district on its South-West side. At village 'Mandoplasa', this takes an East-Southerly direction, dividing Sirmaur into two parts and flows for a distance of 86 km. in this district and falls in the Yamuna at Rampur Ghat. The river is of varying width in the Sirmaur district, the average being 122 meters. It is, however, for the most part shallow, the depth ranging between 1.2 to 1.5 meters, which is fordable.

The *'Rampur Giri canal'* has been constructed on the river Giri. The tributaries of the river Giri are: **'Jalal'**, which joins it at *'Dadahu' below 'Sati Bagh'* and the **'Nait'** and **'Palar'**, which rise on the Southern slopes of Choor peak. Below Nehi, in the West rises the **'Kawal'**, which joins it. The smaller tributaries are the **'Bajhe'**.

streams. The river Giri has a legend with regard to its origin. It is said that in remote past, a *saint* was wandering in the Himalayas, carrying with him a Kamandal (a container) with Ganga water. When he reached at the spot from where the Giri rises, his Kamandal fell from his hand spilling over its contents. Shocked over the spilling out of the Ganga water, the saint exclaimed 'Ganga Giri'. Instantly, the legend says, there sprang at that spot a spring of water and this spring was named as 'Giri'.

The Tons: This river rises from 'Yamunotri' mountains and after crossing through the territories of Jubbal and Jaunsar, it *enters the district near village Koti,* separating it from the Jaunsar area, once a part of the erstwhile princely state of Sirmaur. After flowing for about 50 km. it *joins the Yamuna near Khodas Majri.* When it rises from its bed of snow at an elevation of about 3,897 meters above the mean level of sea, it flows at a grand volume, nine meters wide and nine meters deep maintaining its dignity of character until its confluence with the river Yamuna. The maximum width is estimated at 30 meters. In the east of 'Dhar Nigali' rises two streams namely, 'Baghal' and 'Newali' or 'Naira', which flow into the Tons.

The Jalal: The small, Shallow and narrow river *rises near village Bani* below Nehi in tehsil Pachhad and forms a dividing line between *the Sain and the Dharthi.* At Dadahu in tehsil Renuka, it falls into Giri river.

The Markanda: It rises at 'Baraban' in the hill of Katasan pass below a temple of *Katasan Devi.* After flowing for a distance of about 25 km within the district it passes on to the Ambala district of the Haryana at Kala Amb. At village Dewani, it is joined by a streamlet named 'Solani'. Its banks are highly sandy out of which gold is washed. Areas of Bajura, Khol of Kala Amb, the lands of *'Sambhuwala', 'Rukhri'* and the garden of *'Bir Bikrambad'* and the *'Khadar Bag'* are irrigated by its water. It is a perennial stream.

The Bata: It is perennial stream, rises from 'Siori spring' in the Dharthi range, located in village Bagna, tehsil Nahan. Dividing Kayar-Da-Dun into two parts, it joins Yamuna at the Bata Mandi. The width of its course never exceeds 12 meters and depth 0.6 meters.

The Ghaggar: It rises near 'Lawasa' in the Sirmaur district. It flows in the westerly direction and whole of the Southern slope to Dharthi Dhar upto Lawasa drains into this river. It flows for about 12.8 km in Pachhad tehsil before it *enters the Haryana near Priti Nagar.* It has only two main tributaries, i.e. 'the Lah' which runs through *'Ghinni'* tract and 'the Deh which drains the Ghar portion and the Ponwala Jagir. It is not a perennial river and while coursing in the plains, the quantity of water diminishes to a mere thread and finally it loses itself in 'Bikaner' territory near *'Hanumangarh',* formally called *'Bhatnair'.*

At village 'Mahipur' situated in tehsil Renuka, there was two waterfalls. These are most noticeable because of the fact that waterfalls within the district are not many. The hill which traverses the Mangarh village on its exit, forms

a waterfall about 122 meters high through a deep rocky chasm. It is clearly and fully visible only from the cultivated fields of village Kadakan. Similarly, opposite to the village 'Maithu', in the trans-Giri area of Renuka tehsil there are some picturesque waterfalls. The only lake in the district is at Renuka associated with the name of Renuka Devi, mother of Parsurama, a deity of Hindus reincarnation of lord Vishnu.

There are four tanks in Nahan town and one at Trilokpur.

Drinking water in the district is obtained from natural streams and springs. In and about the town of Nahan, there are several springs. The water of the 'Shivpuri spring' which lies at a distance of about three kilometers North of Nahan town is the purest. Apart from the springs in and around Nahan, there are several springs in the district. Of these, 'Nahar Sabar springs' is the most important located in tehsil Renuka, at a distance of about 25 km. from Nahan at the foot of a mountain range. This spring is the source of water supply to the town of Nahan since 1915.

The geology of the district is composed of alternating beds of a fine grained, usually grey, firm as sandstone and of clays, usually bright and red in colour and almost always have some shade of red or purple which weather in a nodular manner. The clays usually prevail in the lower part of group and sandstones in the upper. Broadly speaking, the district is hexagonal in shape. The entire territory is mountainous with the exception of the valley, in the Paonta tehsil, commonly called 'Kayarda Dun'. This valleys, roughly 40 km, long and 10 km, to 21 km. broad, is mostly flat and plain. The mountainous portion, which comprises the bulk of the territory, is characterized by deep valley, lying between ranges of varying elevations.

HISTORY

As regards the history of Sirmaur, the available date of historical records and archaeological features are inconsiderable. This may be ascribed to two major reasons. Firstly, no thorough efforts seem to have been made, in the past, for the compilation of document, deserving to be called a comprehensive history. Secondly, it is believed, that owing to the curse of a women in about 1139 A.D., the original capital along with surrounding tract was destroyed by an unprecedented flood and reduced to a lifeless waste. The main sources at our disposal are the old gazetteers compiled in 1904, 1934, 1969 and 1982 and the *'Tarikh-i-Riyasat Sirmaur'* by Kanwar Ranzor Singh.

There are several theories regarding the origin of the name of Sirmaur, though none of the interpretations can be said to be beyond doubt. One view is that it derived its name as Sirmaur because of the senior position it held amongst the princely states. Another version is that at the earliest times, the capital of the state was Sirmaur and so state derived its name from its capital. Third version is that 'Raja Rasaloo' founded the state. He was from *'Jaisalmer'* and one of his ancestors name was Sirmaur. For that, state was named after him. This, however, is no more than a guess. Yet another theory is that upto

the time of Madan Singh one of the Rajas, the capital was located in a place called Sirmaur and the entire state derived its name there from. Why that place itself was named Sirmaur has not been explained. According to Kanwar Ranzor Singh in his book *'Tarikh-i-Riyasat, Sirmaur* the state was founded by Raja Rasaloo, the son of Raja Salvahan of Jaisalmer. Sirmaur was the son of Buland, the brother of Raja Rasaloo, after whom the state took its name.

That there was a king with the name of Sirmaur of the state is confirmed by the traditional worship of *'devta'* (god) known as *'Sirmuria'* in the district. This god occupies a position next to *'Mahasu'*, who was perhaps the first to acquire the faith of the people of the area. The existence of Sirmaur as a powerful principality is supported by some incidents recorded in the Urdu history of Kumharsain (now in Shimla district). According to that, during the period of Rana Zorawar Singh of Kumharsain (C.A.D. 166, calculated on the basis of a regnal year of Zorawar Singh's ancestor), the then Raja of Sirmaur is said to have invaded Rampur Bushahr. The invader was forewarned by *'Mahakali'* not to take such an expedition, but the Raja disobeyed the warning and as a result, cholera broke out in his army which forced him to retreat. During his retreat, cordial relations were set up with the chief of Kumharsain and as a consequence Zorawar Singh is said to have married his daughter to the Raja of Sirmaur. Rana Zorawar Singh was succeeded by his son Dil Rnajan Singh. On the other side, Raja of Sirmaur was burning with indignity over the failure of his earlier campaign against Bushahr and again launched an attack to suffer much worse fate.

But according to Punjab State Gazetteer, Kumharsain state came into existence in or about eleventh century. This is a big chronological discrepancy. But it may be possible that there was a state of Kumharsain in the second century A.D., which was disintegrated and subsequently revived. Because boundaries, status and power of princely states kept on changing throughout ancient and medieval period, until 1815 A.D., when British came to occupy sovereign power over them. The matrimonial alliance between the Royal families of Kumharsain and Sirmaur and invasion of Sirmaur by Raja Bidhi Chand of Bilaspur are proof of the existence of Sirmaur state at that time. The earliest name of Sirmaur is also believed to be 'Sulokina'. The inhabitants of the Sirmaur in the early history of human existence were *'Kulindas'* or *'Kunindas'*. Kulindas are said to have been identified with modern Kanets, form bulk of the population of modern Kullu, Shimla and Sirmaur hills.

Rana Period: Certain very ancient traditions, folklores, folk-songs, contain references to wars among the local chieftains. These petty chiefs had the title of Rana or Thakur.

Madna was a chief in the northern region of what is now called Sirmaur. The Rana of Paonta gave him an ultimatum of war and Madna accepted it. A fierce battle took place, in which Madna was killed and his brother-in-law, who was assisting Madna was taken as a prisoner.

Badal was the chief of a Pargana. In village Shialora, at a place named

Khalna, he gave away lands to *'devas'* (Brahmins) and Rawats (Rajputs) for their subsistence. Brahmins were headed by 'Kamna' and Rajputs by 'Kir Chand'. For some time they fell out. A fight took place, in which Kamna was killed. His wife with a view to avenging the death of her husband, collected a small army and in a battle that followed, beheaded Kir Chand with her own hands.

'Mian Siddhu' and 'Kir Chand' rebelled against the Raja of Sirmaur and formed a front against him in *'Tikkari fort'*. The Raja quickly proceeded and suppressed the rebellion. It is very difficult to say, without the reliable evidence, that how long this period of mutual strife among petty chiefs continued. It is a matter of pure conjuncture as to how many generations passed away before the real process of consolidation of a single principality started at 'Sirmaur'. The ancient state capital was 'Kayara Dun'. Despite subsequent shifting of the capital, the original name, Sirmaur, has been held to this day.

The original capital, Sirmaur, was devastated by a flood in the Giri river about which there are some legends. According to one version, during the reign of 'Madan Singh', a Rajput of *'Suryavanshi'* (Solar dynasty) family, a woman versed in the art of predicting by means of communication with the dead and magic, had cursed the Raja for his treachery played against her. The devastation of the original capital by the flood is supposed to be the sequel to this curse. In this flood, the state was left without a ruler. Then Pandits and astrologers were consulted. They visualised that many miles East of Sirmaur state; there was a Raja just and pious, whom they decided to visit. He had three Ranis and all of them enceinte. The delegation of Sirmaur Pundits requested the Raja of Jaisalmer to send one of his Ranis to Sirmaur, so that her offspring may become the ruler of the state.

The Raja, after some hesitation, persuaded the chosen Rani to go to Sirmaur. When she entered the boundary of the state, she gave birth to 'Badan Singh'. Under a *'dhak'* tree. This tree is still worshipped by the females of Sirmaur. Thus from Raja Badan Singh, there has been an unbroken line of rulers till the time to *Maharaja Rajinder Parkash,* who died in 1964 without any male heir. Another version which is generally accepted as tradition of the dynasty says that for some time after the devastation, the people of Sirmaur resolved to send a messenger to Jaisalmer to bring a prince of royal blood. Consequently, a 'Rai Bhat' was deputed. The Raja of Jaisalmer Salvahan II was requested to send a prince, to which he agreed and granted his third son 'Hasoo', to accompany *'the Bhat'* to Sirmaur.

The prince along with his wife reached Sirhind where he died all of a sudden. But soon it came to be known that the wife of 'Prince Hasoo' was pregnant and she, in due course, gave birth to a child under a tree of *'dhan plass'* (Butea Frondosa) at Poka, near Sirmauri Tal. The prince was named as 'Plasso' after the plass tree and the rulers thereafter were called *'Plassia'*. According to one version, Raja Ugar Sen Rawal of Jaisalmer, who had come

either on hunting expedition or perhaps on pilgrimage and finding the throne of Sirmaur empty, took possession of it in 1095 A.D. But this description seems to be completed false, since there was no ruler of Jaisalmer by this name secondly Jaisalmer was founded in 1156 A.D. only. In the old Gazetteer of Sirmaur (1934), it is related that in about 1097 A.D., Raja of Jaisalmer **Ugar Sen,** who happened to visit Haridawar on pilgrimage and on hearing the throne vacant in the nearby state, sent his son' Soba Rawal' who conquered and established kingdom with *the capital at Rajban,* taking the title of **'Subhans Parkash'**. He ruled uptil 1199 A.D. Ever since the name of *'Parkash'* in the princely family of Sirmaur continued till its last ruler. The history of ruling dynasty started with Raja Subhans Parkash has been discussed in brief in the following pages.

After the death of Raja Subhansh Parkash (1195-1199 A.D.), his son **Mahe Parkash** came to power with capital at *'Rajban'*. He recaptured all the lost territories of former Sirmaur state and to extend the limits of his state, he launched an attack on Srinagar in Garhwal, advancing as far as **'Malda'** on the Bhagirathi river and wrested the fort of Malda. He caused to build a temple of *Lakshmi Narain'* on the bank of Bhagirathi to commemorate his victory and named it after his own name, **'Mahe Deval'**. After the rule of eighteen years, he died in A.D. 1217. In the old gazetteer, genealogical tree, his name appears at serial No. 4, following **'Balak Chand Parkash'** and 'Salvahan Parkash', but Kr. Ranzor Singh places him at serial NO. 2, after Shuhbans Parkash.

Raja **Udit Parkash** ascended the throne in the year 1217 and *shifted his capital from Rajban to Kalsi* (now in Dehradun district of Uttrakhand). He abdicated in favour of his son **Kaul Prakash** in A.D. 1227.

Kaol Prakash, like his grandfather Mahe Parkash, busied himself in the augmentation and strengthening of the bounds of his domain. He made the rulers of **'Jubbal'**, **'Balsan'** and **'Tharoch'** his tributaries. He ruled till A.D. 1239. It is about this time that the earliest mention of Sirmaur by Mohammedan historians occurs in the 'TABAKAT-I-NASIRI', when Nizam-ul-Mulk Mohammed Khan rebelled against Razia Sultan, took refuge in the hills of Sirmaur Bardar (Bardar Probably Bhadraj Tibba in Saharanpur).

Sumer Parkash came to power in A.D, 1239, first plundered and annexed the fort and then hill state of Ratesh, forming part of Keonthal state and made it his capital. He passed away in A.D. 1248 after the reign of nine years.

Raja Suraj Parkash then ascended the throne in A.D. 1248. While at Ratesh, he got a news from Kalsi that his subjects had risen in revolt and devastated the capital at *'Kalsi'* and also attacked the palace. According to one version, his daughter played a great role in the suppression of revolt; while according to some, she died in the process. Raja Suraj Parkash, after reestablishing order, again set out to the hills and is said to have invaded the Thakurs of *Jubbal, Balsan, Kumharasin, Ghund, Theog, Sairi, Rawin* and *Kotgarh* (now all in Shimla district) and made them to pay tribute and then

returned to Kalsi. It was during this period when Mohammedan army for the first time entered the area to chase 'Qutlugh Khan', in his retreat from Hindustan to Lahore. 'Mahmud Shah-I' attacked the fort of Santurgarh, but not before the flight of Qutlugh Khan. The place Santurgarh is now in Ambala district. In the event of failure to nab Qutlugh Khan, the territory of Sirmaur was devastated. Raja Suraj Parkash ruled for eleven years and died in the year 1259. Next century from A.D. 1259 to 1374 was uneventful. During this period, seven Rajas, namely 'Padam Parkash', 'Karan Parkash', 'Akhand Parkash', 'Budhi Parkash', 'Aachal Parkash', 'vir Saal Parkash' and 'Sat Brahmin' ruled the state.

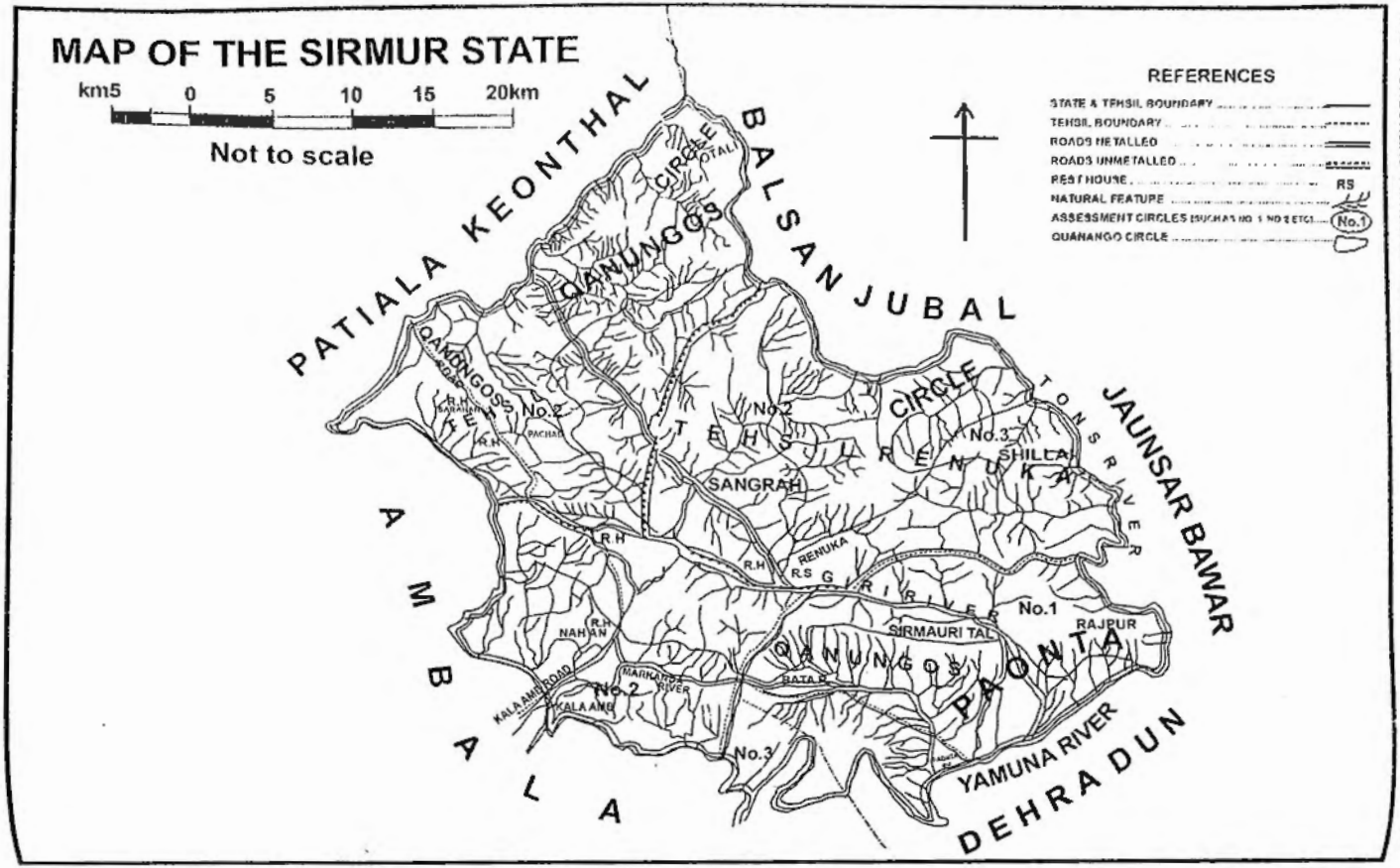
Raja Bhakat Parkash ruled from 1374 to 1386. In 1379, the Sirmaur state was made a tributary by 'Firoz Shah' of Delhi. Following the death of Raja Bhakat Parkash in A.D. 1386, Raja Jagat Parkash occupied the throne. His reign was famous for maladministration. His subjects, the rulers of *Jubbal, Balson, Rawain,* Kumharsain and other fiefs revolted and ceased to be subordinate to him. He died after two years reign in A.D, 1388.

Raja Veer Parkash, son of Jagat Parkash came to power in A.D. 1388 and crushed the rebellion of Thakurs. Following the family traditions and customs of propitiation of *'devi'* and construction of temple etc. on the state boundaries in commemoration of victories, *he built a devi temple dedicated to Goddess Durga on the bank of the Pabbar river in the area of* 'Hatkoti' (now in Shimla district) at the junction of the boundaries of Jubbal and Rawain states. He also built a fort, known as *'Rawingarh'*. He had defeated all the chiefs, who revolted against his father and made them tributaries once again. He died at Hatkoti in 1398, after ten years reign.

Raja Nekat Parkash ascended the throne in 1398 A.D. He made *'Village Neri'* as his place of residence and seat of government. Ruling for fourteen years, he was followed by Raja Garbh Parkash in A.D. 1414. He transferred his place of residence from *Neri to Jagri fort,* situated in the erstwhile state of Ratesh from where he ruled for eighteen years and died in A.D. 1432. *Ratesh at present is in the Shimla district.*

Raja Braham Parkash ascended the throne in A.D. 1432 after the death of his father Raja Garbh Parkash. According to Kanwar Ranzor Singh, he made Kot Deothal', in Sirmaur his capital. The old gazetteer however, mentions that he made 'Kot' and 'Gijari' in Ratesh Pargana, his capital. He ruled for fourteen years and died in A.D. 1446. He was succeeded by son Hans Parkash, who also ruled from Kot Deothal and after a reign of twenty five years, died in A.D. 1471.

Raja Rattan Parkash ascended the throne in A.D. 1471 and ruled till A.D. 1495. Raja Prithi Parkash reigned from A.D. 1495 to A.D. 1522 followed by Raja Bahubal Parkash, who ruled at 'Kot Deothal' till 1538. It is believed that he shifted the seat of government to 'Kalsi'. But Kanwar Ranzor Singh mentions that it was done by the next Raja. Raja Dharm Parkash, succeeding in A.D. 1538, is believed to have shifted his place of residence to 'Kalsi' and


MAP OF THE SIRMUR STATE
km5 0 5 10 15 20km
Not to scale
REFERENCES
STATE & TEHSIL BOUNDARY
TEHSIL BOUNDARY
ROADS METALLED
ROADS UNMETALLED
REST HOUSE
RS
NATURAL FEATURE
ASSESSMENT CIRCLES (SUCHAI NO 1 NO 2 ETC)
No.1
QUANANGO CIRCLE
PATIALA KEONTHAL
BALSAN JUBAL
JAUNSAR BAWAR
AMBALA
DEHRA DUN
QANUNGOS CIRCLE
QANUNGOS
No.2
No.3
TEHSIL RENUKA
SANGRAH
SHILLAI
TONS RIVER
RENUKA
R.S.G. RIVER
SIRMAURI TAL
RAJPUR
PAONTA
NAHAN
KALA AMB
KALA AMB ROAD
MARKANDA RIVER
BATA R.
YAMUNA RIVER
PACHAD
R.H.

after a reign of thirty two years, died in A.D. 1570. He was succeeded by Raja Deep Parkash, who ruled for fifteen years and died in 1585. He was followed by Raja Bhakat Parkash, who died at Kalsi in A.D. 1605, after a reign of twenty years.

According to Captain R.C. in his book, 'Punjab Notes and Queries' (Vol. II Page 136), there is a mention in the history of 'Kotaha', about a very important incident. Man Chand was one of the fourteen Thakurs of Kotaha, which he had received as a Jagir from the Raja of Sirmaur. When Bhakhat Parkash ascended throne, he demanded from Man Chand his daughter in marriage and when he refused the Raja prepared to attack him. When it came to the knowledge of Man Chand, he fled away taking his daughter with him to Emperor Jahangir at Delhi to whom he gave her and himself turned Mohammedan under the title 'Raja Mohan Murad'. The Emperor lent him support to recapture his territory and named it Kotaha and fixed its boundaries at the *'Bhursingh Deo Range'*. He reigned for twelve years, after which he poisoned himself, his wife and children. And then state passed into the possession of the Mirs of Kotaha.

Raja Budhi Parkash mounted the throne in A.D. 1605. He shifted his residence and seat of government from *'Kalsi to Rajpur'*. He died in A.D. 1615. In the list of Rajas, maintained in the state head office, the name of Raja Budhi Parkash in given as *'Bhupat Parkash'*, but in Mahant's list, his reign has been omitted. He was followed by Raja Udai Parkash, who ruled for one year and died in A.D. 1616.

Raja Karam Parkash ascended the throne in A.D. 1616 and reigned till A.D. 1630. For the first six years, he continued to reside at Kalsi and then in A.D. 1621, *he laid the foundation of the city and the fort of 'Nahan'*. It is believed that formerly the state was called *Nahar*, meaning lion, after the lion companion of a saint who was living there. Raja Karam Parkash was disciple of *Baba Banwari Dass*, whose descendents still hold the temple of Jagganath at Nahan. He was succeeded by his brother Mandhata Parkash, who was contemporary of the Emperor Shah Jahan. He was a man of great qualities and so favourite of Emperor Shah Jahan. In the eighth year of his reign, Shah Jahan sent 'Nijabat Khan', *faujdar* of the country at the foot of the Kangra hills to attack Srinagar in Gharwal. In the process, Nijabat Khan restored the forts of Shergarh, Kalsi and Bairat to Raja Mandhata Parkash and Santur territory to 'Jagtu', the Zamindar of Lakhanpur. But Nijabat Khan's Gharwal mission met with disaster. Raja Mandhata breathed his last in A.D. 1647.

Raja Sobhag Parkash ascended throne in A.D. 1647. The Emperor Alamgir in the third year of his reign, conferred upon him the territory of *Kalankhar*, on the ground that it was being mismanaged. It seems to be the present area of *Kolagdh*, near Dehradun. It was during his period that Srinagar was conquered. In grant of his services to the Emperor, he was granted the territory of Kotaha. He expelled the Zamindar of Kotaha and annexed the territory. Before his accession, Aurangzeb sent a second *'firman'*, calling upon

the Raja to intercept all correspondence passing through Sirmaur between 'Sulaiman Shakoh', then at Kashmir and 'Dara Shakoh', his brother. By another *'firman'*, Subhagh Parkash was advised to assist Raja Rup of Nurpur and 'Motmad Rad-Andaz Khan' in an attack against Srinagar (Gharwal). Later on, the area of *'Kalesar'*, which was part of Saharanpur in Delhi province, was given to the Raja, in lieu of his services. Raja Sobhag ruled for twelve years at Nahan and died in A.D. 1659.

Raja Sobhag Parkash had two sons, **Bihari Mal** (or Mahi Chand) and Hari Singh. Bihari Mal succeeded his father in A.D. 1659, under the title of Budh or Bidhi Chand Parkash. He was also known as Mahi Parkash in history. His succession was also recognised in the 10th year of Emperor Alamgir's reign. By a *farman*, the Raja was required to expect Suraj Chand, son of a Zamindar who has usurped the *'Pingaur Parjana'* which formed part of the estate of 'Nawab Fida Khan', the Emperor's foster brother. This farman was duly executed. The Raja took possession of Pinjaur, Sahwana, the forts of 'Jagatgarh' and 'Muzzafargarh', now in Ambala district of Haryana. Later on, the Raja also seized the fort of *'Bairath Kalsi'* from Rāja of Srinagar, which the latter had taken over.

An important event which still lingers in the memory of the people of Sirmaur is that, Raja Mahi Parkash demanded a daughter in marriage from Raja Rup Chand of Keonthal, which was refused by the latter. On this, the forces of Sirmaur were defeated but aided by his father-in-law, the Raja of Guler, Mahi Parkash, attacked the Hat-Koti, where Rup Chand was vanquished and his son gave his sister in marriage to Mahi Parkash. This event forms the part of folk song in the area, Raja Budh Parkash (Mahi Parkash) died in A.D. 1678.

Jog Raj succeeded father Budh Parkash in A.D. 1678 under the title of Mast or Medni Parkash. In the 31st year of his reign, Aurangzeb recognized him as the *'Raja of Sirmaur'* with the title *'Mast Parkash'*. It is apparent from various mandates and *farmans* that now Sirmaur state was completely under the control of Emperors of Delhi. Previously, state enjoyed complete independence. *During his reign, the 10th Guru, Guru Govind Singh came to Sirmaur state.* Between the Guru and Raja Bhim Chand of Bilaspur (kahlur), a rift had cropped up on account of a *white elephant* given to the former by Raja Man Singh of Bangala. Raja Bhim Chand demanded the elephant, but was refused. The Raja expelled Guru Govind Singh from Anandpur, whereupon the Guru camped in village *'Mirpur Gurudwara'* of tehsil Nahan. Raja Medni Parkash invited the Guru to Nahan where he stayed for some time. From Nahan, the Guru migrated to Paonta Sahib in Kiarda Dun and stayed there for years. While the Guru was at Paonta Sahib, marriage of a son of Raja Bhim Chand of Bilaspur was settled with the daughter of Fateh Shah, the Chief of Garhwal and friend of the Guru.

On this auspicious occasion, the Guru sent *'tambol'* (gifts) to Fateh Shah. When it came to the knowledge of Raja Bhim Chand, he wrote to Fateh Shah reminding the latter about old enemity between him and the Guru and informed

him that marriage would not take place if the friendship between Fateh Shah and the Guru continued.

Consequently, Fateh Shah had to return all gifts much to the displeasure of the Guru. The Guru took it as an unprovoked indignity and he threw down the gauntlet, when the Raja of Bilaspur was returning after the wedding of his son. A fierce battle was fought at Bhangani, 12 km. from Paonta Sahib. Raja Karpal Chand Katoch, Raja Kesari Chand Jawanwala, Sukhdev Chand Jasrota and Raja Hari Chand of Hindur were the allies of Raja Bhim Chand. But fortune of the blood predominating battle was decided in favour of the Guru and Raja Hari Chand, Raja Kesari Chand and Raja Sukhdev Chand fell in the field. There still remains a tomb, assumed to be the monument in commemoration of the Ranis of the fallen Rajas. Guru Govind Singh set a *'Jhanda'* at Bhangani, where a Gurudwara also exists. After a reign of sixteen years in Nahan, the Raja died issueless in A.D. 1694.

In the absence of a direct male heir from Raja Mast Parkash, his uncle Hari Singh (brother of Raja Budh Parkash) ascended the throne under the name of Raja Hari Parkash in A.D. 1694. In the forty-sixth year of Shah Alamgir's reign, he was recognised as the 'Raja of Sirmaur'. He ruled for nine years and died in A.D. 1703. Raja Hari Parkash was succeeded by his son Bhup Parkash in A.D. 1703. He was honoured with a *Khillat* (an honour), the title of ***Bhim Parkash*** and recognition as ruler by Shah Mohammed Moazam Bin Alamgir, Emperor of Delhi, by a royal order. He ruled for ten years and died in A.D. 1713. Bhup Parkash was succeeded by his son Biji Parkash. He married the daughter of Kalyan Chand, ruler of Kumaon. The Rani was too religious like the Raja and an *idol of Kali*, which she had brought with her from Kumaon, was installed in a temple, still exists as 'Kalistan'. She also built a large tank and a well for drinking water at Nahan. The reign of the Raja lasted for thirty-six years and he passed away in A.D. 1749.

Pratap Parkash occupied the throne in 1749. His period was marked with revolts by many feudatories who challenged his supremacy. After eight years rule, he died in A.D. 1757, leaving behind four sons, namely *Kirat Singh, the heir-apparent, Jiwan Singh, Muhkam Singh and Ishri Singh.*

Kirat Singh was enthroned in A.D. 1757 while he was quite young. Soon he put all feudatories under his control. On the other side, Mughal Emperor had fallen on evil days and the Sikhs were challenging their authority. The Sikhs had taken possession of Sirhind and were advancing towards Pinjaur. The Raja met the Sikh forces and wrested the forts of *'Ramgarh'* and *'Dhaindaharoo'* from 'Chaudhari Gharib Dass' of Mani Majra, the founder of Mani Majra family. Following the death of Zin Khan, Governor of Sirhind and collapse of Mughal empire, Gharib Dass had taken possession of 84 villages for his father Ganga Ram who was revenue officer for the empire and further extended his territory for seizing the fort of Pinjaur. Raja Kirat Parkash attacked the Pinjaur fort with the help of the Raja of Patiala and seized it by slaying Ganga Ram, who was placed incharge of the fort by Gharib Dass. An attempt

was made by Gharib Dass to recapture the fort of Pinjaur without any success. However, He expelled Kirat Parkash from Chandirgarh.

Raja Kirat Parkash was victorious over the Raja of Srinagar and then captured ***Naraingarh, Rampur, Thanadhar, Ramgarh, Morni, Pinjaur*** and Jagatgarh from the Sikhs. He also drove out Hidayat Khan Rasuria from Loharpur fort, appointed by the Sikhs. In 1767, he built a temple dedicated to Jaganath, in commemoration of his victory. He also entered an alliance with Raja Amar Singh of Patiala, under which restored to him the fort of 'Saifbad' after winning it back from the Mohammedans. Raja Kirat Parkash also helped Raja Amar Singh to put down a rising, engineered by Ganga Ram, the Wazir and Himat Singh, the brother of Raja Ambar Singh. The Kehlur chief was also helped by Kirat Parkash against the attack of Ghulam Qadir Rohilla, who had tortured Shah Alam by pulling out his eyes, to rid of Kehlur of Ghulam Qadir. Some time afterwards, Praduman Shah, the ruler of Garhwal sought Raja Kirat Parkash's assistance to quell the Gurkha assault. The Raja advanced to Garhwal and engaged the Gurkhas, but for unknown reasons. Garhwal chief abandoned the field. On this, Sirmauri Raja thought it advisable to enter into a treaty with Gurkhas under the headship of Amar Singh Thapa to end animosity. According to the treaty concluded by them, the Ganga was accepted as the boundary line between the Gurkhas and the State of Sirmaur. While returning, Kirat Parkash was taken ill and he died at **'Lakar Ghat'** on the shores of the Ganga at the age of 26 years in the year 1773.

Jagat Singh, son of Kirat Parkash ascended the throne in A.D. 1773, under the title of Jagat Parkash. To combat the advance of Sikhs, he appointed Mir Baqar Ali Khan of *'Garhi'* as the *Nizam* of *'Kotah area'*. Mir Baquar Khan was a descendent of Quasim Ali Khan, a royal physician who was granted revenue free land in Garhi area, having eighteen villages. Later on, British Government separated the area from Sirmaur and bestowed it upon the descendants of Mir Baqar Ail Khan in recognition to their services during the Gurkha war.

The old friendship between the Sirmaur and the Patiala Rajas came handy for Jagat Parkash. Raja Amar Singh of Patiala helped Jagat Parkash, first to kill the rebellious attitude of local chiefs and secondly imposed a crushing defeat on Ghulam Qadir Rohilla in the battle of *Katasan,* 19 km. South-East of Nahan. In commemoration of this victory, he *built a temple of Devi of Katasan.* Meanwhile, Raja Mahan Chand of Kahlur attacked Hindur (Nalagarh) and occupied a fort of this territory. On the request of Raja Ram Singh of Hindur, Raja Jagat Parkash sent an army and the territory got restored. After nineteen years reign, Raja Jagat Parkash died in A.D. 1792.

Raja Jagat Parkash left no son. On that, his younger brother, **'Dharam Parkash'**, ascended the throne. His reign was an eventful one. Ram Singh, the ruler of Hindur, captured few of the feudatories, which were under the control of Sirmaur state. To check the interference and advance of Ram Singh, Raja Dharma Parkash set out the head of an army and a battle was fought at

'Chhalra Bhaira'. In this battle, an ally of Ram Singh, Raja Jagat Singh of Baghat, fell into the hands of Raja Dharam Parkash. To secure his release, Raja Ram Singh entered a peace treaty with the Raja of Sirmaur and returned all the wrested areas. In the meantime. Kanwar Parkash Shah of Srinagar (Gharwal) invaded and seized the fort of **Khushalpur near Dehradun**. Ishri Singh, along with a force, was at once dispatched. A fierce battle took place between the two and ultimately **'Kanwar Parkram Shah'** had to retreat, wounded and defeated. Kanwar Ishri Singh finally regained the possession of the fort. About that time, Katoch chief of Kangra, **Raja Sansar Chand** had begun his mission of integration and merger of hill states with Kangra Kingdom by force. He had taken the possession of some areas and forts of Kahlur and the forces of Raja Mahan Chand of Kahlur were being unable to counter the onslaught of Raja Sansar Chand. On this, help was sought from Raja Dharam Parkash by Mahan Chand in exchange to a lakh of rupees as *nazrana.*

The Raja of Sirmaur got agreed to this proposal and accordingly marched at the head of Sirmaur and Kahlur troops with the assistance of a number of Thakurs. Raja Ram Singh of Hindur was also an ally against Raja Sansar Chand. A great battle ensued at the boundary of Kangra and Kahlur, place named **'Chararatu'** in A.D. 1796, in which Raja Dharam Parkash fell to the gun shot of his enemy. Raja Sansar Chand wanted to take away the dead body of the fallen Raja as a trophy, but his (Dharam Parkash) men would not tolerate the execution of such a design and in an attempt to protect the body, they laid their lives on the spot. Raja Dharam Parkash ruled for four years till 1796 and died without a heir.

Karam Singh assuming the title of Karam Parkash, the younger brother of Raja Dharam Parkash, ascended the throne in A.D. 1796. His period is famous for conspiracies and mal-administration. The annals of the erstwhile Patiala state mention that, to put down a rebellion in Sirmaur State, an expedition was led in 1796 to Nahan to assist Raja Karam Parkash.

Mehta Prem Singh Wazir, in the first two yesrs of Raja Karam Parkash's accession, was hand in glove with Raja. Later on, however, he became insolently disrespectful and instigated Raja Ram Singh of Hindur for an invasion on Sirmaur. He also encouraged Kanwar Kishan Singh, son of Ishri Singh to rebel. The Raja of Handur took possession of the areas adjacent to Handur and Kishan Singh started looting Nahan, the capital and made the fort Naraingarh his base. When Maharaja Ranjit Singh, came to know about Kishan Singh, he subdued him and his territory was wrested and made over to Sardar Fateh Singh, a General, on receipt of *nazrana* of Rs. 40,000/-. On the other side, Mehta Prem Singh was beheaded and his all property was confiscated by the Raja of Sirmaur for hatching a conspiracy. This action of the Raja led to a large scale resentment amongst his subjects and officials belonging to *'Kanet'* and *'Bhat'* communities, became unruly. Taking advantage of these chaotic conditions, a number of feudatory chiefs declared themselves independent. In A.D. 1799, Gurkhas in defiance of the earlier treaties, occupied

Dehra Dun and its forts. Sikhs, who were already looking for such an opportunity, jumped into the fray and in the South, took possession of the Pinjaur territory. The areas of *trans-Ghaggar and cis-Ghaggar* at that time belonged to the state of Patiala and Sirmaur respectively.

In the meantime, sons of **'Mian Kushal Singh'**, namely Mian Maldev and Narain Singh, administrators of Ramgarh on behalf of the state, declared themselves independent. On learning that a conspiracy was being hatched against him, Raja Karam Parkash, along with his family members in A.D. 1803 went to the *'fort of Kangra'* situated on the top of a hill in Kayarda Dun, seventy km. East of Nahan and began to reside there. The absence of The Raja was a blessing in disguise to the disloyal officers. The most influential group of Ajib Singh, Prem Singh and Kishan Singh conspired with Kanwar Ratan Singh, the Raja's brother, whom they desired to place on the throne, while others made Kanwar Kishan Singh the ring leader and started plundering. In the process, state army also aroused against the Raja.

To arrest or assassinate him, they besieged the Kangra fort. But Raja Karam Parkash along with Rani Guleri escaped from the fort at night and fled to Kalsi. In Nahan, the mischief mongers seated Kanwar Ratan Singh on the throne under the title of **'Ratan Parkash'**, while Kanwar Kishan Singh continued his activities of plundering and harassment. Raja Karam Parkash then went to Dehradun where he met Amar Singh Thapa, a senior military officer of Nepal and sought his help for crushing the conspirators. *Gurkhas, already eager to carve out colonies, promptly agreed and invaded Sirmaur, expelled Ratan Parkash and set up their own government, leaving Karam Parkash in no better position than before.* Amar Singh Thapa, there upon, proceeded to Hindur state. Karam Parkash also accompanied him upto Ramnagar. On his return, he repaired the **'fort of Morni'** to stay there. The confusion and anarchy, prevailing earlier, continued even during Gurkha's period. In the meantime, the chiefs of **Kotah, Ramgarh, Loharpur, Morni,** Pinjaur, Jagatgarh and other places threw off their allegiance to the state, as a result of which these territories were lost to it forever. While political and administrative events were hardly favourable, a personal shock occurred to the Raja in the form of heir-apparent Kanwar Gopal Singh's child, named Fateh Singh. Guleri Rani in all had three sons, named Fateh Parkash, Man Singh and Jai Singh.

Amar Singh Thapa, then conquered Hindur state and launched an attack on Kangra. When he came back to Morni, instead of restoring Raja Karam Parkash to the throne of Sirmaur, appointed his son (Amar Singh'), Ranzor Singh as an administrator and sent him to Nahan. Ranzor Singh got constructed a fort on the hill of *'Jaitak'* where he lodged himself. Raja Karma Parkash then went to Subathu in the area of Ramgarh. This place was under the control of two brothers, Mahadev and Narain Singh, sons of Kushal Singh, who were in rebellion against the Raja, for which reference has already been made. They did not allow Raja Karam Parkash to stay there and compelled him with his

family and Wazir Mauji Ram Mehta to seek an asylum at 'Buria' in Ambala district. By now, the condition of the Sirmaur state had become so deplorable that administrator of a particular area became the lord thereof. The Raja of Paonta occupied Pinjaur, Raja Karam Singh of Hindur took possession of the areas lying adjacent to his boundary and Nahan passed into the hands of the Gurkhas. Raja Karam Parkash continued to reside till his death at Buria in 1826.

While Raja Karam Parkash was living an exiled life at Buria, the Guleri Rani, a wise and courageous women, appealed to Colonel Ochterlony, the then Political Agent at Ludhiana. The Britishers who were already keeping a close vigil on Gurkhas movement, formed a division consisting of 3,000 men in October 1814 at Meerut and moved towards Nahan. At Maginand Pass, Major General Martindale also joined and took the command of the Army. In the first instance, town Nahan was captured and then a bloody battle took place for capturing the 'fort of Jaitak' by the British forces. In A.D. 1815, this was occupied by a British force. With this, the Gurkha war came to an end and a treaty of peace was signed on the 2nd day of December 1815 between the Raja of Nepal and the East India Company.

Since then, Rajas were brought under general protection of the British government and territories belonging to them were restored. But Raja Karam Parkash, for his notorious behaviour, was excluded from the succession and succession passed onto his eldest son Fateh Parkash. Raj Kumar Fateh Parkash, a child of six years only, ascended the throne in 1815 as Raja Fateh Parkash, in accordance with one *Sanad* dated 21st September 1815. Raj Kumar was sent to Nahan under the guardianship of Rani Guleri, his mother and Captain George Birch, the Political Agent.

Aziz-Ullah-Khan was appointed administrator of the state for the minority period of the Raja. Mian Devi Singh and Dalip Singh, sons respectively of Mian Kushal Singh and Ram Dev of Ramgarh, then in Punjab, executed a deed of allegiance in 1823, thereby attaching Ramgarh firmly to the state. In 1827, Raja Fateh Parkash attained majority and the British Government of India granted him full administrative and revenue powers. In the same year, he also attended the Durbar held at Shimla by the British India Government. To set up good relations, Rana Puran Chand of Jubbal, deputed his Wazir to the court of Raja Fateh Parkash.

Raja Fateh Parkash took over the charge of the state which had fallen in a dilapidated condition without faithful officials and sympathetic relatives. But the Raja rose equal to the task. He removed all causes of maladministration with great ability and straightened out the affairs of the state. *He built the 'Sheesh Mahal' and the 'Moti Mahal' for the use* and occupation of younger Rani from Kahlur. A temple was also constructed in the vicinity of the palace. In the year 1833, the Raja asked the British government to restore the area of Kayar-Dadun, excluding Kalsi and Jaunsar Bawar for a consideration of Rs. 50,000/-. He had been charged to pay Rs. 20,000/- by way of indemnity and

the payment of Rs. 50,000/-, for which he got back Kayarda Dun. Again i 1844, he applied for the restoration of the areas of Kalsi and Jaunsar Bawa promising to pay the balance Rs. 1,50,000/- but was rejected.

Raja Fateh Parkash remained loyal to the Brithish Government in a expedition against Afghanistan to replace Mohammed Khan Amir by Kin Shujah-ul-Mulik. In the Punjab war of 1845, the Raja again placed the stat troops commanded by Kanwar Madan Singh, at the disposal of the British Government. The Sirmauri troops helped in the possession of the 'fort o Ghungarana'. Raja Fateh Parkash celebrated marriages from the royal houses of *'Keonthal', 'Bilaspur', 'Baghat', 'Kuthar'* and *'Kumharasin'*. The elder Rani from Bilaspur bore him a child, the apparent heir, who however died shortly afterwards.

In 1827, a son, the next heir-apparent, was born of Rani Baghati and was known subsequently as Raghubir Parkash. She also gave birth to a daughter. The younger Rani of Kuthar gave birth to Raj Kumar Sujan Singh in 1829 and to Raj Kumar Bir Singh in 1832. In 1845, when Raja Fateh Parkash was on a pilgrimage to Gaya, some state officials and crafty courtiers conspired to create bad blood between father and the son. But conspiracy, however, proved abortive and fizzled out when the Raja returned. Raja Fateh Parkash, after a reign of thirty five years, died in A.D. 1850.

Raghubir Parkash succeeded his father in A.D. 1850. In the second year of his reign, crafty courtiers instigated him to confiscate the Jagirs granted to the Raj Kumars. The aggrieved Raj Kumars made an appeal to Lord Dalhousie, the Governor General of India and Kanwar Bir Singh himself went to Calcutta to present and pursue the case. This appeal was accepted and vide letter no. 674 dated the 27th October 1855, villages in question were restored to the Raj Kumars. Subsequently, on the request of the Raja, the Government proposed a grant of cash in lieu of villages. The Superintendent of Hill states, accordingly visited the villages of 'Baka', 'Jaibole Devni' and 'Bhud' in June 1856 and proposed cash payment of Rs. 1,899/- in lieu of the four villages. With this, the litigation came to an end.

By a memorandum dated 22nd July 1856, the Superintendent of Shimla Hill States, cautioned the Raja against his courtiers and deterioration of law and order and administration. The Raj was greatly distressed to learn about this and fell ill. In the 27th year of his age, he died of piles on the 20th January 1856. Raja Raghubir Parkash had married five Ranis. The second Rani from the House of 'Haithiali' had born him a son and heir-apparent, Shamsher Singh, in the year 1845. He had two more daughters and a son Surat Singh.

At the time of Raja's death, the Kanwars were living separately and their participation in state affairs was not looked upon with favour by the officials. Whereupon a committee was set up on the 19th February 1857 consisting of 'Mehta Devi Datta' and 'Moti Ram Bhandari' as administrator of the state. As both the appointees were illiterate and incompetent, the administration could not be run on desired lines and ultimately the Superintendent of Shimla Hill

States appointed the Kanwars and Judges for determinations of Judicial cases. Kanwar Surjan Singh remained associated with state administration during the minority of Raja Shamsher Parkash. *During 1857 uprising, Sirmaur assisted the British in both ways by material and manpower.* In recognition of their services, after the revolt had been quelled, certificate and *Khillat* (a robe of honour) were granted to the Kanwars. Both, Kanwar Sujan Singh and Kanwar Bir Singh invested their capital in business and in the purchase of property.

Raja Shamsher Parkash ascended to the throne in 1856 at the age of ten and ruled till A.D. 1898 for 42 years. *In lieu of his services during 1857 revolt, the British Government awarded him a costly robe and entitled him to a salute of seven guns.* For his administrative skill and performance, in 1867, gun salute was increased from seven to eleven. He had married to the daughter of the Raja of Keonthal. She was very adept in judicial and administrative skill and was an asset to the Raja. In her memory, Raja laid the garden known as 'Ranital Bagh'.

Raja Shamsher Parkash constituted Forest Department on organized and regular lines for the supervision and administration of forests. His next step was to organize state forces. In the subsequent years, the Raja had a well disciplined force of about four hundred infantry and one hundred and fifty cavalry. In the second Afghan war in 1879, he offered invaluable services to the British government. In 1880, a separate cantonment was built on a nearby hillock, known as 'Satyon-Ka-Pahar'. In 1888, Raja raised a body of Imperial Service troops, consisting of five infantry with thirty sappers, along with two companies of pioneers. In 1889, these were formed into the 'Imperial Service Sappers and Miners' and served with distinction in the 'Tirah campaign' of 1897-98 under the command of Major Bir Bikram Singh, younger son of the Raja, who received the Order Of Indian Empire in recognition of his services. In 1896, the Sirmaur State was taken out of the political control of Superintendent of Shimla Hill State, sanad was placed under Commissioner of Delhi.

To give a new look to the administration and to the process of organisation, Urdu knowing clerks were replaced by those conversant with the English language in A.D. 1890. The Raja *purchased a tea garden in 1890, named Enfield,* in *'Dehradun'* and yet another garden at *'Cherapani'* in the Kumaon district, to increase the state revenue and to improve economic condition of the people. *It was during Raja Shamsher Parkash's period that agricultural exhibitions and Dussehra celebrations were introduced in the state.* Nahan became first municipality in the principality during his time. His greatest achievement was said to be the colonization of Kayar-Da-Dun which was hitherto a wild dense forest track. By way of social reforms, the Raja prohibited the custom of 'Siyapa' (bewailing) at the time of death. Once, while in Kayar-Da Dun, the Raja had a stroke of paralysis and continued to suffer for about two and a half years and finally ended his life on 2nd October 1898.

Tikka Surinder Bikram Singh ascended to the throne on 27th of October

1898 after the death of his father Shamsher Parkash. The Raja was appointed a 'Knight Commander of the Order of the Star of India' (KCSI) on the 9th November 1901. In 1902, *he was appointed a member of the Imperial Legislative Council and remained so for five years.* In 1906, he was given unrestricted power to pass sentence of death upon his subjects. He had marriage alliance with the daughter of Raja of Suket. Raja Surinder Bikram Parkash was highly successful in integrating administrative, economic and political efficiency of the state. He took great interest in the development of communication and valuable forests of the state. He ruled for thirteen years. He helped the British army with men and material, in South Africa. He died on the 4th July 1911 at 'Musoorie'.

Maharaja Amar Parkash succeeded his father formally on 26th October 1911. He was installed with full powers by the Lieutenant-Governor. The Raja was born in 1887. His coronation ceremony was memorable. In 1910, he married the eldest daughter of Shri Deb Shamsher Jung Bahadur Rana, ex-Prime Minister of Nepal. The Maharani was a distinguished lady. On the 3rd June 1915, the Raja was honoured with the title of K.C.S.I. During first world war (1914-18), the Maharaja rendered invaluable service to the British government. In 1914, he sent his small well knit army, four hundred strong, of Sirmaur Sappers and Miners to Mesopotamia and when this unit was besieged, another unit was raised. Financial assistance provided by him runs into lakhs of rupees to the government during war period. It is for this friendly gesture he was given the title of 'Maharaja' on 1st January 1918 and in the same year, gazetted as Honorary Lieutenant-Colonel. For this, his salute was also raised from 11 guns to 13 guns as a personal distinction. In 1919, the Maharaja was invested with unrestricted powers to proclaim sentences of death. On 1st January 1921, he received the K.C.I.E. in further recognition of his services during the war. He inaugurated 'Mahima Library' and got the road metalled from Nahan to Kala Amb, which was completed in 1927. While in Europe in May 1933, for the treatment of the Maharani, he breathed his last in 'Vienna' on 13th August 1933. During the absence of the Maharaja, a council was set up to look after the administration of the state.

Maharaja Rajinder Parkash : Maharaja of Sirmur from 1933 to 1948, installed on the throne on 22nd November 1938 with full powers. The *'Raj Tilak'* ceremony was, however, performed on the 13th February 1935. He was born on 11th January 1913. He was member of the Standing Committee of the Princes' Chamber, married 1stly on 15th April 1936, Maharani Durga Devi who born in 1917, died in January 2000, daughter of Raja Yaduvendra Singh of Nagod, ('Nagad state' in Central India) and his fourth wife, Rani Vatsraj Kunwari, married 2ndly on 12th December 1941 to Maharani Indira Devi, daughter of Thakore Sahib Shri Sir Bahadursinhji Mansinhji of Palitana, and his wife, Thakorani Bai Shri Sita Ba Kunverba Sahiba. They had two daughters. In the year 1943-44, he was promoted to the honorary rank of a captain in the British Indian army. He was entitled to a salute of eleven guns.

Raja had no son to succeed him, so after his death there were many claimants to the ancestral property.

Maharaja Udai Prakash ji: Maharaja Udai Prakash ji (son of Maharajkumari Nalini Devi), who was adopted on 23rd September 1965 by his maternal grandmother, Shri Maharani Durga Kumari Deviji Sahiba after the death of her husband Lt. Maharaja RAJENDRA PRAKASH Bahadur. He subsequently assumed the headship of the Royal House of Sirmaur and the title of Maharaja of Sirmaur, but this never received a sanction or recognition from the Government of India along with a denial to Privey Purse. Because his grandmother had become estranged from the late Maharaja and was virtually repudiated by him over twenty years before his death, and they had long ceased to form part of a joint Hindu family. She, therefore, did not have the Maharaja's sanction nor enjoy the right to adopt any heir on his behalf. Furthermore, family custom required any adoption to be approved by members of the wider Royal family and clan, not given for the adoption at the time and never since. Lastly, Hindu custom usually requires that the eldest son in a family continue his paternal line and fulfil the duties and obligations pertaining to them, adoption to another clan being sanctioned for younger sons. The Kunwar fulfilled none of these requirements. Any adoption by his grandmother consequently had only a religious significance, enabling him to perform certain obsequies at her death and succeed to her own personal property, but no rights to either the succession or the property pertaining to her husband's house. The family inheritance remained a matter of legal dispute with his maternal aunt and grand aunts, including the Maharani of Jaipur, to whom her father had willed his estate according to the then Indian civil laws of inheritance. After many years, these were finally settled and disposed of by mutual agreement in 2011 at Lucknow, on 18th February 1984, Shri Rani Rasika Raje Sahiba (born on 4th December 1964), daughter of Maharaj Shri Balwant Singh Sahib, of Shahpura, by his wife, Rani Shri Alka Raje Sahiba.

The biradari (brotherhood) of Bhati Sardars of Simaur never accepted Udai Prakash ji as the Maharaja of Sirmaur. On 17th March 2013, Bhati Sardars of Sirmaur collectively had a meeting with Rajmata Sahiba Padmini Devi of Jaipur at City Palace Jaipur to request her to place Rajkumar Laksh Raj, son of Maharajkumari Diya Kumari of Jaipur and grandson of Maharani Saheba Padmini Devi to the throne of Sirmaur.

Lakshya Raj Singh: The ceremonial coronation of nine-year-old Lakshya Raj Singh as the Maharaja of Sirmaur was held with royal splendor at the Nahan Palace on 15th May 2013. Maharani Padmini Devi of Jaipur performed the "tilak" and installation ceremony of her grandson, Lakshya, as the successor to her late father, Maharaja Rajendra Prakash, the last ruler of the Sirmaur state. who had no male heir. It was perhaps for the first time after the death of the Maharaja in 1964 that the doors of the royal palace were thrown open for the public during the last two days preceding coronation ceremony. With only select royal guests being allowed inside the palace, the

ceremony started with 75-year-old Padmini devi leading the royal procession along with her grandson Lakshya. Ceremonies were performed by royal priests amid chanting of mantras. Diya Kumari and Narender Singh, Padmini's daughter and son-in-law, followed suit as their younger son assumed the title of the *'Maharaja of Sirmaur'*.

The silver throne of the late Maharaja, which had been taken away to Jaipur by Padmini Devi after his death, was specially brought here for the ceremony. The young Maharaja, whose paternal "gotra" had already been changed from *"manav"* to *"attri"* of the Sirmaur clan on April 13 in Jaipur was presented with a double-edged sword by Ajay Bahadur Singh, a member of the royal family of Nahan, who till now was its custodian and used it for ceremonial functions.

The history of the freedom movement in the erstwhile state of Sirmaur came to be written during the period of Maharaja Rajinder Parkash. In the initial stages, all political activities were suppressed by the British regime with an iron hand. It was not long before independence that people's representatives were allowed to associate themselves with day-to-day administration in the British territories, but such measures were discouraged in the princely states. Most of the Indian states at that time had personal despotic rule of the Indian princes.

All India State People's Conference was launched by Congress leaders to wage the freedom struggle in the Indian states. A number of branches of Praja Mandals (a movement for responsible government) was also formed throughout the states. The Ludhiana session of the All India State People's Conference (AISPC) passed a resolution recommending integration of smaller states into larger units so as to have adequate finances to enable the setting up of a healthy and strong administration. Till then, all Praja Mandals were working separately, decided to affiliate themselves as units of All India State People's Conference. The Praja Mandals from the borders of Jammu and Kashmir to the Tehri Garhwal state in Uttrakhand, previously United Provinces formed themselves into one organisation, called the 'Himalayan Hill States Regional Council', with its headquarters at Shimla, affiliated to All India State People's Conference. Like other princely states, Sirmaur also came under the influence of national resurgence. To begin with, people started agitating for social, economic and administrative reforms.

The 'Praja Mandal Sirmaur' was formed some time in 1935-36. The first demand which seems to have irked the officers of the state, was the one asking for inclusion of at least one representative of the public in the state ministry. The sons of the soil, especially Parmar brothers, were really giving a tough time to the rulers. Till 1936, the work was done from behind the curtain and it was only in 1937 that regular Praja Mandal was formed under the presidentship of Chaudhary Sher Jung, who joined the movement after his release from Ahmadgarh Jail. Some of the important leaders of the Praja Mandal is Sirmaur were, Sarvshri Nagendra Singh, Devendra Singh,

Rajendra Datt, Kishan Singh, Hari Chand and Hitendra Singh.

During 1943-45, the Praja Mandal became a force to reckon with, under the able leardership of late Shri Dharam Narain and Pt. S.N. Ramaul. In 1945, a turning point came when Dr. Y.S. Parmar, Dr. Pattabhi Sittaramaya (the then President of State People's Conference), Jai Narain Vyas and Devi Chand Ambalwi, visited Sirmaur and addressed the enthusiastic workers. Knowing fully, the magnitude of uprising, authorities decided to concede the demands for holding elections in the state, for the constitution of a legislative body, called *'Raj Parishad'* and appointment of one popular minister. The first popular minister was Shri S.D.S. Chauhan.

The history of Sirmaur state would remain incomplete if we fail to mention the 'Pajhota Andolan of 1942'. This movement was started under the aegis of the Kisan Sabha in which Shri Lakshmi Singh and Vaid Surat Singh played a pivotal role. The aims and objectives of the 'Kisan Sabha' were political as well as agrarian. The leaders of Pajhota Andolan had made some simple demand, that the ruler may himself visit the area and redress their grievances, but unfortunately no one paid heed to the problems. The ruler was made to believe by his advisers that the agitators were bent upon humiliating him. For this, police and military forces were deputed to suppress the movement. When the movement was finally suppressed by imposing martial law, about 70 people were tried as accused and out of these 17 were set free, eight were sentenced to two years imprisonment each and 50 were awarded life imprisonment.

Later on, all prisoners except Vaid Surat Singh, Shri Basti Ram Pahari and Shri Chet Singh were released in 1945-46 and these three were freed in 1948 only. In the meantime, the Praja Mandal movement, which had been successful in forcing the ruler to demorcatise the administration with the achievement of independence in 1947, started demanding merger of the state into Indian Union. *After initial hesitation, the ruler signed the merger document on 13th March 1948 at Nahan, but merger of the state was legally recognised from 15th April 1948.* In this whole struggle, the role of Dr. Y.S. Parmar, who was from village Bhagthan in Sirmaur district, should be written in golden letters.

GENEALOGY OF SIRMAUR

(1) Subhansh Parkash (1195-1199)
(2) Mahe Parkash (1199-1217)
(3) Udit Parkash (1217-1227)
(4) Kol Parkash (1227-1239)
(5) Sumer Parkash (1239-1248)
(6) Suraj Parkash (1248-1259)
(7) Padam Parkash (1259-1271)
(8) Karan Parkash (1271-1286)
(9) Akhand Parkash (1286-1297)
(10) Budhi Parkash (1297-1320)
(11) Aachal Parkash (1320-33)
(12) Vir Saal Parkash (1333-54)
(13) Sat Braham Parkash (1354-74)
(14) Bhakat Parkash (1374-86)
(15) Jagat Parkash (1386-1388)
(16) Veer Parkash (1388-1398)
(17) Nekat Parkash (1398-1414)
(18) Gharb Parkash (1414-1432)
(19) Braham Parkash (1432-1446)
(20) Hans Parkash (1446-1471)

(21) Rattan Parkash (1471-1495) (22) Prithi Parkash (1495-1522)
(23) Bahubal Parkash (1522-1538) (24) Dharam Parkash (1538-70)
(25) Deep Parkash (1570-85) (26) Bhakat Parkash (1585-1605)
(27) Budhi Parkash (1605-1615) (28) Udai Parkash (1615-1616)
(29) Karam Parkash (1616-1630) (30) Mandhata Parkash (1630-47)
(31) Subhag Parkash (1647-1659) (32) Budh Parkash (1659-1678)
(33) Mast or Medni Parkash (1678-1694) (34) Hari Parkash (1694-1703)
(35) Bhim (Bhup) Parkash (1703-13) (36) Vijay Parkash (1713-1749)
(37) Pratap Parkash (1749-1757) (38) Kirat Parkash (1757-1773)
(39) Jagat Parkash (1773-1792) (40) Dharam Parkash (1792-96)
(41) Karam Parkash (1796-1815) (42) Fateh Parkash (1815-1850)
(43) Raghubir Parkash (1850-1856) (44) Shamsher Parkash (1856-1898)
(45) Surinder Parkash (1898-1911) (46) Amar Parkash (1911-1933)
(47) Rajinder Parkash (1933-1948)

People : Population of Sirmaur district is predominantly Hindus and next come Mohammedans and third being the Sikh. There is a sprinkling of Jains and Christians in the district. Traditionally in the Trans-Giri area, the inhabitants use to speak 'Giri Pahari' and in Cis-Giri area, they use to speak 'Sirmauri' or what is popularly called 'Dharthi'. But at present, with the spread of communication network, predominant population of the district speak Hindi, Punjabi and Pahari.

ECONOMY

Maize and wheat are the staple food of the people. People take three or four meals a day. The morning meal is called *'Jathalru'*, the midday one *'Checli'* and supper *(dinner) 'bailu'*. Sattu is also eaten very frequently. Potande is much liked in the hills. It is practically same as the Pura of the plains.

The soil in the district varies from light sandy to heavy clay and the nature of the soil in Paonta valley ranges sandy and sandy loam and in Pachhad, Renuka and Nahan tehsils medium loam to clay types. In the higher elevation, maize is predominant crop. Apart from this, ginger and turmeric are also grown in summer. Still in higher elevations, potato and wheat are grown. The Kayarda-Dun valley is known for wheat and quality rice. Amongst vegetable cultivation, peas, tomato and potato have become very popular in the district. *'Kinnauri Arkel'* and *'Lincon Boon'* Villas varieties of 'Peas' and *'Solan Gola variety'* of *'tomato'* is very famous. In the field of horticulture, apple, plum, walnuts, kagzi lemon and orange are grown on a very large scale.

In order to provide a market for horticulture products, the State government has started a Food Processing Unit at 'Dhaula Kuan', run departmentally. The HPMC is having fruit processing units at 'Rajgarh' and 'Bagthan'. Livestock is the chief wealth next to agriculture to the predominant population of the district. Every house invariably keeps a few cows or buffaloes, sheep, goats, pigs or ponies. For the first time in December 1960, Central Poultry

Farm was established by the Animal Husbandry Department. Since then, a good progress has been made in the poultry farming.

The Sirmaur district has been extensively crisscrossed by the rivers and the streams and most of them having perennial water flow of considerable volume. With the result, fishing in the rivers and streams has been a pretty old pastime in the district. *The Mulee, Masheer, Gid* and *Mirror cap* varieties are found on a large scale, helping in the economic well being of the people. Industrially, Sirmaur district was not much advanced. The first such unit was 'Nahan Foundry Ltd'. Set up by Raja Shamsher Singh in 1875 A.D. The chief items of production of this foundry are cane crusher, cast iron and black sheet panes, flour mills, centrifugal pumps, mono-block pump sets and other agricultural implements and accessories. Another oldest factory in Nahan is the 'Resin and Turpentine Factory', started in 1945. It came into operation from 1949 onwards. The Cement Corporation of India has set up cement factory at 'Rajban'. Other important factories are Himachal Mineral & Chemical, Paonta Sahib, Nahan Ceramics Paonta Sahib, Himachal Shaddy Mill Ltd., Paonta Sahib, Farm Fresh Fruit Pvt. Ltd., Bata Mandi, Paonta Sahib, Government Auyrvedic Pharmacy, Majra, Himachal Turpentine Products Ltd., Kala Amb, Himachal Mine Quarries, Bata Mandi etc.

The trade and commerce in Sirmaur district is confined to chief business centres as Nahan, Paonta Sahib, Dadahu and Sarahan where people usually display their products. The first bank in Sirmaur was called 'Nahan National Bank', which was established in 1893 and later in 1944, renamed as Bank of Sirmaur. In 1955, the Bank of Sirmaur was merged with H.P. State Cooperative Bank Ltd.

In district Sirmaur, there are 75 milk cooperative societies and each society has 50 to 250 members. The milk federation has six chilling plants at Renukaji, Bhagthan, Maryag, Rajgarh, Sarahan and Nauhradhar. Nahan and Kafota has two milk processing plants. NDRI Karnal and Agriculture Science center Dhaula Kuan imparting scientific training to the people associated with milk cooperative societies. Mother Dairy has declared milk quality of Himachal Pradesh dairy units the best in the country.

Fairs and Festivals: Like any other hill district, Sirmaur is full of fairs and festivals. Most of these fairs and festivals had their origin in some religious or otherwise holy or sacred concept or commemoration. The merry making and worship have long been mixed together in the celebration of fairs and festivals. Later, businessmen saw it as a great opportunity to excel their business interest and now third aspect, i.e. commercial, has also become an integral part of these events.

The following are some of the important fairs and festivals. 'Vyas Fair', near village Vyas in Tehsil Paonta, in the month of Chaitra. Vyas Rishi, it is believed, practised penance at the site of mela, where a temple is dedicated to the Rishi. 'Gandhi fair' at Amboa, Tehsil Paonta on 30th January each year, dedicated to Gandhiji. 'Nag Naona fair' at Purowala village in Paonta Tehsil

during Dussehra at an ancient flood damaged Nag-Naona temple. 'Bisu' (March-April), 'Haryali' festival (June-July), 'Magh festival', 'Janmashtami', 'Renuka fair', 'Navratras', 'Trilokpur fair' and 'Hola' in Paonta Sahib. By late Patalian Shivsthan, a place at Paonta, has also become quite famous.

Places of Interest: Banethi, Bhangani, Choor Peak, Dadahu, Deothal, Dhaula Kuan, Haripur, Jaitak, Mangarh, Nahan (famous for Guru Jawahar Singh fair and Sawan Dwadshi fair) Paonta Sahib, Rajgarh, Renuka Lake, Sarahan, Sirmaur, Trilokpur and Uttam Wala Bara Ban. (This place is famous for goddess locally called Katasan Devi).

The following table reveals the growth of population during the past years commencing from 1901-2011:

DECADEL VARIATIONS IN POPULATION SINCE 1901-2011

Year	*Persons*	*Males*	*Females*	*Decadel variation Variation*	*Percentage Decadel of males*	*Females per 1000*
1	2	3	4	5	6	7
1901	135,687	75,461	60,226	—	—	798
1911	138,520	76,044	62,476	+2,833	+2.09	822
1921	140,448	77,003	63,445	+1,928	+1.39	824
1931	148,568	82,384	66,184	+8,120	+5.78	803
1941	156,026	85,837	70,189	+7,458	+5.02	818
1951	166,077	92,271	73,806	+10,051	+6.44	800
1961	197,551	108,093	89,458	+31,474	+18.95	828
1971	245,033	133,500	111,533	+47,482	+24.04	835
1981	306,952	163,840	143,112	+61,919	+25.27	873
1991	379,695	2,00193	179,502	+71,849	+23.83	897
2001	458,351	2,41,109	217,242	+78,656	+20.71	901
2011	5,29,855	2,76,289	2,53,566	+71,504	+15.05	918

Source: (i) District Census Handbook- 1981.
(ii) Census Report Government of India- (HP) 1901-2011.

SOLAN

(HQ, SOLAN, ALTITUDE 1,463 METERS)

Languages spoken : BAGHATI, HANDURI AND HINDI

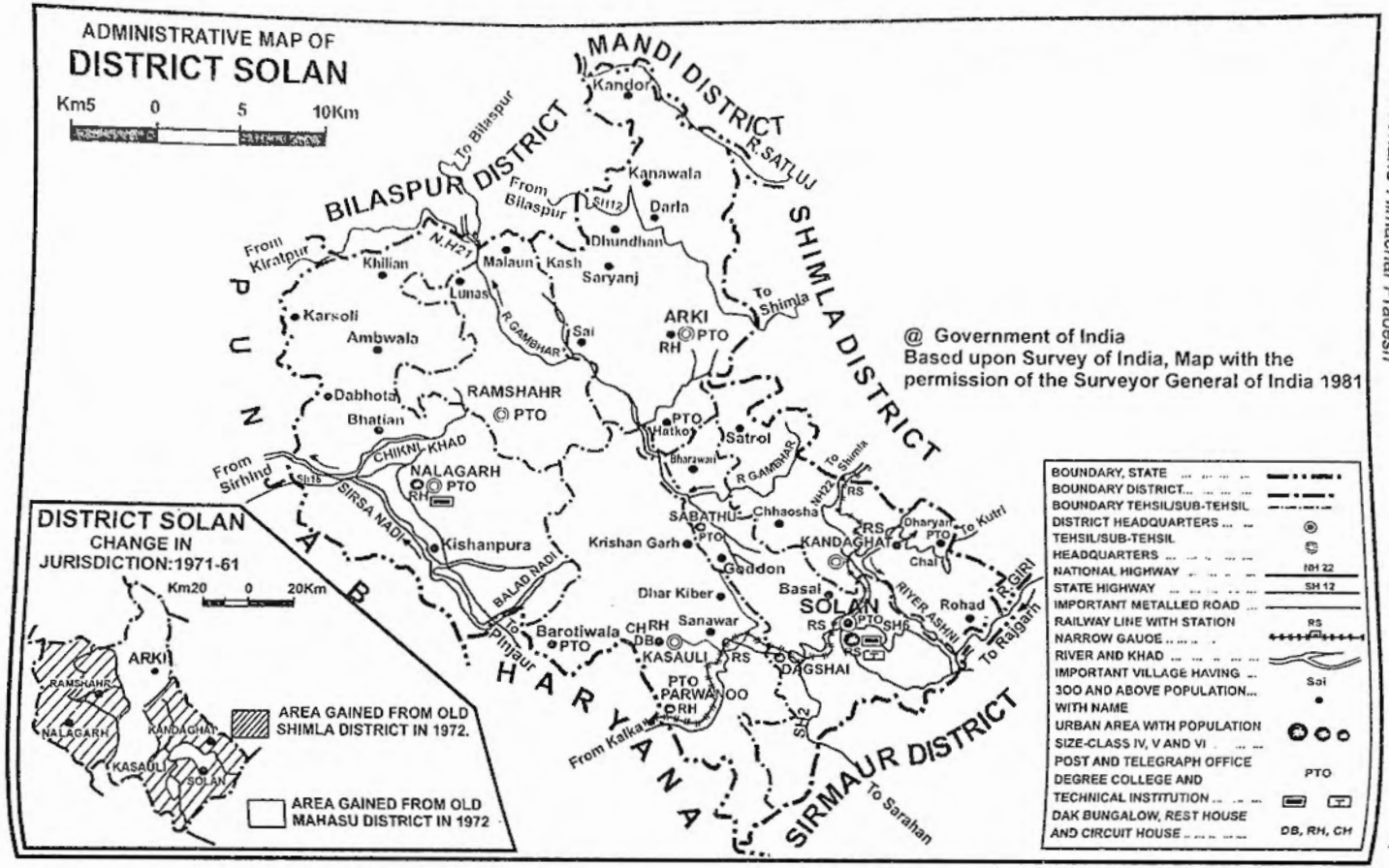
Solan is located between the longitudes 76.42° and 77.20° East and latitude 30.05° and 31.15° North. This district is bounded by Shimla district in the North and by Ropar district of Punjab and Ambala district of Haryana in the South, by Sirmaur district in the East and Bilaspur district in the West. Mandi district touches the boundary of Solan district in the North-East. The elevation of the district ranges between 300 to 3,000 meters above mean sea level. The terrains are mostly mountainous except 'valleys of Saproon' in Solan tehsil, 'Doon' in Nalagarh tehsil and 'Kunihar' in Arki tehsil. *Doon valley is the most fertile area of the district.*

The study of rocks has revealed that some 1200 to 1500 million years ago, this area was a part of sea called Tethys. The sea had its volcanoes which erupted lavas. These lavas' flow got layered with the rocks being deposited in the sea and classified as 'Mandi-Darla volcanoes' within Sundar Nagar formation. About 275 million years ago, the complete glaciation took place and the sea was covered with floating icebergs which carried large amount of icebergs. The formation containing these rock fragments are grouped as the *Balani'.*

It was some 25 to 30 million years ago when the Himalayan mountain ranges started rising. With the uplift of the Himalayas, a long narrow depression was formed in front of it, where again the sediments were deposited. The period had a very congenial climate for life and the shallow water was abound with a variety of fauna and flora. The fossil remains of these animals are now found in the rocks and their studies have linked up evolution of life from primitive to such advanced life as the modern man. About two to three million years ago, the complete glaciation took place and the sea was covered with floating iceberg these rock fragments are grouped as the *'Balani'.* It was some 25 to 30 million years ago that these rocks were also lifted up and folded by forces similar to that at the time of the Himalayan uplift into a low mountain chain now called as *Shivalik range.* Solan district is covered by catchment areas of three important rivers, namely Satluj, Yamuna and Ghaggar. Main tributaries of Yamuna is Asni and those of Satluj river are Kiar-Ka-Nala, Ghambhar, Dabar Khad, Kuthar Nadi etc. Kaushala Nadi is the main tributary of Ghaggar., Sirsa is the main stream in Nalagarh subdivision.

HISTORY

The district in its present form comprises of the erstwhile princely state of *Baghal, Baghat, Kunihar, Mangal, Beja, Mehlog, Hindur (Nalagarh)* and parts


ADMINISTRATIVE MAP OF
DISTRICT SOLAN
Km5 0 5 10Km
MANDI DISTRICT
BILASPUR DISTRICT
SHIMLA DISTRICT
SIRMAUR DISTRICT
HARYANA
PUNJAB
Kandor
R.SATLUJ
To Bilaspur
From Bilaspur
SH112
Kanawala
Darla
Dhundhan
From Kiratpur
N.H21
Khilian
Malaun
Kash
Saryanj
Lunas
R.GAMBHAR
Sai
To Shimla
ARKI
PTO
RH
Karsoli
Ambwala
Dabhota
Bhatian
RAMSHAHR
PTO
Hatko
Satrol
Bharawan
From Sirhind
SH15
CHIKNI KHAD
NALAGARH
PTO
RH
SIRSA NADI
Kishanpura
Krishan Garh
SABATHU
Chhaosha
KANDAGHAT
Dharyan
PTO
To Kutri
Chal
Gaddon
Dhar Kiber
Basal
SOLAN
PTO SHR
RS
Rohad
R.GIRI
To Rajgarh
RIVER ASHNI
BALAD NADI
To Pinjaur
Barotiwala
CHRH
DB
PTO
Sanawar
KASAULI
RS
DAGSHAI
PTO
PARWANOO
RH
From Kalka
SH2
To Sarahan
@ Government of India
Based upon Survey of India, Map with the permission of the Surveyor General of India 1981
DISTRICT SOLAN
CHANGE IN
JURISDICTION:1971-61
Km20 0 20Km
ARKI
RAMSHAHR
NALAGARH
KANDAGHAT
KASAULI
SOLAN
AREA GAINED FROM OLD SHIMLA DISTRICT IN 1972.
AREA GAINED FROM OLD MAHASU DISTRICT IN 1972
BOUNDARY, STATE
BOUNDARY DISTRICT...
BOUNDARY TEHSIL/SUB-TEHSIL
DISTRICT HEADQUARTERS
TEHSIL/SUB-TEHSIL HEADQUARTERS
NATIONAL HIGHWAY
NH 22
STATE HIGHWAY
SH 12
IMPORTANT METALLED ROAD
RAILWAY LINE WITH STATION
RS
NARROW GAUGE
RIVER AND KHAD
Sai
IMPORTANT VILLAGE HAVING 300 AND ABOVE POPULATION... WITH NAME
URBAN AREA WITH POPULATION SIZE-CLASS IV, V AND VI
POST AND TELEGRAPH OFFICE
PTO
DEGREE COLLEGE AND TECHNICAL INSTITUTION
DAK BUNGALOW, REST HOUSE AND CIRCUIT HOUSE
DB, RH, CH

of *Keonthal* and *Koti* and hilly areas of composite Punjab state which were merged in Himachal Pradesh on 1st November, 1966 on the reorganization of the composite Punjab on the linguistic basis. Most of these princely states, as per history, were subjected to onslaught of Gurkha's invasion from 1803 to 1815 A.D. It was in the year 1815 that the Gurkhas lost to the Britishers, these states were freed and restored to the respective rulers. To know more about the Solan district, it is indispensable to understand and study the history of princely states given below:

BAGHAT

One of the Shimla Hill states was lying between 30° 50' and 30° 58' North and 77° 12' East with an area of 36 square miles. Baghat lies 20 miles to the South and West of Shimla and extends from Solan to Subathu and Kasauli. The name is popularly derived from *'Bau'* or *'Bahu'* said to be hilly word meaning many and *Ghat* meaning pass. There are certainly many places in the erstwhile Baghat state, which were known as *Ghat.* The founder of the ruling family is said to be 'Basant Pal' or 'Hari Chand Pal' a Panwar Rajput from *Dharana Giri* in the Deccan, who settled in these hills many centuries ago and acquired their possession by conquest.

The founder Raja settled at a place which he named *Basantpur* and at present called *'Bassi'* in the close vicinity of the temple *'Jiaonaji'*. He took Keonthal Pargana from *Mavi* by force of arms. His son Baksh Pal annexed the pargana of *Basal, Bhuchali* and *Gharoli.* Rana Bhavani Pal added pargana of *Bachharang* of the then Patiala state and the territory of Rana of Kasauli. Rana Inder Pal added the *parganas* of *'Basal', 'Ghar'* and *'Taksal'* (Patiala).

The state was named Baghat by Inder Pal and it continued so till its merger with Himachal Pradesh in 1948.

Rana Janmai Pal (Dalel Singh), the 68th from Basant Pal, is stated to be a very great man. He was presented *Khillat* by Emperor of Delhi. It is not known how and when *Bhawana* detached from, Baghat. Rana Sarandhar Pal, grandson of Janmai Pal fought with Singhpuria Sirdar, to whom he lost 'Ghar' and *'Taksal'* but subsequently he recovered both the places. The state regained its independence from its feudatory Bilaspur state sometime in the year 1790 A.D.

During twelve years of Gurkha rule, Rana Mahender Singh of Baghat remained in undisturbed possession of his patrimony as he was an ally of the Bilaspur Raja, on whose invitation the Gurkhas extended their conquests beyond the Yamuna.

He was held by his old friends, when the British force under General Ochterlony drove back the Gurkhas. Rana Mahender Singh had set up family relations with Gurkha Commander Amar Singh Thapa. On the conclusion of the Gurkha war, eight *parganas* were therefore taken from him and sold to Patiala for Rupees one lakh thirty thousand. This reduced the area of Baghat state considerably.

The Rana was however, confirmed in his remaining *parganas.* Mahender Singh died issueless in A.D. 1839 and the state then lapsed to government and pensions to the extent of Rs. 1,282/- was sanctioned for the family of the late chief. In 1842, however, on representation of Umed Singh, first cousin of the deceased Raja, it was restored to Vijay Singh, brother of Mahender Singh, and the Government, Tehsil and Thanadari establishment were withdrawn. During the escheat, seat of cantonment of Kasauli had been established within the state and Raja Vijay Singh offered to present this area to the British government. The offer was refused, but the area was purchased by government for a sum of Rs. 5,000/-.

In 1849, on the death of Vijay Singh, without male issue, the state was again declared escheat. Lord Dalhousie annexed 'Baghat' state then under the doctrine of Lapse. Umed Singh, a cousin of Vijay Singh, then set up a claim on his own account. He represented, his case to England. Eventually, in 1860 Lord Canning recommended, the admission of Umed Singh's claim and it was recognised in 1862. Rana Umed Singh was on death bed and survived to the good news only a few hours before his death, after thirteen years of waiting.

Rana DALIP SINGH: Rana of Baghat from 1861 to 1911. He was born on 3rd February 1859, C.I.E. [1895], recognised as the successor to Rana Umed Singh on 31st January 1862, married firstly to the daughter of the Rana Fateh Singh of Dhami, married secondly in 1888 to the granddaughter of the Rana of Mangal, married thirdly another granddaughter of the Rana of Mangal, married fourthly the daughter of Kanwar Kedar Singh of Sirmaur, and had two sons. On the death of Umed Singh, his minor son, Dalip Singh, only two years old, was then appointed to the *gaddi* and new *sanad* issued to him in 1862, imposing an annual tribute of Rs. 2,000/-. This was secured by the reservation to British government of land within the state producing a gross revenues of Rs. 2,500/- per annum including a property which had been acquired by General Innes of the Indian army, during the period of escheat. Owing to financial problem, minor Rana requested the restoration of reserved area to the state, except the state of General Innes. In 1864, a revised *sanad* was issued which required the Rana to abide by the revenue settlement made during the second escheat and to respect the rights of the tenants recognised by government. After the death of General Innes in 1876, his estate was purchased by the Rana for Rs. 35,000/-. The estate was formally returned to Baghat in 1891.

In 1901, the Rana ceded jurisdiction over lands within the state required for the Kalka-Shimla Rail lime and land has been ceded from time to time for Solan and Kasauli cantonments and Subathu and Dagshai waterworks. In consequence of these concessions the tribute of Rs. 2,000/- was gradually reduced and the state paid no tribute by 1931.

The Rana's administrative powers resemble those exercised by other Shimla chiefs. Rana Dalip Singh was well educated and proficient in administrative

matters. Mian Amar Singh was the younger brother of Rana who was an asset in administrative affairs. The Rana received the K.C.I.E in 1896. He offered his services for employment with the Tibet mission in 1904. Rana Dalip Singh died in 1911 and was succeeded by his minor son Durga Singh.

DURGA SINGH: He was Rana of Baghat from 1911 to 1948, born on 12th September 1901, succeeded to the throne on 30th December 1911, formally installed on 23rd May 1913, and granted full ruling powers in September 1922, educated at Aitchison Chief's College, Lahore, C.I.E. [1939], elected Member of the Chamber of Princes in 1933, granted the hereditary title of Raja on 4th June 1928, married on 28th November 1917, Raj Kumari Sashi Prabha Kumari, born 1905, who died in April 1947, daughter of Raja Kirti Shah of Tehri Garhwal, and his wife, Rani Nepaliya, and had a daughter. He died on 30th March 1977. Raja Durga Singh was the last ruler of the state to enjoy the privilege of having the title of raja conferred on him. The state maintained a force of 36 Armed Police.

The Kasauli Pargana, on which stands the existing cantonment, was taken over from the Baghat Rana in 1842, in lieu of a cash payment of Rs. 5000/- and an annual charge of Rs. 500/-. This letter rental was not revived, when the state was restored to the Rana in A.D. 1861. In 1863 the lands under the present cantonment of Solan were acquired by the British government on an annual payment of Rs. 500/- and at the same time the Rana's tribute was reduced from Rs. 2000/- to Rs. 603/- per annum.

ISHWARI SINGH: Rana of Baghat (owner of ancestral property) from 1977 to 2004, born on 17th April 1921, as Kanwar Ishwari Singh, son of Mian Gopal Singh of Baghat, a cousin of the late Raja Durga Singh, who had no son or brothers. He married 1stly in 1949, Kumari Gita Kumari, daughter of Kanwar Mangal Singh of Koti, and his wife, Kanwarani Padmawati and married 2ndly in 1957, Kumari Nirmala Kumari, daughter of Kanwar Jivan Singh of Koti, and his wife, Kanwarani Parvati Kumari, and had four children. He died on 27th April 2004 at Solan, Himachal Pradesh.

KESHVINDER SINGH: Rana of Baghat (owner of ancestral property) since 27th April 2004. Born on 26th April 1967, educated at St. Mary's School, Kasauli and later at St. Luke's School, Solan; graduated from Government Degree College, Solan; married in 1995, and has a son.

GENEALOGY OF BAGHAT

(1) Hari Chand Pal (Basant Pal)	(2) Balbhatt Pal
(3) Bakhya Pal	(4) Udai Pal
(5) Bhavani Pal	(6) Bhoj Patra Pal
(7) Ranbir Pal	(8) Preetam Pal
(9) Sohan Pal	(10) Hari Kishan Pal
(11) Mohindra Pal	(12) Indra Pal
(13) Dharam Dev Pal	(14) Shal Dev Pal
(15) Bal Dev Pal	(16) Goverdhan Pal

(17) Brij Pal (18) Basant Pal
(19) Dev Dharam Pal (20) Kir Pal
(21) Ram Saran Pal (22) Jagjeet Pal
(23) Gandharv Pal (24) Amratam Pal
(25) Vikram Dutt Pal (26) Surat Sen Pal
(27) Chander Sen Pal (28) Keyonal Pal
(29) Kailash Pal (30) Sansar Dev Pal
(31) Amrit Dev Pal (32) Sohan Dev Pal
(33) Basant Dev Pal (34) Sobhavo Pal
(35) Angat Pal (36) Abhey Pal
(37) — (38) Kishanda Pal
(39) Pareekshat Pal (40) Bapol Pal
(41) Akar Pal (42) Kaur Pal
(43) Sind Sen (44) Deep Sen
(45) Vijay (46) Jagat Sen
(47) Rup Sen (48) Bhim Sen
(49) Abhi Sen (50) Dharam Sen
(51) Veer Sen (52) Veni Sen
(53) Jain Sen (54) Houspat Sen
(55) Sant Sen (56) Rattan Sen
(57) Braham Sen (58) Heerat Sen
(59) Ajab Sen (60) Chatter Sen Pal
(61) Dharam Pal (62) Srichandra Pal
(63) Narayan Chandra Pal (64) Javani Pal (1586 A.D.)
(65) Karam Chan Pal (66) Sarag Dhar Pal
(67) Fateh Pal (68) Raghunath Pal
(69) Dalel Singh (70) Mahender Singh (Died in 1839)
(71) Vijay Singh (Died in 1849) (72) Umed Singh (Died in 1861)
(73) Daleep Singh (1860-1911) (74) Durga Singh (born in 1901)

BAGHAL (ARKI)

Baghal state was lying between 31° 19' North and 76° 52' and 77° 5' East in the Shimla Hills, with an area of 124 square miles. It was bounded on the North by towering highlands of small state of *Mangal*, on the East by the petty states of *Dhami* and *Kunihar*, on the South by the plains of *Ambala* and on the West by *Hindur* (Nalagarh).

It was founded by 'Aje Dev' a *Panwar Rajpur* who came from Ujjain. The headquarters of the state was *Arki*, twenty miles North-West of Shimla 'a picturesque town'. Its buildings are clustered below the fort, an imposing structures on the southern slope of a precipitous hill. The town includes a small stretch of level ground of which its inhabitants are proud, a number of temples and tanks and a garden noted for its almond trees. "Arki town is like

Chamba". A greater part of Baghal is in the basin of one of the tributaries of Gambhar. This is an exceptionally fertile, sloping from the wider mountains on the North which guards the Satluj Southwards into the rich valleys below *Sairi* and *Subathu*. At the top of every rise the line of snowy mountains which separate Kangra from Chamba comes into view. Just before Bilaspur the hills widen out and leave a great amphitheater of open space.

The descendants of the founder Panwar Rajput family have kept their blood singularly pure and have had considerable difficulty at time in finding wives of equally untainted descent. They have married much with Bilaspur family. Their clan name is *Bagalia* and the rulers used the title *'Rana'*. We have little information about the early history of the state.

As per some historical evidences probably the territory called Baghal was divided among various feudal lords, when *'Aje Dev'* first came and settled in Village *'Sairi'*. The earliest capital of the state was *Damras,* which was later on shifted by his son Nand Dev from *'Damras'* to *'Darla'* and then to *'Dhundhan'*. According to another version, Aje Dev first of all settled at village *'Sairi'* and his descendants probably shifted capital from *'Dhundhan'* to *'Dughli', Damraj', 'Darla'* and lastly in A.D. 1300 to *'Dhundhan'* respectively. Whatever is available on the early history of Baghal can't be considered authentic and reliable.

The first ruler of note seems to be *Rana Sabha Chand,* who made *'Arki'* the capital of the state in A.D. 1643. He ruled from about 1640 to 1670 and was succeeded by his son *Rana Prithi Chand,* who died in 1727. Rana Prithi Chand was succeeded by his son *Mehr Chand* (born in A.D. 1702). He was a patron of painters. There are a number of paintings of Rana Mehar Chand (1727-1734). The Characteristic features of these portraits is the *aquiline nose* which is a generic feature in the Arki family. He was succeeded by his son *Bhup Chand* (1734-1778 A.D.) who was a brave ruler. Rana Bhup Chand is remembered for the battles which he fought with the neighbouring states of Bilaspur and Nalagarh.

Gurkha invasion took place during the reign of Rana Jagat Singh (1778-1828). Baghal was overrun and occupied by the Gurkhas in the early nineteenth century, between 1803 and 1815. During this occupation, Rana Jagat Singh took refuge for seven years in Nalagarh. Arki was the headquarters of the Gurkhas when they invaded the western Himalayas from Nepal and fought with Kangra Chief Sansar Chand II and maharaja Ranjit Singh. Under the Gurkhas, the Western Himalayas, from Nepal to Satluj became a desert. The memory of the Gurkhas is vivid in these hills, especially their behaviour in the villages. The Gurkha's reputation for revenge was such that it was said that if a Gurkha on the road cut his foot on the stone, he would not go until he had smashed it to powder. The proverb famous about Gurkhas was 'जो गुरखयां ते बचे, सो बचे' ('living are they who lived when the Gurkhas left').

Anglo-Gurkha war took place in 1815, in which British drove the Gurkhas back to Nepal and Baghal was freed. Baghal was restored to Rana Jagat Singh in A.D. 1815 by a *sanad* granted to him by the British government. The usual

conditions imposed were of active assistance in case of war. The Rana's administrative powers remained unchanged, save in one respect, namely, that sentences of death passed by him required the confirmation of the Superintendent of, Shimla Hill States.

Shiv Saran Singh, son of Jagat Singh, succeeded to the throne of Baghal (1828-1840). He sheltered Raja Anirudh Chand (1823-1829) of Kangra on his flight from Kangra in 1828 to avoid arrest by the Sikhs on his refusal to marry his sisters to Raja Hira Singh, son of Raja Dhian Singh Dogra of Jammu. He also gave asylum to Anirudh Chand's sons, Mian Ranbir and Mian Parmod Chand. He also built *'Diwankhana'* at Arki.

Raja Shiv Saran Singh was followed by his son **Kishan Singh** (1840-1876). He was also a patron of building and painting. He reconstructed the Arki Bazar. In about A.D. 1850 he had the Diwankhana at Arki decorated with murals. At the time of 1857 revolt, Rana Kishan Singh, sent a contingent of forty men under his brother **Mian Jai Singh** to assist British in watching roads leading from Shimla to Jalandhar for his help during revolt. He was rewarded for his loyalty by receiving the *'title of Raja'* and *Khilat* were bestowed upon him and his brother Jai Singh in 1860.

In 1876, Kishan Singh was succeeded by his son **Moti singh**, who died a few months later, when his cousin **Dhian Singh** (1877-1904), son of Mian Jai Singh, succeeded after a family dispute. He was considered as the most popular and capable among the Minor Hill Chiefs. He had marital relations with the ruling houses of *Suket, Madhan* and *Bilaspur.* Some local revolts seemed to have occurred after 1897, for which British authorities had to intervene in 1902. He died in 1904 and was succeeded by his eldest son, *Tikka Bikram Singh,* born in 1893. In the year 1905, there was a revolt by the entire Kanet population which was successfully crushed with the help of Superintendent of Shimla Hill States.

During the minority of Tikka Bikram Singh, administration of state was conducted by a council, consisting of the brother of the late Raja and an official deputed by the British Government. Bikram Singh died in 1922 and was succeeded by his minor son **Raja Surinder Singh.**

SURINDER SINGH: Raja of Baghal from 1922 to 1945. He was born on 14th March 1909 in Arki, succeeded on 3rd October 1922, installed with ruling powers on 14th January 1932, married Rajkumari Laxmi Devi [Rani Laxmi Devi of Baghal], daughter of Rai Hira Singh of Sangri, and had six children. The Raja was entitled to be received by the viceroy. The state was liable to the operation of the *nazarana* rules upto 1911, when, on the occasion of the coronation Darbar, all such levies were abolished. The state had a local force of 25 infantry with one serviceable gun. The chief was allowed no salute. On the death of Surinder Singh in 1944, his son Rajinder Singh occupied the gaddi.

RAJENDRA SINGH: Raja of Baghal from 1945 to 1948, born on 29th February 1928, educated at Col. Brown's School in Dehra Dun and Govern-

ment College, Lahore; he overhauled the administration and introduced radical constitutional reforms, M.L.A., Commandant General of Home Guards, Director of Civil Defence, Himachal Pradesh, married 2nd November 1948, Rani Tara Devi, born on 31st October 1929, she died on 22nd February 2005, daughter of Raja Hemendra Sen of Keonthal, and had three children. But he got very little time to exercise his authority, because on 15 April 1948 Baghal was merged with Himachal Pradesh. Raja Rajinder Singh was eldest among four brothers and a sister. He took over the reign of the state on 23rd January 1946, was member of Territorial council twice and state legislative assembly once (1952-1967). He was the founder of Himachal Home Guards and remained its honorary Commandant General for 20 years. He had two sons and a daughter. She is married in the Jaipur royal family and elder son Pramod Kumar died in 2004. Raja Rajinder Singh was very popular among his people in the Bhagal area, died on 7th June 2010 at the age of 84.

HARSHVARDHAN SINGH: Currently owner of ancestral property of Baghal State Raja Saheb of Baghal since 7th June 2010. Born on 11th April 1980, married on 2nd December 2007, Rajkumari Ksheerja Kumari [Rani Ksheerja Kumari of Baghal], niece of Maharaja Lokendra Rajendra Singh Ju Dev Bahadur of Datia, and has one daughter.

GENEALOGY OF BAGHAL

(1) Aje Dev (2) Nand Dev (3) Nar Dev (4) Sri Dev
(5) Jawahar Dev (6) — (7) Kasas Chand (8) Kul Dev
(9) Kaul Chand (10) Swachel Chand (11) Glaum Chand (12) Alam Chand
(13)Jabbar Chand (14) Bhupal Chand (15) — (16) Mukt Pal Chand
(17) Samudra Chand (18) Dheer Chand (19) Ghambheer Chand (20) Jai Chand
(21) Uday Chand (22) Trilok Chand (23) Hari Chand (24) Swachang Chand
(25) Inder Chand (26) Hari Pal Chabder (27) Haus Rai Chand (28) Abhey Chand
(29) Pratap Chand (30) Narang Chand
(31) Sabha Chand (1640-1970) (32) Prithvi Chand (1670-1727)
(33) Mehar Chand (1727-1734) (34) Bhup Chand (1734-1778)
(35) Jagat Singh (1778-1828) (36) Shiv Saran Singh (1828-1840)
(37) Kishan Singh (1840-1876) (38) Moti Singh (1876-1877)
(39) Dhian Singh (1877-1904) (40) Bikram Singh (1904-1922)
(41) Surinder Singh (1922-1944) (42) Rajinder Singh (1944-1948)

Arki had a humble inheritance of patronage of arts. The family married chiefly in Bilaspur, which explains a style of painting influenced by and perhaps largely deriving from Kahlur. It seems that during Gurkha invasion a good number of paintings have been destroyed by the marauding forces. The best place of architecture is the *'Haveli'*, built in 1880. It is in the style of Rajputana architecture, perfectly proportioned and with a certain lightness and grace. Other parts of the palace are said to be around 250 years old. The *'Diwankhana'* built and decorated in 1850 has fresco on the walls and pillars. Those on the walls are in coarse and decadent Kangra style. Some paintings of eighteenth century European style have also been found on pillars. It is strange to see

two styles simultaneously side by side and without influencing each other.

There are six main temples at Arki and prominent one is of *Lakshmi Narayan* (Vishnu) of which probably the founder Raja had brought with him. In Arki, there is no official celebration of the festival of Holi, because a chief having once died during this festival.

KUNIHAR

Kunihar state was located between 31° 3' and 31° 7' North and 76° 59' and 77° 3' East about 35 Kilometres west of Shimla with an area of about 15 square miles. This was the smallest state among Nalagrah, Baghal, Baghat, Mehlog, Dhami, Keonthal etc. and so was under constant fear of aggression from the neighbouring state. This petty state was founded by one *"Abhoj Deo"*, who had come from *Akhnoor in Jammu* in 1154 A.D. The headquarters of the principality was at Hatkoti. Keso Rai (Keshav Dev) was the weakest ruler of the state in the 16th century. The position of the state started deteriorating and ultimately neighbouring state seized the territory.

On the expulsion of the Gurkhas, Thakur Mungeree Dass was confirmed in the chiefship. The obligation to supply 5 *begaris* imposed by *sanad* was later commuted to annual payment of Rs. 180. Mungeree Dass died in 1816 and was succeeded by his son Kishan Singh, who died in 1866. Kishan Singh was succeeded by his son Tegh Singh.

Rana Tegh Singh: He was Rana of Kunihar from 1866 to 1905. Tegh Singh born on 4 August 1834 and succeeded to gaddi in 1867. He was married and had three sons, namely- Tikka Shib Singh (born in 1872 and died young), Rana Hardev Singh (born on 26 August 1898), Kanwar Gopal Singh (born in 1901). Rana also had five daughters. Two of them married Rana Raghubir Chand of Koti, third to Rana Jagjit Chand at Kuthar, fourth to Raja Surendra Prakash of Sirmaur and fifth to Thakur Puran Chand of Beja. Tegh Singh was succeeded by his minor son and the last ruler Thakur Hardeo Singh.

Rana Hardeo Singh: Rana of Kunihar from 1905 to 1948, born on 26th August 1898 (1899), married Rani Laladi Kumari, daughter of Thakur Surat Singh of Tharoch, and had issues. He received his powers in 1917. The state was liable to the operation of *Nazarana* rules upto 1911, when, on the occasion of the coronation Darbar, all such levies were abolished. He had a son and a daughter. The son was Rana Vijay Singh and daughter's name was unknown. Rana Hardev Singh died in 1964.

Rana Vijay Singh: He occupied the family seat after the death of his father Rana Hardeo Singh in 1964 and continued till 1997. He married to Rani Lalita Kumari daughter Raja Jagat Dev Singh of Poonch. He had two sons and a daughter; namely Tikka Ajay Singh (born on 9th July 1956 and married in 1955 to RajKumari Bhavna Kumari, daughter of Rana Narendra Singh of Kokhai, both died in a road accident on 3rd March 1996). Kumari Varsha (married to RajKumar Sarangbhushan Singh of Balsan) and Rana

Sanjay Singh. Rana Sanjay Singh, succeeded to the ancestral property and Jagir, after the death of his father, as his elder brother had already died in 1996.

GENEALOGY OF KUNIHAR

(1) Abhoj Dev (2) Udai Dev (3) Sahi Dev (4) Sahupal Dev
(5) Hanuma Dev (6) Bel Dev (7) Aarsi Rai (8) Paras Rai
(9) Kaul Rai (10) Megh Rai (11) Ganchan Rai (12) Rai Puran Chand
(13) Rai Man Chand (14) Rai Veer Chand (15) Rai Chattar Dev
(16) Rai Jas Dev (17) Rai Madan Dev (18) Rai Kesar Dev
(19) Rai Sultan Dev (20) Rai Sheembar Dev (21) Rai Abraham Dev
(22) Rai Ram Singh (23) Rai Anand Dev Singh (born 1715 A.D.)
(24) Rai Magan Dev Singh (Death 1816 A.D.) (25) Rai Puran Singh (1816-37 A.D.)
(26) Rai Kishan Singh (1837-66) (27) Rai Tegh Singh (1866-1905)
(28) Rai Hardeo Singh (1905-47)

KUTHAR

Kuthar state was lying between 30° 55' and 31° 1' North and 76° 57' and 77° 1' East of Subathu, with an area of 20 square miles (near about 33 sq. km. It was founded by one 'Surat Chand' Rajput of Kishtwar in Kashmir, who had fled from the Mohammedan invaders. The territory in its early stage was divided among five *'Mavis'*, who were ruling at *Ghar, Sheel, Gharuth* and *Feta.* They had probably come from plains and adopted the title *Mavi.* Surat Chand defeated them and founded the state.

Kuthar in early times seems to have been tributary in turn to Nalagarh and Bilaspur. At the time of Gurkha invasion, Kuthar was a tributary to Keonthal and ruled by Rana Gopal Chand. He could not face the onslaught of the Gurkhas and ran away to *Manimajra* in Ambala district. He died on his way back to Kuthar at the end of the war and the state was conferred on his son Rana Bhup Chand. The *sanad* granted to Bhup Chand prescribed the maintenances of 40 *begaris* at the service of the government. This number was later on reduced to 30 and was commuted to an annual cash payment of Rs. 1,000/-. Rana Bhup Chand died in 1858 and was succeeded by his son Jai Chand, to whom a *Khilat* of Rs. 600/- was granted in consideration of his services rendered by the state during the mutiny. In 1895, when the state was at the verge of bankruptcy, Mian Durga Singh of Kotkhai was appointed by government as *'wazir'*, who administered the state for two years. Rana Jai Chand died in 1896 and was succeeded by his son Jagjit Chand, who on account of ill health, abdicated in 1930 in favour of his son, Rana Kishan Chand. Rana Jagjit Chand had occupied throne only in June 1908, because at the time of his father's (Rana Jai Chand) death, he maintained a force of 12 armed police. The state was liable to the operation of the *nazarana* rules upto 1911. When on the occasion of the coronation Darbar, all such levies were abolished. Kishan Chand, in the memory of his father, founded *'Jagjeet Nagar'* near Kuthar. Kuthar was merged with Baghat on 15th April 1948 and remained part of Mahasu district till August 1972, when later on it became a part of Solan district.

Rana Vijay Singh : Rana of Kunihar occupied the family property from 1964 to 1997. He was born in 1931, married Rani Lalita Kumari, daughter of Raja Jagat Dev Singh of Poonch, and his wife, Rani Padmawati Bhadwal, and had issue. He died in 1997.

GENEALOGY OF KUTHAR

(1) Surat Chand	(2) Ugar Chand
(3) Bhim Chand	(4) Josheb Chand
(5) Bikram Chand	(6) Baidu Chand
(7) Bhunam Chand	(8) Pratap Chand
(9) Sant Chand	(10) Chattar Chand (I)
(11) Paidu Chand (Pandu Chand)	(12) Arjan Chand
(13) Abnayan Chand	(14) Jamni Chand
(15) Shakti Chand	(16) Rattan Chand
(17) Kosh Chand	(18) Jai Dev Chand
(19) Chattar Chand (II)	(20) Kahan Chand
(21) Kailash Chand	(22) Deep Chand
(23) Kishan Chand	(24) Manak Chand
(25) Shiv Chand	(26) Khapru Chand
(27) Bhagi Chand	(28) Tulsi Chand
(29) Hukkam Chand	(30) Dheer Chand
(31) Veer Chand	(32) Karan Chand (Karam Chand)
(33) Shanti Chand (Santosh Chand)	(34) Kundli Chand
(35) Darat Chand	(36) Buran Chand
(37) Preetam Chand	(38) Laram Chand
(39) Khashipal Chand	(40) Ajeet Chand
(41) Dharam Chand	(42) Jalim Chand
(43) Samar Chand	(44) Gopal Chand (Died in 1815)
(45) Bhup Chand (1815-58)	(46) Jai Chand (1858-95)
(47) Jagjeet Chand (1895-1930)	(48) Kishan Chand (1930-47)

(49) Tikka Pratap Chand (born on 1.1.1939)

MEHLOG

Mehlog was lying between 30° 52' and 31° 5' North and 76° 52' and 76° 58' East with an area of 43 square miles (70 sq km.) The state lies about 39 miles (50 sq km.) South-West of Shimla, at the foot of the Kasauli Hill between Nalagarh and Kuthar. Raja of Ayodhya **Bir Chand** (according to another version, the name of the founder was Hari Chand), who visited Mansarover lake in Tibet, founded the state. The Thakur of Mehlog were Rajputs and have been established in the Shimla Hills for some hundred years. The founder of the state, first settled at *'Patta'*, a village close to the Nalagarh border which has been the border of the state for twenty one generations. Upto the reign of 6th chief from the Bir Chand, the state is said to have waxed and

flourished and its boundary is said to have extended far to the South. Raja Uttam Chand was defeated by the Raja of Sirmaur and deprived of his state (1612 A.D.). Uttam Chand with the help of his father-in-law, Rana of Keonthal, recovered his state. He fixed his capital at *'Kot Gharsi'*.

Mehlog was a small state under the control of Keonthal. In 1780 a person named *'Khoshala'* conspired with a Brahmin named Devi Saran and poisoned the then chief Prithvi Singh. Khoshala with the help of *Kahlur* State ascended the throne. In place of Keonthal, Khoshala Chand accepted the overlordship of Bilaspur. He died in 1783. A.D.

Mehlog was occupied by Gurkhas from 1803-1815. During the Gurkha occupation Thakur Sansar Chand of Mehlog took refuge with Raja Ram Saran of Hindur who was himself at war with the Gurkhas.

At some place Khoshaal Chand has been referred as Ajit Chand. During his rule, Raja of Kangra annexed nine or ten *Parganas* of Mehlog state and handed over the same to Baghat and thenceforth the Mehlog chief came to be known as Rana instead of Raja. When Gurkhas were driven out of Shimla Hills by the British government, he was restored to his state in 1815. The *sanad* imposed on him the tribute of Rs. 1,440/- and he had to subscribe to the usual conditions of rendering service when required in time of war. The obligation to supply 40 begaris imposed by the *sanad* was later on commuted to an annual cash payment.

Thakur Sansar Chand died in 1849 and was succeeded by his son Dalip Chand who died in A.D. 1880. Dalip Chand was succeeded by his son Raghunath Chand. The latter was granted the title of *Rana* as a personal distinction. He died in 1902 and was succeeded by his son Durga Chand, who was recognised as successor to the *'gaddi'* by the title of *Thakur*. During his minority, the state was run by a council of four members till 1908, when owing to disturbances the council was abolished and a manager appointed for assistance. He came of age in 1920 and received his powers.

The state was liable to the operation of the *'Nazarana'* rules up to 1911 when, on the occasion of the coronation Darbar, all such levies were abolished.

After the death of Rana Raghunath Chand, his son Durga Chand (1902-34) succeeded him. His reign is famous for disturbances. He was succeeded by Thakur Narendra Chand in 1934. He was born an October 4, 1921. Mehlog state was merged with Himachal Pradesh on 15th April 1948 and formed a part of Solan tehsil of then Mahasu district.

Rana Narender Chand Sisodia: Born on 5th October 1921, Rana Narender was last ruler of Patta-Mehlog princely state. He had his education in Lahore. After independence and integration of princely Hill states with unified territory of Himachal Pradesh, he donated substantial part of his state for the setting up of offices of IPH, PWD, Electricity, Telephone, Forest, Revenue, Animal husbandry etc. in Mehlog. He was nominated director of Small Scale Industry Board and Animal Husbandry. Rana was quite popular among lo-

cals, died on 22nd January 2011. At present Mehlog is the part of Kasauli tehsil of Solan district.

GENEALOGY OF MEHLOG

(1) Hari Chand (Bir Chand)
(2) Neerman Chand
(3) Dharam Chand (I)
(4) Surat Chand
(5) Tilak Chand
(6) Veer Chand
(7) Uttam Chand
(8) Kharat Chand
(9) Madan Chand
(10) Shiv Chand
(11) Kandep Chand
(12) Dharam Chand (II)
(13) Saneechar Chand
(14) Sahaj Chand
(15) Narayan Chand
(16) Kishan Chand
(17) Gurdas Chand
(18) Nayan Chand
(19) Abhay Chand
(20) Vishan Chand
(21) Jeevan Chand
(22) Gharv Chand
(23) Gyan Chand
(24) Swaroop Chand
(25) Bhim Chand
(26) Prithvi Chand
(27) Narayan Chand
(28) Beerat Chand
(29) Ram Chand
(30) Amar Chand
(31) Uday Chand
(32) Nahar Chand
(33) Khushaal Chand
(34) Sansar Chand (1783-1849)
(17 80-83) or Ajit Chand
(35) Daleep Chand (1849-80)
(36) Raghu Nath Chand (1880-1902)
(37) Durga Chand (1902-34)
(38) Thakur Narendra Chand (1934-47)

According to Vamshavali of Mehlog state, Veer Chand has been shown sixth in the hierarchy. This is also possible that while state was founded by Veer Chand and he traced his origin to his great grand father Hari Chand and mentioned it in the genealogy.

BEJA

Beja state was a tiny state in the Shimla Hills, lying between 30° 55' North and 76° 59' and 77° 1' East with an area of 4 square miles (7 sq km.). On its East was Patiala and Kasauli and certain parts of Patiala were also in the South. On the South was Kuthar state and Mehlog in the West.

The state was founded by a Rajput of *Tunar Gotra,* hailed from somewhere in the neighbourhood of Delhi. However, family tree of the rulers of Beja starts with Raja Dhol Chand. According to a version Gharav Chand, the 43rd descendant of Dholpal family, attacked Bhauch's Rana and annexed his state. He also captured Beja state. Beja remained a tributary of Kahlur for many years, but in 1790 when Hindur defeated Kahlur state in a battle, then Beja also declared itself independent.

At the time of Gurkha invasion Man Chand (1773-1817) or Bishan Chand was the chief of the state. He had good knowledge of herbs and medicines prepared from herbs. He also treated a good number of Gurkha

jawans and in lieu of his services Gorkha Chief Amar Singh Thapa gave him a *sanad* of his state. Later on Man Chand helped the British to expel Gurkhas from the territory. The state was restored to him under the title of *Thakur*. The obligation to supply 5 *begaris* imposed by the sanad (no LIX) was later commuted to an annual cash payment of Rs. 180. This was reduced to Rs. 50/- per annum in 1892, as compensation for a small area of land incorporated within the Kasauli cantonment.

Man Chand died in 1817 and was succeeded by his son **Pratap Chand**, who died in 1841 and was succeeded by his son Udai Chand, who died in 1905. He was succeeded by his minor son **Thakur Puran Chand** and the administration was conducted by a council. He was invested with powers in 1921. He was succeeded by his son **Laxmi Chand** in 1939. He was born on 21st March 1916 and married the daughter of the ruler of Darkoti. On 15th April 1948 Beja was merged with the then Solan tehsil of Mahasu district.

GENEALOGY OF BEJA

(1) Dholpal/Gharav Chand	(2) Pali Chand
(3) Vishan Chand	(4) Teg Chand
(5) Jeet Chand	(6) Hari Chand
(7) Shuja Chand	(8) Kripal Chand
(9) Kidar Chand	(10) Kishan Chand
(11) Rattan Chand	(12) Kanhor Chand
(13) Lakshmi Chand	(14) Kushal Chand
(15) Bhim Chand	(16) Thara Chand
(17) Ajay Chand	(18) Vijay Chand
(19) Narayan Chand	(20) Lal Chand
(21) Anoop Chand	(22) Attar Chand
(23) Jai Chand (Died in 1773)	(24) Man Chand (Died in 1817)
(25) Pratap Chaind (Died in 1841)	(26) Udai Chand (1841-1905)
(27) Puran Chand (1905-1939)	(28) Laxmi Chand (1939-47)

MANGAL

A small state lying between 31° 18' and 31° 22' North and 76° 55' and 77° 1' East, with an area of 12 square miles (20 square kilometer). Mangal state was lying on the banks of Satluj near Bilaspur to which it was once a tributary. Mangal state was founded by an *'Attri Rajput'*, hailing from *'Marwar'*. It is said that the founder Raja was in service with the Raja of Kahlur. He was very brave and loyal. The Mangal state was given to him by the Kahlur Raja as a token of his loyalty and bravery. The state acquired its name from the name of Mangal Singh, the son of the founder Raja.

The state became independent after the expulsion of the Gurkhas in 1815. On the expulsion of the Gurkhas, **Rana Bahadur Singh** was granted an independent *'sanad'*. The obligation to supply *begaris'* imposed by this was commuted to an annual payment of Rs. 72/-.

Rana Bahadur Singh was succeeded by his son Prithvi Singh, who had three sons i.e., Rana Jodh Singh, Ajit Singh and Jagat Singh. Rana Jodh Singh died in 1844 issueless. He was succeeded by his brother Ajit Singh. He died in 1892 and was succeeded by his son Tilak Singh. Rana Ajit Singh had three sons Tilak Singh, Mian Nihal Singh (Died in 1916) and Mian Khajan Singh (died in 1911.). Tilak Singh died in 1920. He was succeeded by his son Shiv Singh, who had two sons. Tikka Vir Singh and Kanwar Singh (born in 1926). Rana Shiv Singh exercised sovereign powers subject to the usual political supervision of Superintendent of the Hill States. The state was liable to the operation of the *Nazarana* rules upto 1911 when on the occasion of the coronation Durdbar, all such levies were abolished.

In 1921 British government, took away all the rights of Rana Shiv Singh to rule over the state. Then Lala Bhagwan Dass. *Wazir* of Baghal state was appointed *wazir* of Mangal state. On 15th April 1948, Mangal was merged with Arki and became part of Himachal Pradesh.

GENEALOGY OF MANGAL

(1) Rana Mangal Chand (1240)	(2) Raghunath Chand
(3) Pratap Chand	(4) Kripal Chand
(5) Sartam Chand	(6) Man Chand
(7) Gulab Chand	(8) Tara Chand
(9) Sansar Chand	(10) Jai Singh
(11) Chittar Singh	(12) Inder Singh
(13) Veer Singh	(14) Amar Singh
(15) Karam Singh	(16) Bahadar Singh
(17) Prithvi Singh (Died in 1844)	(18) Jodh Singh (Died in 1844)
(19) Ajit singh (Died in 1844-92)	(20) Tilak Singh (1892-1920)
(21) Shiv Singh (1920-47)	(22) Ranbir Singh (Died in 1973)

NALAGARH (HINDUR)

Hindur was a small state in the Shimla Hills, twenty five miles long and about ten miles wide with an area of 256 square miles (nearly 410 sq. kms.). It was situated between 30° 54' and 31° 14' North and 76° 39' and 76° 56' East. It was bounded on the North by Kahlur (Bilaspur), on the North-East by Baghal (Arki), on the South-East by minor states of Shimla Hills and on the South and West by the Punjab plains of Ropar.

The state was anciently known as Hindur. But when its capital *'Nalagarh'* was founded during the 15th century onwards, it acquired a second name after this chief town. The Nalagarh Valley is a long strip bounded by the heavily eroded range of the Shivaliks towards the South and South-West and the spurs of the outer Himalayas to North-East. The town Nalagarh is at the very edge of the mountains and the fortress palace of the Raja is on a steep hill above it. The view from a distance is beautiful but like Arki the glamour fades at close approach.

Ajit Chand, it is said was installed there and founded the ruling dynasty of Hindur. *It was an offshoot of princely state of Bilaspur.* Yet another story is that, Ajit Chand conquered Nalagarh and gave it to his brother *Suchet Chand,* from whom the ruling family of Nalagarh descended. Ajit Chand succeeded his father. He and Ajai Chand had different mothers and it is sometimes said that Ajit Chand was the elder of the two.

According to another version Hindur was founded by **Ajay Chand** in A.D. 1100, the eldest son of Raja Kahan Chand of Kahlur. Ajay Chand killed *Thakur Handur* in a battle and set up his authority there. Handu was also not popular among his subjects. They were not happy with his style of governance. That is why people readily supported Ajay Chand to capture state. His younger brother Ajit Chand succeeded to the throne of Kahlur state. He started showing his authority and interest on Hindur, which was in the past under the suzerainty of Bilaspur (Kahlur) state. It was due to its distance from Bilaspur, that *Handu Thakur,* could establish his control over the territory. That is why, the Raja of Kahlur attacked Hindur repeatedly, but every time he failed to capture it.

Ajay Chand was a popular ruler. He started many developmental works. After ruling for a large period of time, he died in 1171 A.D.Above description seems improbable and unreliable that Raja Ajay Chand ruled for seventy one years. There is all possibility of having two Rajas of the same name or wrong entries might have been made in the *Vamshavali.*

The chiefs of Hindur and Kahlur, as also of *'Chaneni'* in Jammu Hills, trace their origin to a common ancestor, a Chandel Rajpurt, who came from *'Garh Chanderi'.* The fort at *'Ramshahr'* which commands a splendid view of the plains towards Ludhiana and Hoshiarpur as well as of the snowy peaks of Chamba is said to have been erected as a capital when the families were still united. It has largely been added by later Rajas, Agar Singh and Ram Saran.

At the time of Raja Ajai Chand's death, his son and heir apparent **Vijay Chand** was only four months old. The Rani took control over the administration and suppressed the revolt of Kanets successfully. In 1201 A.D. Vijay Chand died at the age of 30, leaving behind his minor son **Dham Chand.** During his reign Kanets again revolted, but once again they were suppressed. After ruling nearly for 35 years, Dham Chand died in 1236 A.D. He was succeeded by **Bairang Chand,** who died in 1276 A.D.

Laxman Chand ascended the throne at the age of eleven. During his minority, there was a revolt in the state which was expelled successfully. In 1398 Taimur Lang invaded India, the Raja of Hindur at that time was **Alam Chand** (1356-1406). Taimpur raided *'Delhi', 'Meerut', 'Haridwar', 'Kiar-da-Doon'* and then reached the border of Hindur, Raja Alam Chand, knowing it fully well that his force would not be able to counter Taimur Lang's force, extended full help to the invader and paid him rich tributes. This ploy of the Raja helped him to save his state. After Alam Chand royal race was continued by **Udham Chand, Vikram Chand, Kedar Chand** and **Jai Chand** whose reign was basically uneventful.

During the period of Raja Narayan Chand (1477-1522) Raja of Nurpur passes through Hindur to Haridwar. He proposed his daughter's marriage with the Raja of Hindur, which he (Narayan Chand) refused to accept. Later on Raja of Nurpur got his daughter married to the Raja of Kahlur and also provoked Kahluria Raja to attack Hindur. It was then that 'Satgarh fort' was occupied by the Kahlur. Narayan Chand was succeeded by his son Ram Chand (1522-68) who was great lover of architecture. *He built the fort of 'Ramgarh' and made 'Ramshahar' as summer capital of the state.* His son Sansar Chand (1568-1618) built a beautiful palace in Nalagarh and also got repaired an ancient *'Sarovar Kala Kund'.* He was succeeded by his son Dharam Chand (1618-1701). He twice had war like exchange with Aurangzeb's soldiers and both times emerged victorious.

There is also reference that when Kalian Chand came to power in Bilaspur in 1630 A.D., he built a fort on the border of Hindur, which caused hostile feelings and ultimately led to a war between the two states. The Raja of Hindur was killed, leaving behind his infant son. To avoid harm to the sate, the Rani took a bold step of throwing herself on Kalian Chand's protection, being a near relative and entrusted the younger prince to his care. Kalian Chand accepted the charge, installed the infant on the *gaddi* and as his guardian in the management of the state till he came of age.

Raja Himmat Chand (1701-1705) succeeded his father Dharam Chand. During his reign Pathan attacked the state thrice. Raja Himmat Chand along with Hinduria soldiers fought bravely and finally died in the battlefield. He was succeeded by Bhup Chand (1705-56).

Raja Man Chand ascended the throne in 1756. During his period Hindur state was rent with "dissensions and assassinations". The state was now divided by factions, the *Mattiana Kanets* siding with *Man Chand* and the *Thuana Kanets* with Padam Chand, younger brother of the late Raja Bhup Chand. Padam Chand assassinated his nephew Man Chand and occupied the throne but was in turn killed by the *'Mattianas'.*

Raja Ajmer Chand of Bilaspur (1712-41) built a fort called *Ajmergarh* on the border of Hindur. At some place there is also reference that along with Raja Man Chand his son was also killed. The people of the state then approached Devi Chand the Raja of Kahlur and invited him to take over the state. This however he declined and installed *Gaje Singh Hindurea,* a member of the Hindur ruling family as Raja from whom descended the future Rajas of Nalagarh.

But the state *Gazetteer* records a different story.....that a Sikh, named *Bhai Kharak Singh,* from the adjoining state of Mehlog, "affected a reconciliation between the factions and induced *Gaje Singh,* a distant *collateral* and *refused* to accept the *Gaddi'.* Raja Gaje Singh ruled from 1761-88. It adds "He was the founder of the present dynasty and, though a just ruler, was not on good terms with his son, *Ram Saran.*

Raja Ram Saran (1788-1848) succeeded his father Gaje Chand Singh.

He had long reign and died at the age of eighty six in 1848. He seemed to have possessed a *venturesome spirit.* For some time he was in alliance with Sansar Chand of Kangra and with his aid annexed a part of Kahlur state and burnt Bilaspur town. On the invasion of Kangra by the Gurkhas in 1805, he sided with Sansar Chand and resisted the Gurkha forces and was besieged in his capital for three years. Ultimately he was expelled for a short period by them and had to flee to **'Basal'** in Hoshiarpur. He then settled at *Palasi,* a fine fort on the plains between Nalagarh and Ropar living there for ten years. In the early part of his reign he had so extended his conquests that he was paramount from *Palasi* to *Mattiana* and eastwards as far as Ajmergarh on the Yamuna, Subathu was also held by his Kardar, *Dharma Negi,* but Sirmaur escaped from his grip.

Raja of Kahlur and Gurkhas jointly broke Ram Saran's power. The Gurkhas and Kahlurias besieged the fort of Ramshahr and though it was provided with large tanks and granaries, the garrison was obliged to capitulate. While Ram Saran was residing at Palasi, General Ochterlony and his forces came. A battle was fought at the *'pass of Ramshahr'* in 1814 and another at **'Lahar Ghati'** near Malaon Fort, where the Gurkha commander Bhakti Thapa was slained and Gurkha forces were expelled from the hills.

Ram Saran joined General Ochterlony when war was declared. Besides his natural dislikes for the Gurkhas, he had to take revenge upon the Bilaspur chief, who had caused all the trouble by calling in foreigners. He remained very loyal and disciplined with the British. On the conclusion of war, he was rewarded by being reinstated in his ancestral estates. To his credit it should be recorded that he absolutely refused to take over the districts he himself had recently conquered and annexed. He perhaps felt, when too late, that by his own ambition he had goaded the people of Bilaspur to measure which could only have adopted in their last extremity.

In 1815 the hilly district of **'Barauli'** which passed to the government as an escheat by the extinction of the reigning family was offered to Raja Ram Saran as a reward for his services in the war, which he refused. Barauli, then accordingly was transferred to another chief for the sum of Rs. 8,500/- which amount was accounted for to Ram Saran. Subsequently, Barauli again passed into the possession of the Shimla district and included the cantonment of Subathu. Three Barauli Villages were made over to the Maharaja of Patiala in 1830, in exchange for four villages now incorporated with the township of Shimla, which was in that year regularly founded by contributions of territory from Patiala and Keonthal.

Raja Ram Saran also received an indemnity of one lakh rupees, when, after the Nepalees war, he returned the *'Satgarha fort'* to the Raja of Bilaspur, from whom he had taken it. This sum he spent over the renovation and strengthening of Palasi lower town in the plains.

Earlier, the Raja of Hindur had invaded the territory of Bilaspur and captured the forts of *'Fatehpur', 'Bahadurpur'* and *'Ratanpur'* and annexed

the portion of Kahlur territory viz. entire parganas of Bahadurpur and Ratanpur adjoining his own state.

Raja Ram Saran died in 1848 and was succeeded by his son Raja Bije Singh. He died in 1857. After the death of Raja Bije Singh a doubt arose regarding the succession, as Ram Saran's other sons were not true Rajputs, being the offspring of a Brahmin mother. From 1857 to 1860, the administration remained with British government. After three years Agar Singh, brother of Bije Singh, was appointed ruler. He was efficient and behaved loyally during mutiny. His elder brother Fateh Singh was passed over as being of unsound mind. Raja Agar Singh ruled from 1860-78.

Raja Ishwari Singh was born in 1836 and succeeded to the throne in 1878. He had an unscrupulous *Wazir* who had made his subject annoyed with him. Later on wazir was expelled from the state. Raja Ishwari Singh was allied by marriage with the house of Guler, Kangra and Kuthar.

Raja Ishwari Singh was not looked upon as a capable ruler and the state was administered by a council of three members, whose conduct of affairs greatly improved the finances of the state. Under the bound of *sanad* Raja was to assist British with troops in time of war paying a fixed tribute of Rs. 5,000/-.

Ishwari Singh died in 1911 and was succeeded by his younger brother Raja Joginder Singh. He lived at Nalagarh, a town twelve miles from Ropar. His territories were bounded on the North by Bilaspur, on the South and West by Ambala district and on the East by Baghal, Mehlog and Patiala. The chief was entitled to be received by the viceroy. He helped Brithish during the 1st World war, bought war bond of Rs. 22,50,000/- and sent 220 armed men. In 1918 a revolt took place in Nalagarh, which was suppressed by the Raja with the help of British.

He raised the status of Ishwari Singh High School and also opened an Allopathic dispensary in Ramshahr. Raja Joginder Singh was succeeded by Surinder Singh.

Raja Surendra Singh: Raja of Nalagarh from 1946 to 1948, born on 13th January 1922, educated at Aitchison's Chiefs' College in Lahore, now in Pakistan; married on 7th January 1944 at Patiala, Maharaj Kumari Yadhunandan Kumari [HH Rani (now Rajmata) Yadhunandan Kumari], daughter of Maj.-Gen. HH Farzand-i-Khas-i-Daulat-i-Inglishia Mansur-i-Zaman Amir-ul-Umra Maharaja Dhiraj Rajeshwar Sir Sri Maharaja-i-Rajgan Bhupendra Singh Mahendra Bahadur of Patiala, and had issue. He died on 5th May 1971. During his period on 2nd May 1948 *'Kalsia'* and *'Nalagarh'* states were merged with Eastern Punjab states. On 15th July 1948 Nalagarh was merged with PEPSU. Finally, when in 1966 Punjab was reorganized on linguistic basis Nalagarh was merged with Himachal Pradesh and became a tehsil of Solan district.

Vijayendra Singh: Present owner of Nalagarh state property since 5th

May 1971. Born on 26th June 1946 in Dehra Dun, Uttar Pradesh (now Uttrakhand), succeeded to the throne on 5th May 1971, educated at the Woodstock School in Mussoorie, Uttrakhand and later at the Yadavendra Public School (Y.P.S.) in Patiala, Punjab. He finished his schooling from the Doon School at Dehra Dun, Uttrakhand in 1962 and then graduated from Hindu College, Delhi University, in 1966. Member of the Legislative Assembly in the State of Himachal Pradesh 1977 to 1999, Chief Parliamentary Secretary 1982-1983, Minister of State 1984-1985 and 1988-1989, married on 7th April 1968 in Chandigarh, U.T., Raymon Singh [Rani Sukriti Kumari], born 1st September 1948 in Delhi, educated at Welham Girls' High School in Dehra Dun, Uttrakhand, and graduated from Government Girls' College, Chandigarh, daughter of Sardar Jaspal Singh of Jandiala Guru in Amritsar District, Punjab, and of Sardarni Mohinder Kaur, daughter of the late Sir and Lady Sobha Singh of New Delhi and Hadali, and has one son and one daughter.

GENEALOGY OF HINDUR

(1) Ajay Chand (1100-1171)
(2) Vijay Chand (1171-1201)
(3) Dham Chand (1201-1236)
(4) Bairang Chand (1236-76)
(5) Laxman Chand (1276-1306)
(6) Uttal Chand (1306-1316)
(7) Jaygal Chand (1316-38)
(8) Amar Chand (1338-56)
(9) Alam Chand (1356-1406)
(10) Udham Chand (1406-21)
(11) Vikram Chand (1421-35)
(12) Kedar Chand (1435-48)
(13) Jay Chand (1448-77)
(14) Narayan Chand (1477-1522)
(15) Ram Chand (1522-1568)
(16) Sansar Chand (1568-1618)
(17) Dharma Chand (1618-1701)
(18) Himmat Chand (1701-1705)
(19) Bhup Chand (1705-56)
(20) Man Chand (1756-61)
(21) Gajye Chand (1761-88)
(22) Ram Saran Singh (1788-1848)
(23) Bije Chand (1848-57)
Brithish Government (1857-60)
(24) Ugar Singh (1860-78)
(25) Ishwari Singh (1878-1912)
(26) Joginder Singh (1911-1946)
(27) Surinder Singh (1946-48)
(28) Vijendra Singh

ECONOMY

The soil in the district varies from light to heavy sandy clay and in the valley areas, it is sandy and loam. Types of soil and climatic conditions are responsible for the variety of agricultural production. The main crops grown in district Solan are *wheat, maize, paddy, grams* and varieties of pulses. In the field of vegetables, *tomatoes, cauliflower, Mushrooms* and off season *peas* are providing good scope of income to the district. Apart from stone and citrus fruits— *apples, plums, apricot, almonds, walnuts and mangoes* of various varieties are also grown extensively. Irrigation plays an important role in the agricultural economy. Solan has been declared Mushrooms district of Himachal Pradesh. In the district. *'Kuhls',* wells, ponds and tubewells are the main sources of irrigation. In order to improve the standard of living, the

animal husbandry department is doing a pioneering job. At present, district, Solan has five milk chilling plants, namely *'Khandaghat Plant', 'Nalagarh', 'Kunihar', 'Darlaghat'* and *'Maryog', the lost one is* actually located in Sirmaur district, but catering to the needs of Solan district. Fishery and poultry farming are also being practised.

The district Solan has made tremendous progress in the industrial development. Before independence, it was being carried out to meet the local requirements. Before 1975, the district do not had much of industries though the first industrial estate was set up in the year 1961-62 at 'Solan'. Another industrial area at 'Barotiwala' was set up during the year 1964-65. Till the setting up of the industrial town 'Parwanoo', these estates could not make much stride. Parwanoo was declared industrial area in the year 1975 only. *It is noteworthy that of all the districts in the state, 'Solan' has the largest number of larger, medium and small scale industrial units.* Better infrastructural facilities, locational advantages, moderate climatic conditions and dust free atmosphere are mainly responsible for the fast pace of the process for development of Parwanoo. The important items being manufactured by the different units are parts of tractors, automobile bearings, filters, wrist watches, watch cases, watch jewels, fruit products and high density polythene films.

The maximum concentration of electronic units is at 'Chambaghat' and 'Jubbar Hatti'. The fruit processing unit by Himprocess at 'Jabli' and the apple processing plant of Himachal Pradesh Horticulture Produce Marketing and Processing Corporation at 'Parwanoo' have added to the industrial activities of the state in the matter of processing of non-marketable fruits. The important units which have come up in Barotiwala area are Thapar Paper Mills, Laljee Paper Mills, Desraj Paper Mills etc. Nalagarh, a sub-divisional headquarters of the district, is another fast developing industrial town. The district had only one industry to name, Mohan Meakin brewery. At present, Barotiwala, Dharampur, Parwanoo, Baddi and Chambaghat have emerged as big industrial centres.

Baddi: Baddi is an industrial town and a Nagar panchayat in the South-western Solan district of Himachal Pradesh. The town lies on the border of Himachal Pradesh and Haryana states in the Shivalik Hills, around 35 kilometers west of Solan. Chandigarh, a union territory is around 40 kilometers west of Baddi. Baddi is emerging as the pharmaceutical industry capital of India. More than half of India's pharmaceutical production, mainly formulations, would originate from Himachal Pradesh in few years as 200 odd medium and large-scale units are coming up in and around Baddi. The fortunes of Baddi began to change with the visit of the then Prime Minister, Mr. Atal Bihari Vajpayee to Uttrakhand and Himachal Pradesh during March 29 and 31, 2002, where he announced tax and central excise concessions to attract investments to special category states.

The major attractions for investors included 100 per cent outright excise duty exemption for a period of ten years from the date of commencement of

commercial production (the past budget stipulated it to industries starting on or before 31 March 2010), 100 per cent income tax exemption for an initial period of five years and thereafter 30 per cent for companies for a further period of five years, capital investment subsidy of 15 per cent on plant and machinery subject to a ceiling of Rs. 30/- lakhs, applicable also to existing units. The schemes are also available for existing units going in for expansions. The identified thrust sectors included nonpolluting pharma and herbal products. Besides, the State Government also announced a slew of attractive investment schemes, including single window clearance for projects. *The major investors at Baddi include:*

Alkem Laboratories Ltd, USV Limited, Glenmark Pharmaceuticals Ltd, Dr. Reddys Ltd, Indoco Remedies, Bangalore-based Bal Pharma, Unichem Labs, Delhi-based Wings Group, Delhi-based Promed, Hyderabad-based Pulse Pharma, Morepan Laboratories.

The town also has MNC's like

Colgate Palmolive, Procter and Gamble, Hindustan Unilever, Cadburys and Johnson & Johnson.

Baddi is an industrial centre of Himachal Pradesh, being part of an industrial corridor stretching from Barotiwala to Nalagarh along the western border of Solan district.

Parwanoo: Parwanoo is a city and a municipal council in Solan district of Himachal Pradesh. It is an industrial town. It borders Panchkula district of Haryana, and is after the towns of Pinjore and Kalka on the Chandigarh Shimla Highway. In fact it is separated by a river bed from the town of Kalka. Pinjore to Parwanoo is almost a continuous urban belt. From Pinjore there is also a road to Baddi. Another nearby industrial town of the district Solan.

The town is divided into 6 different sectors spread randomly across the Shivalik Range in a radius of about 4 km. Sectors 1, 2, 3 & 5 are Industrial with only a few residential areas. Parwanoo is essentially an industrial town with almost 80% of the local population engaged with the industries in one way or other. It is home to the largest fruit processing unit of HPMC and the HP Agro Industries have a Cattle Feed Unit and a Pesticide Unit located here. It also has a Large ESI hospital. The Kalka Shimla heritage rail line passes through this town. The railway station is known as Taksal.

To cash in on its proximity to Chandigarh and Panchkula the government set up industrial sectors and gave incentives that invited many small scale units to set up shop here. The incentives include exemption from taxes and financing incentives for expansion of existing projects. Dhalli on its northern outskirts (on the Shimla highway) is famous for its meat pickle shops. A resort with a cable car called Timber Trail is a few miles north of the town on the Shimla highway again.

To provide raw material to the local industries, following types of minerals are available in the district:

(i) Limestone (Darlaghat, Karadaghat range, Kakarhatti and Kunihar belts).

(ii) Dolomite Limestone (largely confined to the Nalagarh area).

(iii) Gypsum (near Kuthar).

Minor minerals namely *masonry stones, boulders, sand* and *roofing slates* are found in abundance in the district.

In the late 50s and early 60s, there was a general feeling that Himachal Pradesh is not suitable for industrialization. In spite of this view, the State government accepted the challenge to bring this hilly state on the industrial map of the country. In this regard, various corporations were set up and packages of incentives for the setting up of new industries and expansion of existing ones were provided. Before independence, Solan was known for the location of Mohan Meakin Brewery, a reputed house for the manufacture of Indian made foreign liquour and beverages. Besides, there were some cottage industries.

Mohan Meakin: In the late 1820s, Edward Dyer moved from England to set up the first brewery in India (later incorporated as Dyer Breweries in 1855) at Kasauli in the Himalayan Mountains. The Kasauli brewery launched India's and indeed Asia's first beer, Lion, which was in great demand by the thirsty British administrators and troops stationed in the sweltering heat of India. Lion was much appreciated as a beer, and one famous poster featured a satisfied British Tommy declaring, *"as good as back home!"*.

The brewery was soon shifted to nearby Solan (close to the British summer capital Shimla), as there was an abundant supply of fresh spring water there. The Kasauli brewery site was converted to a distillery, which Mohan Meakin Ltd. still operate. Dyer set up more breweries at Shimla, Murree (Murree Brewery), Rawalpindi, Mandalay, Quetta and acquired interests in the Ootacamund Brewery (South India).

Another entrepreneur, H G Meakin, moved to India and bought the old Shimla and Solan Breweries from Edward Dyer and added more at Ranikhet, Dalhousie, Chakrata, Darjeeling, Kirkee and Nuwara Eliya (Sri Lanka, formerly Ceylon). After the First World War, the Meakin and Dyer breweries merged and in 1937, when Burma was separated from India, the company was restructured with its Indian assets as Dyer Meakin Breweries, a public company on the London Stock Exchange. Following independence, N.N. Mohan raised funds and travelled to London where he acquired a majority stake in Dyer Meakin Breweries. He took over management of the company in 1949 and built new breweries at Lucknow, Ghaziabad and Khopoli (near Mumbai) and the company name was changed to Mohan Meakin Breweries in 1967.

On the death of N.N. Mohan in 1969, his eldest son Colonel V.R. Mohan took over as Managing Director. He introduced a number of new products that are brand leaders today but died in 1973, soon after taking the helm. In

the 1970s the manufacturing activities of the company were diversified into other fields including breakfast cereals, fruit juices and mineral water under the leadership of Brigadier (Dr.) Kapil Mohan V.S.M link title (Col. V.R. Mohan's brother). Subsequently the word brewery was dropped from the company name in 1982 to remove the impression that the company was engaged only in beer making. New breweries were built during the seventies and eighties at Chandigarh, Madras, Nepal and Kakinada near Hyderabad.

People: The population of Solan district is predominantly Hindus, followed by Sikhs and Mohammedans. The Jains and Christians constitute a microscopic proportion of the district population. Among Hindus, Brahmins are of two sects, *Gaur* and *Sarswat*. The Rajput families constitute of three categories, first is the ruling family, second is Thakurs or Mians and the third is Kanets, who are mainly agriculturists. Among scheduled castes, *'Kolis', 'Dumnas', 'Chanals', 'chamars', 'Lohars', 'Badis'* and *'Telis'* are found throughout the district. The scheduled tribes population constitute a negligible proportion of the total population of the district.

The staple food of the people in the district is wheat, maize and rice. With the spread of education and prosperity, the use of *'Sattu'* has almost been replaced by bread and rice. The agriculturist classes have 3 or 4 meals a day. The morning meal which consists of some maize or wheat *'chapatis'* is generally taken with *'Lassi'*, salt or pickle and is called *'Hajri'*. The mid-day meal consists of maize or wheat chapattis taken with some *dal* or *lassi*. In the evening, tea is taken along with one or two chapatis. In the dinner, maize or wheat *chapattis* and rice are taken with some *dal* or vegetable. Meat is not taken so frequently due to its high cost. The traditional preparations of *'Mandas', 'Putandas', 'Puras', 'Asnkalis'* and *'Chirals' are being replaced* by *'Puris'*.

No heavy clothing is required in most parts of the district. Ordinary clothing for men consists of a shirt and a *dhoti* or *pyjama*. The turban has been now replaced by a type of Gandhi cap. People now go more often bare headed. In winter, people use woollen clothes. In summer, *Khaddar* or cheap mill made cloth is used. The cotton clothes are gradually replaced by the polyester stuff. The women wear long shirt (Kurti) and pyjama or *suthan*. The head is covered with *dupatta*. The Punjabi *Kamij* and *Salwar* are commonly used and cheap rayons or nylons are used for dupattas and cotton and polyester stuff for shirt and pyjama. The villagers are attired in their best when they attend the fairs and festivals.

In the district, a number of fairs are held throughout the year. *These are:*

(1) Sharad Purniam fair (Kunihar) (2) Devi Bara fair (Mangal Kandar)
(3) Baishakhi fair (Kunihar) (4) Bani fair (Hardev Poorashaknli)
(5) Bari fair (6) Koti fair (Koti village) (7) Solan fair.

National Highway No. 22 Hindustan Tibet Road passes through district Solan.

Himachal Pradesh appeared on the administrative map of the country on the 15th April 1948 and the states of **Baghat, Baghal, Kunihar, Kuthar, Mangal, Beja, Keonthal and Koti** formed a part of the then Mahasu district. Nalagarh state which was merged after independence in **Patiala and East Punjab State Union (PEPSU)** later formed a part of Punjab when reorganization of the states took place in 1956. It remained as tehsil of Ambala district of composite Punjab till 31st October 1966. On the reorganization of Punjab, on 1st November 1966 the area of 'Nalagarh' tehsil of Ambala district and 'Kandaghat' were transferred to Himachal Pradesh. The reorganization of the district of the state was carried out in September 1972 and Solan district sprang up. *Solan district derives its name from Solan town which came into existence after the construction of the cantonment at that place around the last quarter of the 19th century.*

There are many places of historical and tourists interest in the district. Some of them are—*Chail, Kandaghat, Solan, Dagshai, Kasauli, Subathu, Parwanoo and Nalagarh. Ochhghat (Nauni)* has become an important place since the setting up of Dr. Y.S. Parmar Horticulture and Forestry University.

DECADEL VARIATIONS IN POPULATION SINCE 1901-2011

Year	Persons	Males	Females	Decadel variation	Percentage Decadel Variation	Females per 1000 of males
1	2	3	4	5	6	7
1901	141,678	82,135	59,543	—	—	725
1911	112,298	65,165	47,133	-29,380	-20.74	723
1921	125,238	76,130	49,108	+12,940	+11.50	645
1931	118,089	68,489	49,600	-7,149	-5.71	724
1941	127,898	73,664	54,234	+9,809	+8.31	736
1951	168,247	63,490	74,757	+40,349	+31.55	800
1961	192,601	102,495	90,106	+24,354	+14.48	879
1971	237,403	123,466	113,937	+44,802	+23.26	923
1981	303,280	157,214	146, 066	+65,897	+27. 75	929
1991	3,82,268	200,238	182,030	+76,040	+26.23	909
2001	4,99,380	269,451	229,929	+117,112	+30.63	853
2011	5,80,320	3,08,754	271,566	+80,940	+15.93	880

Source: (i) District Census Handbook- 1981.
(ii) Census Report Government of India- (HP) 1901-2011

UNA

(HQ, UNA, ALTITUDE 750 METERS)

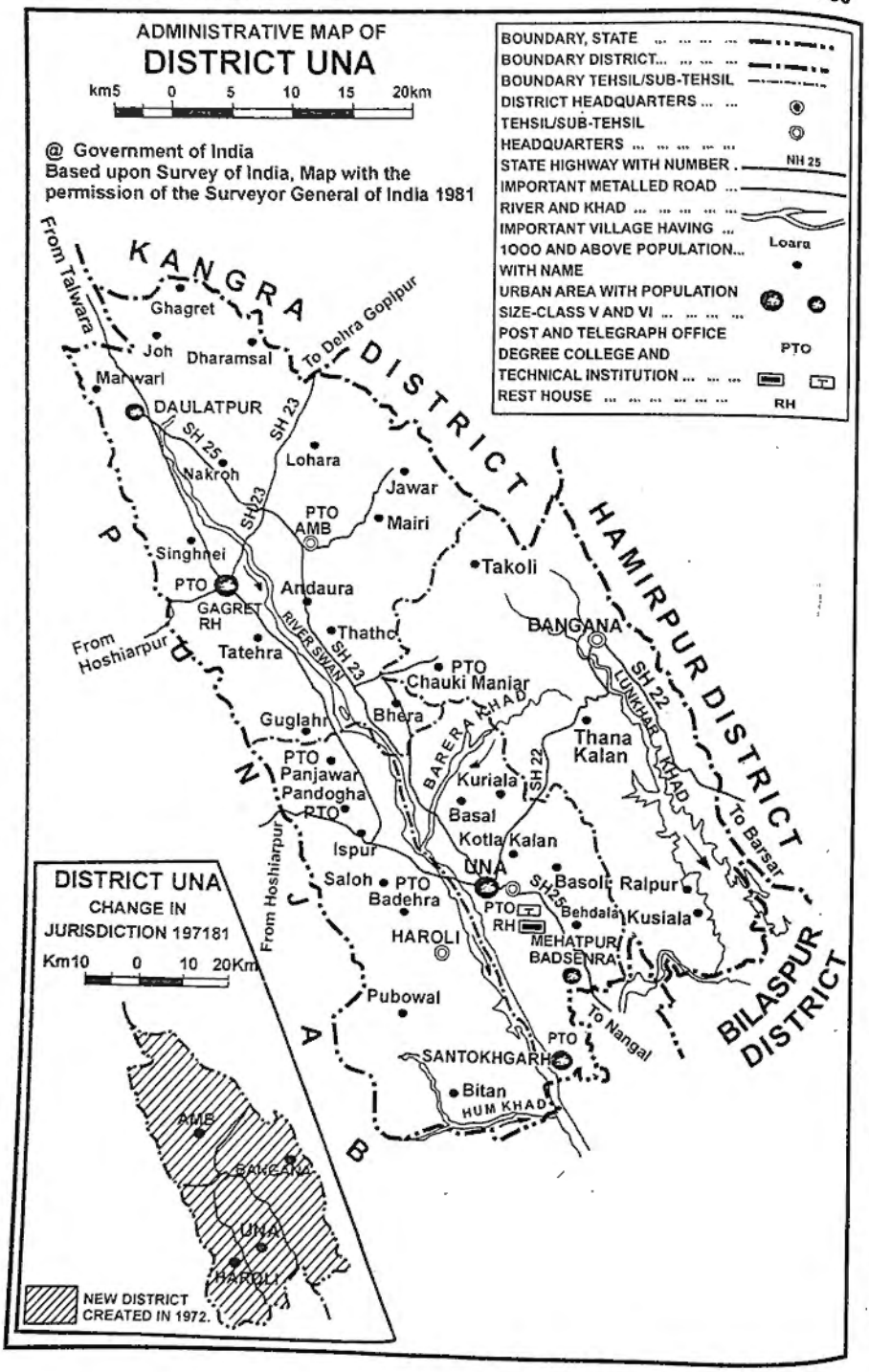
Languages spoken : PAHARI (PUNJABI), PUNJABI, HINDI ETC.

Una district is in the South–Western part of Himachal Pradesh. It is bounded by Kangra in the north, Hamirpur in the east and Bilaspur district in the of South, and Hoshiarpur district of Punjab in the West. It lies within North latitude 31° 21' and 31° 50' and East longitudes 71° 55' and 76° 28'. Una district is in Himalayan foothills zone bounded by plains of Punjab in the West and Solahansinghi Dhar in the East. In the western part also, there is hill range whose maximum height is about 600 meters. The altitudes vary from mere 350 meters to over 1,200 meters on the Solahsinghi Dhar. Shivalik ranges experience heavy rainfall. The hill ranges are covered by scanty vegetation comprising mostly of shrubs. The breadth of 'Jaswan Dun valley', ranges from 7 km. to 14 km. and the town of Una, which is near the middle of the Dun is on the elevation of 1,404 feet above mean sea level.

The sub–Himalayan hills commonly known as 'Solahsinghi or Jaswan Dhar' range commences near 'Talwara' on the Beas where the river touches the district running southeast. Its first 14 km. are in the Kangra district and its culminating ride forms the borders between this district and Kangra. Passing southwards, it increases steadily in width and elevation until its highest point reaches at 'Bharwain', which is 3,896 feet above sea level.

At the short distance South to Amb, the Solahasinghi range/Jaswan Dhar range recedes eastward ceasing to form the boundary of the district and the plains at this point form a kind of bay in the hills which is shut in by Solahasinghi to the north -east and on the south by another range commencing a few kilometers North of Una. Una is bounded by the river Beas on the north and the river Satluj in the East. The Swan river, which is basically a seasonal one, flows right across the Jaswan valley towards south until it submerges in the Satluj near Anandpur. *The Swan river indeed is the life belt of the Jaswan Dun valley.*

The main formation of this area is of alluvial fans, river terraces and gravel beds of recent age and the sandstone and clay stone. The Shivalik comprises conglomerates, friable sandstone, and clay stone. Conglomerates are loose, consisting mainly of cobbles and pebbles of quartzites and stray pebbles of granite limestones, sandstones and lumps of clay stones are also present. The matrix, when present, consists of medium to coarse grained sand and at place of calcareous cement which imparts certain degree of hardness to the otherwise loose conglomerates beds. They vary in thickness from 15 cm to 2.5 meters. The sandstones are poorly lithified and consequently are soft and friable. Alluvium occupies the vast stretch of the plain. They contain sand, silt and clay in varying proportions.


ADMINISTRATIVE MAP OF
DISTRICT UNA
km5 0 5 10 15 20km
@ Government of India
Based upon Survey of India, Map with the permission of the Surveyor General of India 1981
BOUNDARY, STATE
BOUNDARY DISTRICT...
BOUNDARY TEHSIL/SUB-TEHSIL
DISTRICT HEADQUARTERS ...
TEHSIL/SUB-TEHSIL HEADQUARTERS ...
STATE HIGHWAY WITH NUMBER .
NH 25
IMPORTANT METALLED ROAD ...
RIVER AND KHAD ...
IMPORTANT VILLAGE HAVING 1000 AND ABOVE POPULATION... WITH NAME
Loara
URBAN AREA WITH POPULATION SIZE-CLASS V AND VI ...
POST AND TELEGRAPH OFFICE
PTO
DEGREE COLLEGE AND TECHNICAL INSTITUTION ...
REST HOUSE ...
RH
KANGRA DISTRICT
HAMIRPUR DISTRICT
BILASPUR DISTRICT
PUNJAB
From Talwara
Ghagret
Joh
Dharamsal
To Dehra Gopipur
Marwari
DAULATPUR
SH 25
SH 23
Lohara
Nakroh
Jawar
PTO
AMB
Mairi
Singhnei
PTO
GAGRET
RH
Andaura
Takoli
BANGANA
From Hoshiarpur
Tatehra
Thatho
RIVER SWAN
SH 23
PTO
Chauki Maniar
SH 22
LUNKHAD KHAD
Guglahr
Bhera
BARERA KHAD
Thana Kalan
PTO
Panjawar
Pandogha
PTO
Kuriala
SH 22
Basal
Kotla Kalan
From Hoshiarpur
Ispur
UNA
To Barsar
Saloh
PTO
Badehra
SH 25
Basoli
Ralpur
PTO
RH
Behdala
Kusiala
HAROLI
MEHATPURI
BADSENRA
Pubowal
To Nangal
PTO
SANTOKHGARH
Bitan
HUM KHAD
DISTRICT UNA
CHANGE IN JURISDICTION 197181
Km10 0 10 20Km
AMB
BANGANA
UNA
HAROLI
NEW DISTRICT CREATED IN 1972.

HISTORY

It is believed that the present Una district was formerly a part of the erstwhile Kangra state. Bulk of the present Una district, which is called Jaswan Dun, was ruled by the Katoch family of Kangra. The Jaswan state (for which reference has already been made as an offshoot of Kangra state) with its capital at *'Rajpura near Amb'* was founded by **Purab Chand** belonging to Katoch family of Kangra state in 1170 A.D. *Jaswan was the first off shoot of the Kangra state.* From Purab Chand to Umed Singh, 27 princes ruled the Jaswan state. Later on during Akbar's period, it became part of Mughal empire. On the decline of the Mughal empire and rise of the Sikhs, the Jaswan state came under their dominance and was annexed to Ranjit Singh's Kingdom in 1815 A.D. Ranjit Singh wanted Umed Singh of Jaswan State to attend the assembly at Sialkot, which he refused and consequently Ranjit Singh imposed fine on Umed Singh, which was beyond his capacity to pay and so Ranjit Singh brought under his control the State of Jaswan.

In 1848, during the second Sikh war, Umed Singh had joined revolt against the British which was successfully crushed and Raja and his son were deported to Almora where both died. In 1879, Ran Singh, grandson of Umed Singh, was restored his ancestral *'Jagir'* at Jaswan originally held by Raja Umed Singh. It was consisting of 21 villages in Jaswan Dun and also family garden at 'Amb' as well as the building at 'Rajpura', formerly the palace of Raja Umed Singh. He died in 1892 and was succeeded by his son Raja Ragunath Singh who also died in 1918. Thereafter, Laxman Singh succeeded him, who started residing at Amb. The present district of Una comprises of Jaswan Dun which was ruled by *Jaswal family* and Eastern side of it was ruled by the *Kutleria family* and the Northern extreme by *Siba family*— an offshoot of Kangra ruling family.

KUTLEHR STATE

Formerly princely state, Kutlehr is a part of Una district. It consisted of two provinces—*Chauki and Kutlehr*—hence the double name by which the state was originally known. It was situated among the Jaswan hills— *'Kutlehr was the smallest of all the principalities in the Kangra area'.* Forty generations of Rajas are said to have ruled the state. The progenitor of the family was a Brahmin, but on acquiring regal power, he was recognised as Rajput. The family records trace his descent from a Raja of Poona.

The capital of the state was fixed at Kot–Kutlehr, in tenth or eleventh century by the then head of the family, named Jaspal, who had conquered the taluqas of *'Talhati'* and *'Kutlehr'.* The states of Bhajji and Koti in the Shimla hills are said to have been founded respectively by his second son and grandson. The clan name is Kutlehria. The extent of territory kept on changing from time to time, but it was maximum in the reigns of early Mughal emperors, consisting of Chauki, Kutlehr, Man–Khandi in Nadaun and Talhati near Hoshiarpur.

The *sanads* granted by the Mughal emperors to local rulers addressing them as *'Rai'* with right to rule over the tracks on payment of tribute. The Mohammedan histories of the time are silent about the Kutlehr State. The Chauki and northern province of the State was annexed by Ghammand Chand of Kangra, soon after he was appointed the Governor by Ahmed Shah Durrani in A.D. 1758. In 1786, Sansar Chand completely dispossessed the Raja of the territory, but it was restored during Gurkha invasion. From 1809, the state was subject to the Sikhs and in 1825, Ranjit Singh laid seize to annex it, but Raja Narain Pal of the state stood like a rock and did not allow the progress of the seize.

It was on the payment of Rs. 10,000/- that Raja agreed to surrender the strong fort of Kotwalbah. Raja Narain Pal expelled the Sikhs from Kotwalbah during the first Sikh war and later, in consideration of his services, he was awarded a life grant of Rs. 10,000/- in addition to the Jagir of like value. Raja Narain Pal (died in 1864) was succeeded by his son, **Raja Ram Pal.** On his demise, he was succeeded by his son **Raja Rajendra Pal.** The last Raja of the family was **'Brij Mohan Pal'.**

Brij Mohan Pal: Raja of Kutlehar from 1928 to 1937. He was born in 1890, educated privately and at the Chiefs' College in Lahore; 5th Viceregal Darbari in Kangra District, married in 1911, Rani Saheb Shrimati Rattan Deiji, eldest daughter of HH Raja Saheb Shri Sir Bhuri Singh, Raja of Chamba, and had a son named Mahendra Pal. Brij Mohan Pal died in 1937. He was succeeded by his son Mahendra Pal in 1937.

Mahendra Pal: Raja of Kutlehar from 1937 to 1948, born on 4th July 1934 in Hari Kothi, Dharamshala, educated at Aitchison Chief's College, Lahore; married 1stly on 13th April 1955, Rani Lalita Devi, who was born on 29th March 1933, daughter of Raja Surinder Singh of Baghal, and his wife, Rani Laxmi Devi, married 2ndly in 1964 to Rani Saheb Shrimati Kamal Deiji, daughter of Kanwar Saheb Shri Nihal Singhji of Chamba, and his wife, Kanwarani Saheb Kanchan Devi, and had three sons and two daughters. Later on he joined Congress party and contested Vidhan Sabha election but defeated by a margin of three votes. After the merger of Kutlehar riyasat in Himachal Pradesh, he was associated with the implementation of welfare schemes in the area. Raja Mahender Pal was living at Raipur Maidan till his date on 20th July 2014 at Chandigarh. He was succeeded by his son Budheshwar Pal in 2014.

Budheshwar Pal: Presently the successor of Kutlehar Jagir since 20th July 2014, born on 6th July 1956 at New Delhi, he was installed on the gaddi of Kutlehar on 4th August 2014 at Chandigarh, married 1stly in February 1980 in New Delhi, Maharajkumari Kanika Kumari, daughter of HH Bisam-Samar-Bijayi Mahamahodya Pancha-Srijukta Maharaja Kirit Bikram Kishore Dev Varman Manikya Bahadur of Tripura, and his first wife, HH Maharani Padma Raje, married 2ndly on 27th February 1982, Rajkumari Bhuvaneshwari Kumari [Tikka Rani Bhuvaneshwari Kumari of Kutlehar], daughter of Rana

Ran Bahadur Singh Jandaive of Balsan, and his second wife, Rani Vidya Kumari, and has two sons (by second marriage).

The present district of Una, until 1966, was one of the tehsils of the Hoshiarpur district in Punjab. Consequent upon reorganisation of Punjab, all the hill areas including Una tehsil, which is East of outer Shivaliks, was transferred to Himachal Pradesh in 1966. From 1966 to 1972, it was part of Kangra district. In 1972, the Himachal Pradesh government reorganized the then Kangra district into three districts, namely *Una, Hamirpur and Kangra.*

The greater part of the district at present is inhabited by Brahmans, Rajputs, Jats, Sainis, Bhatis and Gujjars. The population of the district appears to be largely comprising of migrants from Western Punjab, Jammu and Rajasthan. The Oswals had migrated from Osia in Jaipur and some of the Rajputs migrated from 'Marwar' and the 'Khaudarwals', a village near Jodhpur. The Gujjars mostly cattle rearer came from Jammu side. In district Una, Punjabi, Hindi, Kutlehri or Pahari are common languages spoken.

ECONOMY

The predominant crops of the district are wheat, maize, barley, paddy, gram, sugarcane, urd, pulses etc. The Department of Agriculture has set up a seed multiplication farm at Rekhubella. This farm has gone a long way in providing the latest package of practices in agriculture in the district. Lately, great emphasis is being laid on the development of horticulture in the district. The Horticulture Department has been laying emphasis on the growing of citrus plants in the district, namely *Kagzi Lemon, Kinnoo, Malta, Santra, Orange, Baramasia Lime* and varieties of *Mangoes* like Safeda, Dussehri, Chausa, Langra and Warmalika. There is a fruit demonstration farm at 'Saloh'.

The Una forest division has with it the reserve forests, demarcated protected forests and under demarcated protected forests. The important species are *Cheel, Khair, Bamboo, Eucalyptus, Mulberry* and other broad leaved species. To popularize poultry, Government has set up poultry farm at *'Anjoli'.* Earlier, it was run by Panchayat Samiti, but since 1969, Government has taken full control of it and placed it under Animal Husbandry Department. There are three milk chilling centres—each at *'Jhalera', Bangana'* and *'Pubbowal'* in the cooperative sectors.

Compared to most of the other districts of the state, Una district is better developed in the industrial sector. Some of the main industries includes Turpentine oil factory, PVC Battery Separators factory, PVC Footwear factory, AAC and ACSR conductors factory, Spun pipes factory, Nuts and Bolts factory, Leather board factory, Pottery and Barbed Wire factory etc.

The Una district has distinction of celebrating the following festivals and fairs. These are—Chintpurani fair, Pir Nigaha in Basholi, Panjgotra at Babhaur, Mairi fair near Amb (Baba Barbagh Singh fair), Thakurdwara fair at Dharamshala, Sidh Badhmana fair, Baishakhi fair at Ambota, Jatoli fair, Bhadar Kali fair etc.

Dera Baba Rudru: Dera Baba Rudru, established by a celibate solitarian Baba Rudranand in village Nari about 10 kms. from Una, is situated on Una-Amb road near Basal village. It is said that Baba ji was named Rudra as he was considered to be a part of lord Shankar. As per a legend prevalent in the area, once the local *nambardar* gave a sound beating to Baba's cows and the herdsmen. Later on when herdsmen narrated the entire incident then Baba Rudranand enquired about the pain they felt. The herdsmen revealed that they simply felt as if the nambardar was simply tricking them by playing pranks. Then Baba Ji showed them his bare back which was full of bruises of lathi blow . After being initiated as a disciple by revered celibate Brahmanand of Kashi, Baba Rudranand Sat in penance under a cluster of five 'peepals' which still exist with in the precincts of the 'dera' Baba Ji established an *'akhand dhoona'* in 1850 which is still burning constantly without break. It is believed that there is some spiritual bondage in between the five peepal tree and the *'vibhuti' (holy* ashes) of the 'akhand dhoona', because anyone afflicted with a snake bite after being given a dose of 'vibhuti' is made to sit or lie under the five peapul tree, is cured by Baba Rudru's grace and blessings of the snake bite.

The important fairs and festivals celebrated at Dera Baba Rudru which draws a large number of devotees are ***Panch Bhisham Mela, Nirjala Ekadashi Fair, Baba Rudru's Jayanti*** on the Shukla navmi of Phalgun month and Vyas Puja (Guru Purnima).

DECADEL VARIATIONS IN POPULATION SINCE 1901-2011

Year	*Persons*	*Males*	*Females*	*Decadel variation*	*Percentage Decadel Variation*	*Females per 1000 of males*
1	2	3	4	5	6	7
1901	165,000	—	—	—	—	N.A.
1911	161,786	85,140	76,646	−3,214	−1.95	900
1921	161,856	83,865	77,991	+ 70	+ 0.04	930
1931	170,620	88,985	81,635	+ 8,764	+ 5.41	917
1941	194,249	101,357	92,892	+ 23,629	+ 13.85	916
1951	196,829	101,678	95,151	+ 2,580	+ 1.33	936
1961	226, 696	114, 595	112, 101	+ 29,867	+ 15.17	978
1971	261,357	130,498	130,859	+ 34,661	+ 15.29	1,003
1981	317,422	156,491	160,931	+ 56,065	+ 21.45	1,028
1991	378,269	187,582	190,687	+ 60,847	+ 20.00	1, 016
2001	447, 967	224, 299	223, 668	+ 69, 698	+ 18.42	997
2011	5,21,173	2,63,692	2,57,481	+ 73,206	+ 16.26	976

Source: *(i) District Census Handbook- 1981.*
(ii) Census Report Government of India- (HP) 1901-2011.

8

Freedom Struggle to Statehood

To let you live another day, he had the guts to fight and die.
To keep the freedom you live by, by his dying your life he buys.
But who cares if a soldier dies!

- Rachel

History of Himachal Pradesh and its people will remain incomplete if no reference is made to the various movements launched by the hill folks for their liberation from colonial yoke and oppressive and undemocratic rule of the princely rulers, among whom this territory was divided and subdivided. The intensity of struggle may not have been that much deep rooted as it was in the other parts of the country but undoubtedly it was well directed and was indigenous in nature. There were many young men and women who participated at the local and national level liberation movement in different parts of the state.

First opposition to the British in India was expressed on the day they landed on this soil. But struggle in organized form, started only with the setting up of the Indian National Congress (INC) on 28th December 1885 at Bombay. It was a strange fact that the idea for the formation of INC was given by a retired British Civil Servant, Mr. A.O. Hume, from his residence *Rothney Castle,* Shimla. A.D Hume experienced an undercurrent of unrest among the people of India and formed Indian National Congress, which gave different direction for ensuing independence. In the initial years, it was working as a *'safety valve'* against anti-British feelings, but with the passage of time, INC emerged as the sole force to accumulate people of various shades of opinion under its umbrella to wage unified and aggressive fight against the mightiest empire on the earth.

The battle which was waged with the policy of *political mendicacy* ended with that *'clarion call' 'Quit India'* and *'Do or Die'* by the apostle of peace and nonviolence, Mahatma Gandhi. In the initial years of his political life, Gandhiji had full faith in the fair play and justice of the British, which eroded with that single incident of Jallianwala Bagh tragedy (1919), which shook the whole world. Since then, Gandhiji threw his heart and soul into India's struggle for freedom and took the reins of the Indian National Congress in his hands. He became the national hero and launched a number of popular movements like *Champaran movement* (1917, Bihar). *Ahmedabad Mill Workers strike* (1918, Gujarat), *Khilafat Non-Cooperation movement* (1920), *Civil Disobedience* (Salt Satyagraha, 1930) and *Quit*

India Movement (1942) against the colonial rule. Interestingly Mahatma Gandhi visited Shimla in the years, 1921, 1931, 1939, 1945 and 1946. In 1945 he stayed at the residence of Raj Kumari Amrit Kaur in Manorville and in 1946 at Chadwick in Summer Hill. *Till 1915, every single leader was following the policy of Indian National congress but since then Congress started following Gandhiji.*

The rulers of Punjab hill states were tired of Maharaja Ranjit Singh's policy of annexation and extinction and now they were looking for an opportunity to get rid of the growing power of the Sikhs. It came to them, after the death of Maharaja Ranjit Singh in the war which ensued between the Sikhs and the British in the autumn of 1845. Raja Shamsher Singh of 'Guler' raised a force from among his retainers and turned the Sikhs out of Haripur fort. Bir Singh of Nurpur rallied his men and laid seize to the fort of Nurpur. Raja Narain Pal of 'Kutlehr' also expelled the Sikhs from Kotwalbah. Ugar Sen of 'Suket' and Balbir Sen of 'Mandi' also joined hands to tendering their allegiance to the British Government for the expulsion of the Sikhs from hills. The Sikhs were defeated in the *'battle of Sabraon'* on 10th February 1846. On 9th March 1846, a peace treaty was signed at 'Lahore' between the Sikhs and the British. According to this treaty, the Sikhs ceded to the British all territories to the South of Satluj, together with the extensive Jalandhar Doab lying between the Satluj and the Beas.

The Punjab hill chiefs, who had given their unconditional support to the British in the Anglo-Sikh war were under impression that their territories will be restored to them as it was done in the case of Shimla hill states on the conclusion of Anglo-Gurkha war in A.D. 1815. But the hopes of most of the hill rulers were belied after the victory of the English in the first Anglo-Sikh war. Instead of restoring the ceded territory to the hill chiefs, the British retained the portion between the Satluj and the Ravi as British territory and disposed of the rest to 'Maharaja Gulab Singh' of Jammu. With the result, the hill states of Kangra, Guler, Jaswan, Datarpur, Nurpur, Suket, Mandi, Kullu (except the Jagir of Waziri Ruppi to which Thakur Singh was confirmed with sovereign powers). Lahaul-Spiti (though it fell under Raja Gulab Singh of Jammu, was exchanged with him for other territory) came under the direct control of the British.

A heavy war indemnity, amounting to one and a half crore of rupees, was paid by the Lahore Durbar, fifty lakh rupees in cash and balance by ceding to the British the hill districts between the Beas and the Indus, Including Kashmir and Hazara. As the chief of Mandi and Suket had tendered their allegiance to the British Government at Bilaspur on 21st February 1846 and their territories were ceded to the British Government by the treaty, they were granted a separate *Sanad* on 24th October 1846, according to which they were required to pay fixed tribute to the British Government in half yearly installments and agreed to abolish transit duty on goods.

In Bilaspur, Raja Jagat Chand was allowed to retain the possession of

the territory held since A.D. 1809 and also exempted to pay tribute, but required to abolish transit duties in his country on British goods. Raja Narain Singh of Kutlehr was awarded a life grant of Rs. 10,000 in addition to the Jagir of like value and this was afterwards confirmed to his heirs, in perpetuity, subject to a *nazrana* of Rs. 1188. On 16th March, 1846, a separate treaty was signed at Amritsar by the British Government with Maharaja Gulab Singh of Jammu. This treaty put him in possession of the entire hilly area and the British dependencies between the Ravi and the Indus, Including Kashmir, Ladakh, Gilgit and Chamba, excluding Lahaul. In return, Maharaja had to pay Rs. 75,00,000 to the British Government. As regards the Chamba, there cropped up a different type of problem with the transfer of territory to the Raja of Jammu.

The Ravi river divides the state into two parts. Now the question was as to whether the English intended to include the whole state in the transfer, or only the portion to the west of the Ravi. Finally, an agreement was reached by which Gulab Singh of Jammu acquired *'taluka Lakhanpur'* in exchange for the *'cis-Ravi'* portion and Chamba surrendered all claim to *'Bhadrawah'*, thus preserving the ancient integrity of the state. Had the provisions of the treaty of 16th March been fully carried out, Chamba would have gone to Jammu States permanently. It was saved from this fate by the patriotic zeal and astuteness of 'Wazir Bhaga', who presented the case of the State before Sir Henry Lawrence convincingly and succeeded in securing his sympathy and support. *On 6th April 1848, a sanad was granted to the Chamba Raja, restoring him full possession of the State, on the usual conditions of annual tribute of rupees twelve thousand and its allegiance to the British Government.*

It was, after this treaty that anti-British feelings developed among the rulers of the hill states. They were all disappointed with the new conditions. Such an arrangement of ceded territory which deprived the hill rulers of the chance of restoration of their dominions came as a bolt from the blue. That is why in the second Anglo-Sikh war (1848), the rulers of Kangra hill states decided to support the Sikhs, who had promised them restoration of their territories in the case of success after the war. *The hill rulers who revolted in 1848 were mainly from Nurpur, Kangra, Jaswan and Datarpur.* A force was sent against them under Mr. Lawrence, the Commissioner, who secured easy surrender of them and revolt was suppressed. They were all captured and transported to Almora as political prisoners, where they died. However, Ram Singh, the wazir of Nurpur proved to be a difficult person to deal with. It was after great difficulty that he was defeated at 'Dalle Kee Dhar', a rocky ridge of the Shivaliks area, North-West of Shahpur and overhanging the Ravi.

He was betrayed for gold by a Brahmin 'Pahar Chand', whom he trusted as a friend. He was transported to Singapore where he died. For his undaunting courage, his exploits are sung by the hill bards. In spite of the fact that Nurpur was first state to revolt, the British dealt generously with Jaswant Singh, the minor son of Raja Bir Singh of Nurpur. Jaswant Singh was conferred the annual

'Jagir' of Rs. 5000 and Nurpur state was merged with the Kangra state. With the coming of the British directly in touch with the hill rulers, an entirely a new phase started in the governance of the territories, which were under the control of paramount power of the British. In 1857, when *first war of independence* broke out in the Central and Northern Indian states, it did not have much affect on the hill territories. The people of hill states, socially, economically and intellectually, were far less advanced than those of the plains and, therefore political rights did not matter much to them. Economic exploitation was more a phenomenon of the native rulers and *Jagirdars* than that of the British. There was no religious interference by Christian Missionaries, whatsoever by the time revolt started. The rulers of Punjab states had remained loyal and rendered valuable services to the English. The first news of the revolt reached Shimla on 12th May 1857 from Ambala.

The news of Meerut and Delhi massacres reached Shimla on the night of 12th May. The Commander-in-Chief of Shimla hills at the time of revolt was General Anson and Deputy Commissioner Shimla was Lord William Hay. At that time, the first and second Fusiliers and the *Gurkhas (Gorkhas) regiment known as Nasiri Battalion,* were in the hill cantonments along with the Commander-in Chief and his staff. The entire staff was ordered to move to Ambala, to which Gurkha battalion refused to comply.

The soldiers of 'Kasauli Guard' numbering about 80 also revolted and marched off with a huge sum of Government money to join their fellow soldiers at 'Jutogh' (Headquarters). After some time, a rumour that the Gurkhas regiment Stationed at 'Jutogh' had mutined and were coming to *loot* shimla, created panic. *Many English women and children became nervous and some of the English army officers also failed to show the courage expected of them.* To pacify the temper of the mutineers, William Hay, the Deputy Commissioner, sent a message through Mian Rattan Singh, uncle of the Raja of Mandi for immediate redressal of their grievances. But mission did not succeed.

The Raja of *'Keonthal'* came to the rescue of the European inhabitants. He gave to the panic-stricken Britishers, shelter, first in his palace at Shimla and later at Junga, not very far off Shimla. Some others stayed with the Thakurs of *'Koti'* and *'Balsan'* states, while rest sought safety in the hill cantonments of *'Dagshai', 'Subathu'* and *'Kasauli'.* They received much kindness from the hill chiefs. Hill chiefs remained loyal to the British. Fifty well armed soldiers from Bilaspur were stationed at Boileauganj Bazar, sixty Sirmauri soldiers under the command of 'Kanwar Bir Singh', the uncle of the Raja of Sirmaur were posted in *'Bara Bazar'* and sixty men were furnished by the Ranas of *'Keonthal', 'Dhami'* and *'Bhajji'.* Besides, Mian Jai Singh of Baghal, the Ranas of Keonthal, Dhami, Koti and Jubbal were also ready with about 250 followers in Shimla to meet any emergency with short notice. For his services during the revolt, 'Raja Hari Singh of Bilaspur' was granted a salute of eleven guns and also a valuable *Khillat* and other gifts. 'Raja Sri Singh' of Chamba also sent troops to Dalhousie under Mian Avtar Singh and kept a close vigil along the

frontier for any rebels who might enter the state territory. **Rana Krishan Singh** was keeping guard over the road from Shimla to Jalandhar, where the 3rd, 31st and 33rd Bengal regiments had revolted. He was conferred with the title of *'Raja'*. Both the Rana and his brother Jai Singh, who was at Shimla were rewarded with a *'Khillat'*. **'Rana Govardhan Singh'** of Dhami, in recognition of his services, got half the tribute excused from the British. **'Thakur Jograj'** of *'Balsan'* was made a Rana and presented a valuable *Khillat* in a public durbar. Taking advantage of the worsening law and order situation at Shimla, there were some disturbances in Nalagarh state, but soon order was restored by Lord William Hay with the support of Mian Jai Singh of Baghal (brother of the Rana of Baghal). About this time, one **'Ram Prasad Bairagi'** of Subathu, was suddenly arrested on the charge of being the writer of certain seditious letters. He was sent to Ambala and executed.

On 10th June, troops at Jalandhar mutinied and started moving towards *'Pinjaur'*. But they could not reach beyond Nalagarh, where they were captured or killed. In a precautionary measures, the 4th Native Infantry stationed in the forts of *'Kangra'* and *'Nurpur'* was disbanded. *Throughout the Kangra hill states, there was a friendly feeling towards the British Government, signalled by capturing the fugitive mutineers of the Sialkot Brigade, Raja Ram Singh of Siba and Raja Jodhbir Chand of Nadaun went in person to reassure the Commissioner of their support.* At the request of the commissioner, **'Wazir Gashaon'** of Mandi supplied 125 match lockmen to the local authorities of Hoshiarpur and sent some 50 men to escort him to Jalandhar. Early in June 1857, an attempt was made in Kullu to excite the people to rise in rebellion against the British. This movement was organised by one *Pratab Sing,* who pretended to be the rightful Raja of Kullu. He was being assisted by a *Negi* of Seraj area. But this revolt could not last long. Within three days, Pratab Singh and his brother-in-law Veer Singh were arrested and deported to Dharamshala in Kangra, where on 3rd August 1857, both were hanged. The other supporters of Pratab Singh were given rigorous imprisonment.

The only Raja who acted with hostility and discourtesy towards the British was **'Raja Shamsher Singh of Bushahar'**. He kept back his tribute, offered no aid, treated officials travelling through his territory with discourtesy and refused ordinary supplies. Lord William Hay, the Deputy Commissioner of Shimla, wanted to send a force to Rampur to coerce the Raja, but idea was abandoned in the dearth of troops. Nothing was done against the Raja after the revolt and his behaviour was overlooked.

The revolt of 1857 was suppressed, but it brought about far reaching changes in the political and administrative structure of the country. The most important change was the transfer of power from the East India Company to the British Crown, to set up direct rule of Crown over India. *On 1st November 1858, a proclamation was issued by Queen Victoria , popularly known as 'Magna Carta' of Indian Civil Liberties, which assured the princes and common people of just, democratic and unbiased rule in the country , keeping in view the*

demands of indigenous people and long traditions for parliamentary democracy in Britain. For their active cooperation during the revolt, a very favourable attitude was adopted towards hill rulers by the crown. 'Raja Ram Singh', son of Raja Jai Singh of Jaswan, was allowed to return from Almora and was restored in A.D. 1877 the Jagir held by Raja Umed Singh. 'Mian Dev Chand', Son of Raja Jagat Chand of Datarpur, was also allowed to return, but his Jagir was not restored. The pension of the Raja of Nurpur was doubled in 1861 and *according to the Sanad dated 11th March 1862, Chamba chiefs were granted the right of adoption on the failure of direct heirs.* The generosity of the Crown was expressed through various ways, such as bestowing honours, grants of territorial possession, *'Khillats'* and other valuable gifts.

When the Delhi Durbar was held in 1877, during the viceroyalty of Lord Lytton, some of the hill rulers like *Raja Sham Singh of Chamba, Raja Bajai Sen of Mandi and Raja Hira Chand of Bilaspur were invited to grace the occasion and they attended this great event which was unprecedented in the history of colonial India.* The increasing intensity of relations with the crown, hill chiefs acquired a great degree of control on political, administrative, social and economic issues, which used to consume a large amount of time in the preceding years. The appointment of the British Superintendents minimised the possibility of trouble in the states. *The principle of deposing the ruler in case of misgovernment or oppressive rule was applied in Himachal only in the case of Rud or Sen of Suket.* He succeeded Ugar Sen in 1876 and was deposed in 1879, when his rule had become quite oppressive and had created a great disaffection. *Some other hill states, where the British Government had to interfere on account of misrule and not altogether satisfactory state of affairs were:*

Dusht Nikandan Sen (Suket) (1902), Rana Bir Pal Singh of Bhajji (1940), Raja Karam Chand of Jubbal (1859-62), Raja Gopal Singh of Chamba (1873), Raja Samsher Singh of Bushahr (1866), Raja Balbir Sen Keonthal (1899), in 1875 Baghal State, after the death of Raja Kishan Singh and again in 1902 and 1905 and finally in 1914 Kumharsain during the period of Hira Singh. Under the British Crown, hill states recorded good progress in various fields.

The hill chiefs were also invited to attend the **CORONATION DURBAR OF DELHI, in December 1911, when Delhi was made capital in** place of Calcutta. The prominent among those who attended the imperial Durbar, were Raja Amar Prakash of *'Sirmaur'*, Raja Amar Chand of *'Bilaspur'*, Raja Bijai Sen of *'Keonthal'*, Raja Bhim Sen of *'Suket'*, Raja Bhuri Singh of *'Chamba'*, Rana Bagat Chand of *'Jubbal'* and Raja Dip Singh of *'Baghat'*. During the first World war (1914-1918), almost all hill chiefs remained loyal and also rendered valuable services to the British, both with men and materials. Each ruler tried to excel the other in providing as many recruits as possible for the army. Thus on the one hand, the princes earned the gratitude of their subjects, who suffered from poverty and unemployment and who now got an opportunity to obtain employment and, on the other, it secured them a raise in their status apart from earning goodwill of the officers of Political

Department. However, something which they had not bargained for, occurred after the close of the war and the return of army men to their respective states. During war period, these army men came in contact with people of other countries, which were free and people there were living free, democratic and dignified life. This very knowledge generated discontentment and became a cause of political awakening amongst the hillmen. They also started talking about *'liberty', 'equality'* and *'justice'*, which are common features of all democratic rule. So the fire of liberation started brewing in the hearts of hill folks slowly but surely, which ultimately resulted in the form of local movements against tyrannical and undemocratic rule.

But history reveals that the hill people took up arms against slavery and feudalism well before the formation of any large scale political organization. There are many instances of the people revolting against the rule of terror and injustice. In 1859, the people of Rampur Bushahr revolted against the high handedness of the Government officials in the recruitment of labour force. In 1862 and 1876, the people of Suket state revolted against the ruler and his minister Narottam. In 1876, the people of Nalagarh rose against the atrocities committed by Ghulam Qadir Khan, a minister.

In 1883 and 1930, the subjects of Bilaspur revolted against the rule of oppression and injustice of State officials. In 1995, the people of Baghal state too revolted against their chief. At Mandi in 1909, **'Sobha Ram'** struggled against corruption indulged in by the rulers. A pitched battle took place between the forces of Mandi Raja and the 20,000 strong force of local people, in which state forces were defeated and corrupt officials including Wazir were jailed by the volunteers. The Raja then sought help from the British Commissioner at Jalandhar. Armed forces from Jalandhar, Kullu and Kangra were rushed to Mandi. Once again, guns boomed in Mandi. In this battle, Sobha Ram was caught and tried for treason and deported to **'Andamans'**. Twenty three persons were sentenced to seven to fourteen years imprisonment and sent to Lahore Jail.

The present day Himachal Pradesh consists of two types of hill areas. There are areas which were ruled by native princes. Though he people's struggle in these areas was influenced by the nationalist movement in British India, yet cannot be characterized as freedom movement, since its objective was never the overthrow or total elimination of their princely rulers. The main aim of the Praja Mandal Movement was the ***'democratisation of the administration'***. The other hill areas which came to Himachal Pradesh in 1966, had come under direct administrative control of British. The people in these areas participated in the struggle for freedom with the specific objective of overthrowing alien British rule. Thus in the hills, there were two types of movements going on simultaneously, i.e: the **'Praja Mandal Movement'** and the **'Freedom Movement'**. This distinction, however, does not imply that there was not overlapping in the personnel of these movements. The Praja Mandal workers participated in various agitations and struggles launched in

the British administered areas and members of the various political organization in the British areas crossed over to the state territories to help the Praja Mandal workers in their agitation.

In the beginning, people organized themselves against certain social and religious evils existing in the society. There came to be organized 'Rajput' and *'Brahman Sabhas', 'Sanatana Dharam' and 'Arya Samaj Sabhas', 'Sewak Sanghs'* and *'Sudhar Sammelans', 'Prem Sabhas'* and *'Seva Samities'*. The 'Evils' against which campaigns launched were 'Reet', untouchability, child marriage, anti widow re-marriage, against 'Bethu' land tenure system, against levies at the time of marriages, deaths, accession to the throne and other religious ceremonies in the princely houses. As all these levies were imposed arbitrarily and collected ruthlessly, the associations began to raise their voices for their abolition.

To redress the grievances of their subjects, the rulers of Shimla Hill States formed an executive council constituted with Raja of Baghat (Solan) as its chairman. The executive committee recommended a number of reforms in political, police, education and general administration of the states. For the active cooperation among the member states, the rulers of 'Sirmaur', 'Bilaspur', 'Baghat' and 'Mandi' contemplated the idea of 'All India Federation' in 1935. The rulers of princely states were becoming acutely aware of the momentum gained by the states people as a result of their participation in the *'Quit India Movement'* of 1942.

The states of Bilaspur, Bushahr, Mandi and Sirmaur had already introduced some constitutional reforms. Màndi ruler had constituted a legislative council as early as in the year 1933. The Executive Council of the State consisted of two legislative council members, one to be elected by it and the other to be nominated by the Raja. 'Mandi Legislative Council' passed a *'Panchayat Act'*, which was assented to by the Raja, Similarly, the rulers of Sirmaur and Bilaspur enacted Panchayat Acts on the same model. Judicial system was also strengthened and modelled on modern lines. *Among the Shimla hill states 'Mandi' was first princely state to enact the Panchayati Raj Act.*

However, the princes were touchy on the point of interference or dictation either by the 'British Government' or by the 'National Interim Government' constituted in 1936, under the premiership of Pt. Jawahar Lal Nehru. Later on, the Raja of Bilaspur opposed the idea of 'grouping' and wanted each state to be 'Sovereign' once the paramountcy of British government is lapsed. In independent India, he wanted to keep himself as a separate entity and that is why among the all hill states, he emerged last to merge his state with Himachal Pradesh. *Although a number of reforms were introduced in the princely states, yet princes failed to asses fully the strength and aspirations of their people and could not carry their people with them to any workable solution in respect of their future political set up of the country.*

Before 1920, INC's participation was confined to certain elite sections of the society. But with the assumption of Congress leadership by M.K. Gandhi,

it became a mass movement. First, time it was successful in developing political consciousness among people and ferment caused by its activities began to tickle down to hill people and they also began to make efforts to set up people's organizations. Whenever it was not possible to do so inside the state's territory in view of Princes coercion, adjoining British territories were made centre of political activities. In Himachal, for instance, Pt. Padam Dev of Bushahr made Shimla his headquarters to launch struggle against hereditary rulers of the hill states. In its resolution of September 1920, Congress for the first time asked the princes to grant their people full responsible government. However, it refused to interfere with the internal affairs of the states, while people were free to become member of Congress party.

The INC continued its policy of *'Noninterference'* for a long, but made it clear that it would not sacrifice the interests of the state's people in any future settlement with the British Government about the independence of the country. However, after the Congress formed ministries in 1936, its policy of keeping itself aloof from the state's polity rapidly gave place to a more *'activist'* policy—a policy of undisguised hostility to the State Government and of open encouragement to agitation within and without the states against them.

The attitude of the Congress further underwent a change when it, saw undying spirit of state's people to undergo sufferings to set their grievances redressed. The resolutions passed by INC at its *Haripur* (1936) and *Tripuri* (1938, Jabalpur district) sessions called for "the ever increasing identification of the Congress with the state's people". It made the *'Quit India'* Movement more popular in the hill states and people of these states joined movements in British India now in greater numbers. In 1945, the INC appointed a subcommittee consisting of Jawahar Lal Nehru, Bhulabhai Desai, Vallabh Bhai Patel and J.B. Kriplani to bring the people of the states within the fold of the Congress organisation. The greater participation of hill peoples in the Congress programmes ultimately paved the way for the Praja Mandals in the Hill States to join Indian National Congress and later on integration of princely states with Indian Union.

The All India States People's Conference (AISPC) and the Hill States: The appointment of the Indian States Committee under the chairmanship of 'Sir Harcourt Butler' on 16th December 1927 was necessitated to coordinate the activities of various Praja Mandals in the native states. The first meeting of the AISPC took place on 17th December 1927 and was attended by 700 delegates, however no delegate from Hill States attended the session. The aim of AISPC was to influence the states as a whole to initiate the necessary reforms in the administration by the force of the collective opinion of the people of the states. The hostile attitude of the princes and lack of modern means of transport and communication created many difficulties in the functioning of the AISPC and its units.

The Praja Mandals and the organizations of State subjects, were organized on the *'Gandhian principles'* and were successful in a great magnitude to

develop political consciousness among hill people. The exposure provided by the various national organizations to the hills people led to the formation of a number of local bodies, which ultimately became *'breathing images'* of people's aspirations and aims. The Praja Mandal movement in Sirmaur and Bushahr states derived sustenance from the adjoining district of Dehradun, of United Provinces of Agra and Oudh and it served as a launching ground for them, as did Shimla, for Shimla Hill States and Bilaspur, Kangra and Gurdaspur for Chamba, Kangra, Hoshiarpur for Mandi, Bilaspur and Suket.

Some popular movements in Himachal Pradesh against native rulers and the British Government were follows as:

Mandi Conspiracy (1914-15): First signs of the people's latent resentment coming to surface were discernible in 1909. The chief cause of the agrarian disturbance was the acute discontentment with the administration of 'Wazir Upadhya Jiwa Nand'. His atrocious attitude towards the *'Kisans'* at the face of bad crops and scarcity and system of 'Begar' which he forced inhumanly, developed strong ill will towards the state administration. The smouldering fire first burst into a flame when a suitable leader was found in the person of 'Sobha Ram' of Sarkaghat.

The Mandi conspiracy in 1914-15 was the result of the influence of some members of Ghadar Party, who had returned from America and had been carrying a revolutionary work in Punjab. They had spread themselves out in Mandi and Suket mobilizing more and more people. Extracts from *'Ghadar-Ki-Gunj', 'Ghadar Sandesh', 'Ailan-e-jung',* etc. were read out by them to influence the people. 'Mian Jawahar Singh' and 'Rani of Khairgarhi', Mandi came under their influence and helped them financially. Meetings were held in December 1914 and January 1915 and it was decided to *'murder the Superintendent and Wazir of Mandi State', looting the treasury, blowing up the Beas bridge, seizing the states of Mandi and Suket* and *to join up with Punjab revolutionaries.* But except for the Nagchala dacoity, the revolutionaries could not succeed in any of their objectives. Soon the conspiracy was unearthed. Five men—Jawahar Naryal, Mian Jawahar Singh, Badri Sidhu and Kharara were arrested, tried and sentenced to long terms of imprisonment. The ex-Rani of Khairgarhi, Mandi was exiled. In the Mandi conspiracy, Bhai Hirda Ram played an important role. He did commendable work for Ghadar Party in close association with Ras Bihari Bose, Dr. Manthra Singh, Kartar Singh, Bhai Parmanand etc. at Amritsar and Lahore.

In 1933, a nominated council was instituted, which was expanded in 1944-45 and was given an elected majority. The franchise, however, was based on high property qualifications and was not fair. The leaders of the Praja Mandal Movement, Krishnanand, Purnanand, Shri Gauri Shankar, Shri Krishna Chand, Shri Sadhu Ram and Tej Singh 'Nidharak' were not satisfied. The leaders of the Praja Mandal were arrested in August 1947 but released soon after five months. The Raja of Mandi agreed to the establishment of a responsible government and leaders of the Praja Mandal were invited to

form the ministry. The invitation was accepted and ministry functioned till the formation of Himachal Pradesh in 1948.

Bilaspur Struggle: The first land revenue settlement of 1905 had already doubled the incidence of land revenue as compared to that obtained in adjoining British territories of *'Kangra'* and *'Hoshiarpur'* districts. In 1930, (Bhoomi Bandobast Abhiyan) a year in which economic slump had suddenly hit India, some Kisans of *'Bhadarpur Pargana'* refused to supply free fire wood to the newly set up settlement staff working in their villages. There were other grievances too, such as high rates of *'Nazarana', 'fishing licence fee'* and other taxes, *indiscriminate policy of forest officers* and *high-handed behaviour of the revenue staff,* who were publicly accused of *molesting village ladies.* The authorities failed to satisfy people and so agitation continued unabated. The small police force of the state was found inadequate to cope with the situation and then armed police was called from Punjab.

The police arrested some ring leaders and brought them to Bilaspur town. The crowd demanding the release of their leaders were mercilessly beaten up by the Punjab police. In order to control situation, the companies of troops were sent on flag march for three months in different parts of the state. Meanwhile, 19 more leaders were arrested. A collective fine of Rs. 25,000 was imposed on the Villagers, who had participated in the popular movement.

On 9th January 1933, when Raja Anand Chand was invested with full powers, he followed a twin policy of repression and reform. Meanwhile, a secret organisation continued its work secretly. Some educated persons, however, organized themselves into a **'Sewa Samiti'** and a **'Sanatana Dharam Sabha'**, with apparent objective of social and religious reforms, but used these meeting for political messages. Raja Anand Chand fixed very stern punishment for participation in any movement against state and its administration. Confiscation of property and exile were common punishments. Post Second World War developments in India and the return of Indian National Army (INA) personnel to their homes in the state had its own repercussion. A few young men from the state (Shri Daulat Ram Sankhyan, Narottam Datt Shastri and Devi Ram Upadhyay) secretly attended the *Udaipur* session (1945) of AISPC and on their return, they laid the foundation of **'Bilaspur Rajaya Praja Mandal'** (BRPM). The demands put-forward by this organisation before the Raja were not accepted and so, on 21st December 1946, 'Satyagraha' was launched, which was suppressed with a heavy hand.

The Standing Committee of AISPC in a resolution passed on *27th December 1946* criticised the attitude of the Raja with regard to civil liberties and fundamental rights of the people and his policy of repression and active hostility towards the popular movements and organisation. In support of Bilaspur Satyagraha, demonstrations were organized in Shimla. It was the result of the efforts of Sarvshri Daulat Ram Sankhyan, Sadanand Chandel, Sant Ram Kanga, Sant Ram Sant etc. and setting up of National Interim government, that certain reforms and teachings of Gandhiji were given

practical shape by Raja Anand Chand. He introduced basic education through Hindi medium right upto Matriculation standard, complete prohibition, Panchayati Raj, Harijan Upliftment programme, rigid enforcement of Child Marriage Act etc. He was the only prince to give up his title of His Highness, K.C.I.E. and the salute of guns. However, all such activities of the Raja were devices to deceive the outsiders. The Bilaspur Rajya Praja Mandal was forced to remain in exile. *"Hands off Bilaspur"* was his open challenge to the Indian National Congress and AISPC. The Raja of Bilaspur had raised an army called the *'Swadheen Kahloor Dal'* to suppress all liberation activities, associated with INC, AISPC and BRPM. After several rounds of discussion, the Raja was persuaded to merge his state with India. The merger agreement was signed on 15th April, 1948. The state was merged with Himachal Pradesh on 1st July, 1954. The credit for integration of states goes to Sardar Patel, otherwise Congress party had so many sympathiser of princely rulers in its garb.

Rampur Bushahr Movement: In 1906, the people of Rampur Bushahr had already started 'DUJAM', a *form of non-cooperation movement* to register their protest against some state officials and exploitation of state forests by British. In the twenties of the 20th century, a Brahmin youth, Pt. Padam Dev, waged a struggle on behalf of low castes against social practices such as 'Reet' *(a custom involving sale and purchase of women for matrimonial purposes)*, untouchability and child marriage. He was also instrumental in the conversion of Samuel Evans Stokes to Hinduism. He brought upon himself the wrath of the Raja and the higher castes, but continued with his work without fear. In Kotgarh, Satyanand Stokes (S.E. Stokes) launched struggle against 'Begar' *(a system of forceful labour, without giving just wages).*

The "Himalayan Riyasti Praja Mandal" (HRPM) was organized in December 1938 and was made responsible for directing the activities of political and social workers in numerous hill states. The founder members of HRPM were *Sarvshri Chiranji Lal Verma, Bhag Mal Sautha, Pt. Padam Dev, Govind Singh, Gian Chand Totu, Surat Parkash (Theog), Devi Dass Musafir (Madhan), Bhaskra Nand (Bhajji), Mansha Ram Chauhan, Hira Singh Pal, Sita Ram* etc. To arouse people, it undertook the programme of organizing public meetings at different places in a number of Shimla Hill States. Pt. Padam Dev, Secretary HRPM, was a great force to launch a number of social and political activities. Entry of Praja Mandal workers was banned by the *Ranas of* small states like , *'Ghund', 'Theog', 'Balsan', 'Baghal', 'Bhajji', 'Beja', 'Darkoti'* and *'Keonthal'* on the pretext that this was the policy of their state that no outsider be allowed to represent the case of their subjects. The local workers of HRPM were arrested. The British authorities too became suspicious and watchful. They also warned state governments against the activities of HRPM and its sister organizations. This followed the famous *'BHAI DO, NA PAI MOVEMENT'* (neither to give recruits for the British army nor money for war funds). *In a way, it was the extension of civil disobedience movement, which led to the imprisonment of Praja Mandal workers.*

The activities of Praja Mandal, which were suppressed under severe repression, were re-activised in 1945. During this period, other organizations like **'Sudhar Sammelan', 'Sewak Mandal Delhi'** and **'Bushahr Prem Sabha'** were also organized by the people of Rampur Bushahr. At a number of places *'Begar'* was refused. *Pt. Padam Dev* was working from Shimla but *Pandit Ghanshyam, Satya Dev Bushahri* and many other continued working from within the state. 'The Bushahr Praja Mandal' (Satya Dev Group) launched a Satyagraha in March 1947, followed by large scale arrests and at places firing by state police. In the later years, Thakur Sen Negi also took active part in the Praja Mandal Movement. The low paid employees of the state also established a **"Bushahr Rajya Karamchari Sangh"**. Finally, the Raja conceded the demand for setting up a representative assembly on 18th April 1947, but his sudden death did not allow this to take a concrete shape. On 18th May, 1947, the Political Agent in consultation with the Council of Regency and Council of Administration, nominated an interim council without taking Praja Mandals into confidence. On this Praja Mandal (PM) agitation continued. However, when the interim council decided to hold elections for Vidhan Parishad in October 1947, the PM group led by Satya Dev Bushahri decided to cooperate and contested the elections. The Praja Mandal won all the seats. On 15th April 1948, the state became part of Himachal Pradesh and merged with India.

Chamba Agitation: The first agitation against the 'unjust revenue collection system' and 'Begar' was made by the people of **'Bhattiyat Wazzirat in 1896'**. However, government suppressed it with heavy hands and cowed down the people for almost four decades. For a long, they continued suffering silently and finally in 1922, state subjects working in Lahore urged the Raja to set up a representative advisory council, working as a link between government and the governed to deal effectively with the problem of mal-administration. A few persons exiled from Chamba state organized **"The Chamba People's Defence League"** with its headquarters at Lahore in 1932. The League highlighted the issues of monarchical regime, irresponsible administration, exorbitant taxes and restrictions that were imposed on the economic and civil liberties of the peasants.

In 1936 **'Chamba Sewak Sangh'** (CSS) came into being as a social service organisation to provide assistance to the victims of a devastating fire in Chamba city. It was patronized by the State and some of the state employees also became its members. However, soon afterwards, it emerged as the vanguard the people's movement and highlighted the issue of *'Begar'*, favoured of the *'sons of the soil'* to the posts in the state; *the separation of judiciary from executive,* permission for only *legally qualified pleaders to practice in all the state courts,* improvement of the *means of communication* and increased *medical facilities* and nepotism indulged by the Dewan of the State. As a result of such activities, 'Sangh' was banned in Chamba and authorities started using freely the means of repression.

On this CSS shifted its centre of activities to Dalhousie. A number of articles were published on the Chamba State's condition in *'The Kesari', 'the Inquilab', 'the National Congress', 'the Ghadar', 'the Paigaime Sulah', 'the Ahsaan', 'the Eastern Times', 'the Tooth', 'the Sunrise', 'the Tribune', 'the Outlook', 'the Daily Heralad'*, etc. After some time, 'Chamba Riyasti Praja Mandal' was organized and it sent a delegation comprising Sarvshri Vidya Sagar, Vidhya Dhar, Gulam Rasool and Prithi Chand to attend the AISPC session held at Ludhiana. For a few years, the repressive measures, such as censorship of the *'dak'* (post) and screening the people entering the state, did not allow the Praja Mandal to strike its roots inside the state. Towards the end of 1944, the state authorities revoked the *'Registration of societies Act'*, under which Chamba Riyasti Praja Mandal (CRPM) was banned and as such, it shifted its headquarters to Chamba town in 1954 and when the Himalayan Hill States Regional council was organized in 1946, its representative participated in its deliberation. The leading lights of CRPM were Sarvshri Jaswant Rai, Daulat Ram, Vidya Sagar, Vidhya Dhar Negi etc. Another association, namely CHAMBA STATE PEOPLE'S FEDERATION was organized in 1947. Finally, Chamba was merged with Indian Union on 15th April 1948 and became a part of Chief Commissioner Province, named Himachal Pradesh.

Dhami Tragedy (1939): Dhami a small principality ruled by a 'Rana', lay some sixteen miles west of Shimla and six miles from Jutog. The people of this tiny state had numerous grievances against the ruler, and they demanded, abolition of *'Begar', reduction of land revenue by fifty percent 'recognition of Riyasati Praja mandal', 'Dhami'* and the *'grant of civil liberties'*. Aware of the denial of civil liberties in their state, they, in the first instance, decided to concentrate on carrying out certain social and religious reforms. **A 'Prem Pracharini Sabha, Dhami State'** was organized some time in 1937. It converted itself into 'Dhami Riyasati Mandal' on the 13th July 1939. The Dhami Praja Mandal led by Shri Sita Ram put forward three main demands before Rana Dalip Singh of Dhami. These three demands were:

(a) Abolition of Begar;
(b) Reduction in land revenue
(c) Recognition to the Dhami praja Madal

The Rana rejected these demands outrightly. On 16th July 1939, a delegation of seven members headed by, Bhag Mal Sautha' proceeded towards Dhami to present the charter of demands by hand to the Rana. At the border of the state, the deputation was joined by crowd, estimated to be 1500. At a place called *'Ghanahatti'*, Bhag Mal Sautha was arrested and the Congress flag carried by him was snatched away and burnt. Hardly had Bhag Mal and police gone to safe distance, when without any warning and order of dispersal, police started lathi charge, volleys of stones and bullets upon the peaceful crowd. Two persons, Shri Uma Dutt and Durga were killed and number of others were injured. Now people started demanding an independent enquiry into the Dhami firing. But the Rana did not pay any heed. Letters were also written to

Shri M.K. Gandhi and Jawahar Lal Nehru by the people.

A deputation comprising Sarvshri Sita Ram, K.S. Sautha, Bhaskara Nand and Raj Kumari Amrit Kaur also met Gandhiji. Gandhiji and Nehru both did not approve of the demand of the Praja Mandal, for setting up a responsible government in so small a state, at so short a notice. Gandhiji, however, felt that the firing was uncalled for and that it was the duty of the paramount power to deprive the chiefs of the states powers of which they did not make judicious use. Pt. Jawahar Lal Nehru sent **'Shri Shanti Swarup Dhawan'** to present on the spot report. He met the Rana and the people of the state. Later on, a nonofficial enquiry committee was set up on 30th July 1939 headed by **'Lala Duni Chand Ambalvi'** and its two members were *Shri Dev Suman* (Tehri-Garhwal) and *Shri Shyam Lal Khanna* (President, Shimla District Congress Committee). The Committee presented its report to Pt. Jawahar Lal Nehru with following suggestions:

(a) Firing incident should be inquired by a judge of the High Court.

(b) Punishment to those involved in the unprovoked firing, and

(c) Improvement in the civil administration.

Whatever were the other results of Dhami Firing tragedy, it can't be denied that it exposed the deplorable state of affairs not only in Dhami but in other small Hill States too and this incident occupies an important place in the growth of political consciousness in the Hill states. It gave a great boost to freedom struggle movement in the Hills. Thereafter, the public movement gathered further momentum in these Hill States.

Kunihar Struggle: It was a small state near Shimla with an area of seven square miles. The first voice against the autocratic behaviour of the Rana was raised in 1920. The Rana of the state at that time was **Hardev Singh.** The leaders of the movement were charged with sedition and imprisoned. On their release in 1928, they made **'Shimla'** as their headquarters. ***Kunihar Praja Mandal was organized in Shimla in 1939.*** The chief leaders of Kunihar Praja Mandal were **Shri Babu Kanshi Ram, Gauri Shankar** etc. On 13th June 1939, Kunuihar Praja Mandal was declared unlawful body by the Rana. On 8th July 1939, a deputation waited upon the Rana to acquaint him with their demands. These demands were:

(a) Release of political workers,

(b) 25% reduction in the land revenue,

(c) To lift the ban imposed upon the Praja Mandal, and

(d) Setting up of a Reforms Committee.

The Rana decided to accept the demands and agreed to preside over a meeting of the Praja Mandal on 9th July 1939. Not only the people of Kunihar but also of *Dhami, Bhajji, Nalagarh, Mehlog* and *Baghal* and General Secretary of HRPM were present in the meeting. This was the first victory of democratic forces against an autocratic ruler. Kunihar success had only emboldened the Dhami Praja Mandal to try some tactics against the Rana of Dhami.

Sirmaur Satyagraha: The first signs of political awakening in Sirmaur was discerned in 1920, when a Secret Society was formed by those who derived inspiration from the revolutionary activities of the terrorists in Punjab. Leader of this Society was 'Chaudhary Sherjang', who was involved in a train dacoity, later apprehended and imprisoned by the British Government. Although in Sirmaur state, administrative reforms were introduced, yet they were well below the expectation of people. To carry on struggle in an organized manner, 'Sirmaur Praja Mandal' (SPM) was set up in 1939. The leading lights of SPM were Shri Chadudhary Sherjang, Shivanand Ramaul, Devinder Singh, Nahar Singh, Naginder Singh, Harish Chander etc. However, its popularity soon became eyesore to the state authorities. Two cases, that is, conspiracy to murder the Raja and throwing stones on him with intent to killing him, were concocted against the workers of the Praja Mandal. The workers implicated were Sarvshri Devinder Singh, Harish Chander, Nahar Singh, and Jagbandan Singh.

The Session Judge (former Chief Minister, Dr. Y.S. Parmar) discharged the accused in the conspiracy case. This naturally annoyed the authorities and case was transferred to a special tribunal, which convicted the accused. To suppress the Satyagraha *'Jehlami Police'* was deployed. The Sirmaur agitation reached a high pitch when the war efforts of the state authorities began with the object of collecting money and foodstuffs for aiding the British war efforts in 1942.

'Pajotha movement' which was an extension of *'Quit India movement 1942, has been discussed in a chapter on sirmaur district.* It started in October 1942. Its main leaders were Shri Surat Singh Vaid, his wife Sunahari Devi, Matha Ram and his wife Atma Devi, Deep Ram, Daya Ram, Sita Ram Sharma, Shiva Nand Ramaul etc. Vaid Sural Singh's other associates were—Gulab Singh, Mian Chu-Chu, Mehar singh, Attar Singh, Jalim Singh and Madan Singh.

A 'SIRMAURI ASSOCIATION' and "SIRMAUR RIYASTI PRAJA MANDAL' was established in 1944. Its office along with the General Secretary Shri Shiva Nand Ramaul shifted to Nahan as early in 1946. To accommodate the demands of the Praja Mandalists, certain steps were taken, but it largely remained partial and limited in scope. Ultimately the problem was settled in 1948 with the merger of state with Himachal Pradesh.

Suket Satyagraha: Like Mandi, Suket also came under the influence of Ghadar Movement in 1914. But soon authorities became active and all the supporters of Ghadar were convicted, which silenced the opposition for some time. However, when *maladministration, high taxes* and *'Begar'* became unbearable, there were spontaneous uprisings in 1924, which forced the Raja to flee to Dehra Dun. The intervention of political department could only restore law and order and the Raja to the throne.

For nearly two decades, Suket remained silent. Praja Mandal inside the state came to be recognised in 1945. 'Mian Rattan Singh' was its President.

Like elsewhere, Praja Mandal Suket also started demanding responsible government and by 1947 was ready to launch Satyagraha. The Raja used repressive measures to suppress it, but was unsuccessful. Finally, to win over the people, he decided to set up a *'Rajya Sabha'*. The Suket Rajya Praja Mandal did not take part in its elections. In February 1948, a Provisional Government of the Himalayan Prant was set up by Himalayan Hills States Regional Council (HHSRC) with the approval of AISPC. The HHSRC was established (in 1946) with the purpose to coordinate the activities of Praja Mandals in different States. It was an affiliate of the All India States People's Conference. *Its headquarters was at Shimla.* The Regional Council had amongst its stalwarts, Pandit Padam Dev Bushahri, Dr. Y.S. Parmar, Sada Ram Chandel, Daulat Ram Sankhyan and Mansa Ram, who took upon themselves the duty to establish a separate hill state.

The President of Provisional Government was Pt. Shiva Nand Ramaul (Sirmaur) and other members were Sada Ram Chandel (Bilaspur), Padam Dev (Bushahr) and Mukand Lal (Suket). The leaders of Provisional Government met at 'Suni' (Bhajji State) in February 1948 and resolved that a movement be launched to secure the setting up of a full-fledged province under the centre with all features of a democratic state. Suket was chosen as its first target. On 18th February 1948, under the leadership of Pt. Padam Dev, a non-violent attack was launched on Suket by satyagrahies. Within five days, three - fourths of the state had fallen and came under the control of Satyagrahies. Even the police personnel of the State did not put any resistance to prevent the onward march of the Satyagrahies. On 23rd February, Raja Laxman Sen requested the Indian Government to send army to end the revolt. On 25th of March 1948, the States Ministry, Government of India, ordered the taking over of the Suket State and thousands of persons marched gloriously into Sunder Nagar. On 15th April 1948, Suket was also merged with Himachal Pradesh.

Freedom Movement in Kangra, Kullu and Lahaul-Spiti: The strategic importance of Kangra, Kullu and Lahaul-Spiti impelled the Britishers not to restore these hill areas to their erstwhile rulers, unlike other hill states, after Anglo-Sikh war of 1846. It was decided to pension off the Rajas and to take these areas under the direct British administrative control. All these areas were grouped together and organized into one district of Kangra, with headquarters at Dharamshala. Ram Singh Pathania of Nurpur raised his voice, but was suppressed soon and Nurpur was captured by the British. Ram Singh fought bravely but died in the attempt.

The control of British administration gradually tightened and with an appeal to the martial traditions of hill people, they were able to turn these hills into fertile recruitment area for their 'DOGRA REGIMENTS'. The British rulers were, therefore, very sensitive to any growth of the feelings of nationalism in these areas and were extra vigilant to curb and suppress any beginnings of national movement. However, all these measures and precautions could not

prevent the spread of nationalistic feeling, especially after Mahatma Gandhi's efforts to transform INC into a mass movement. A great number of people from Kangra hills were staying in relation to their jobs, business and study in Amritsar, Lahore, Delhi etc. They eagerly came under the influence of Gandhi's call for *'boycott'* and *'noncooperation movement'* and gave up their jobs and studies and returned to their villages, they organized branches of INC, enrolled a large number of workers, held conferences and took out procession. In 1927, a conference took place at 'Tal' in Sujanpur Tira, was attended by prominent local workers such as Thakur Hazara Singh, Baba Kanshi Ram (PAHARI GANDHI), Gopal Singh and Chatur Singh. Mela Ram Tair and Master Kundan Lal were sent from Lahore. The conference was attended by a large number of people. Pledges were taken by all leaders and people to work for the freedom of the country. *Pahari Gandhi took a pledge to wear only black clothes until the country became free.* The *'Baluchi'* police in order to break the spirit of the people, mercilessly beat them, snatched their Gandhi caps and looted their shops and houses. In spite of all repressive measures, by 1930 the foundation of National movement had been deeply and firmly laid in the Kangra district.

The contributions made by Baba Kanshi Ram and Thakur Hazara Singh are noteworthy. They and their co-workers were convicted and sent to prison at Gurdaspur, Lahore, Attock and Multan. Baba Kanshi Ram was given the title of 'Pahari Gandhi' by Pt. Jawahar Lal Nehru in *'Ghadriwala'* conference. *(Some historians have disputed this fact).*

May be slow, but government could not stop the spread of nationalistic feelings among the people. *The decision of the INC to contest elections to the legislative assemblies in 1937, provided that necessary push and national movement gained momentum once again. Congress won all four seats from Kangra. Thakur Pancham Chand, Thakur Dalip Singh, Shri Beli Ram and Pt. Bhagat Ram, were declared elected.* When the Congress ministries resigned in 1939, Congress workers launched a large scale movement and dissuaded the people from joining the army. The Individual Satyagraha (1940) launched by Mahatma Gandhi, with a view to dispel the impression that India was supporting Britain's war efforts, was conducted in Kangra district very successfully, where a large number of Congress leaders offered Satyagraha. The 'Quit India' movement (1942) also received a great response from Kangra people. In this galaxy of freedom fighters were luminaries like Mangat Ram Khanna, Hem Raj Sood, Comrade Ram Chandra, Paras Ram, Sarla Sharma, Brahma Nand and Pt. Amar Nath Sharma. Pt. Amar Nath Sharma, a freedom fighter from Lahore, after having evaded his arrest by Police for participation in the national movement, came to Palampur. In addition to political activities, he also started concentrating upon the social and educational work. He opened a number of educational institutions and *Aushadhalayas* (dispensaries). In these activities, he was helped by Shri Kanahaiya Lal Butail, who had gained fame as the large hearted host of national leaders like Pt. Jawahar Lal Nehru, Indira Gandhi, Raj Kumari Amrit Kaur, Jagjivan Ram and many leaders of Punjab.

The contribution of the people of Kangra district (Kangra, Una, Hamirpur, Kullu and Lahaul-Spiti) in the Indian National Army (INA) was of very high order. For exceptional courage in INA, Major Mehar Dass (Naharpukhar) was awarded with *'Sardar-i-jung'* and Captain Bakshi Pratap Singh (Chadhiyar) with *'Tagma -i Shatrunash'* Two Gurkha Brothers from Dharamshala, Shri Durga Mal and Shri Dal Bahadur Thapa were executed in Delhi. Others who were decorated by INA were Shri Hari Singh (Sarkaghat Mandi) *'Sher-i-Hind'* and Lt. Amar Chand (Hamirpur) got medal for their exceptional courage.

The Spirit and light of national movement was kept alive in Una areas by Baba Laxman Dass, Bakshi Satya Parkash 'Bagi', Satyamitra, Pt. Hari Ram and Tirath Ram. *It may be mentioned that Thakur Hazara was one of those leaders of Kangra who, as early as 1946, gave a call for the creation of a separate hill state.*

Theog, Madhan Movement: The first sign of revolt became visible in the erstwhile princely states of Theog and Madhan in 1926-28. Here also, *'Baluchi'* and *'Jehlemi'* police was deployed to suppress the movement. They perpetuated large scale atrocities against the people, to kill their spirit of freedom movement. Mian Kharak Singh provided a good leadership to the people in Theog. He was also assisted in this mission by his wife Devwati. Similar movements continued in other areas such as Madhan, Kumharsain, Ghanahatti, Ghund etc., which provided a new zeal and inspiration to the people in Theog. With the coming of freedom on 15th August 1947, Praja Mandal captured the state Theog and set up an independent government, in which ***Surat Parkash was Chief Minister*** and ***Dr. Y.S. Parmar, his advisor.*** Shri Devi Dass was made Secretary. It was incredible at that time, when other erstwhile princely states were opposing their merger with India, that Theog was merged with independent Himachal. However, after five to six months, the Rana made an armed attack and looted the treasury and ancient records of the state. This news was conveyed to Sardar V.B. Patel by Dr. Y.S. Parmar, who sent police force and the Rana was arrested and exiled from the state.

Shimla Hill States Conference (1939): On the suggestions made by Lord Linlithgow to the rulers of Shimla Hill States to ensure active cooperation and participation of their subjects in the states administration, took place from 5th to 7th June 1939. It was attended by the rulers of Bilaspur, Jubbal, Baghal, Kuthar, Baghat, Dhami, Bushahr, Keonthal, Kunihar, Mahlog etc.

Himalayan Hill States Regional Council Session (1946): This session of HHSRC took place at Mandi from 8th to 10th March 1946 and was attended by 48 princely states from Tehri Garhwal to Shimla. The trio of INA, Dhillon, Sehgal and Shahnawaj were present along with Deshbandhu and Pattabhi Sitaramaya. It was presided by Col. J.S. Dhillon. There a number of resolution were passed for achieving a responsible government in Himalayan states.

Integration of Praja Mandals (1945-48): The political developments

taking place in British India, inspired the hill people to organize themselves into a single political organisation, to better protect their rights and co-ordinate their activities for the democratisation of the princely orders. By 1945, a network of Praja Mandals had been set up in the Hill States of Himachal Pradesh. The Praja Mandal volunteers since long had been meeting at the session of All India States Peoples Conference (AISPC), reviewing the progress of their movements and exchanging ideas on various issues. *These Praja Mandals were integrated into the Himalayan Hill States Regional Council (HHSRC) at Udaipur session of AISPC in 1946.* The office of the President of HHSRC was at MANDI and that of the General Secretary at Shimla.

The Executive Committee was formed at Udaipur itself with Shri Swami Purnanand of Mandi (President), Pt. Padam Dev of Bushahr (General Secretary), Shyam Chand Negi of Tehri Garhwal (Vice-President) and Pt. Shiva Nand Ramaul of Sirmaur (Joint Secretary). Under the auspices of HHSRC, a conference took place at Mandi from 8th March to 10th March, 1946. There a number of resolutions were passed for the realization of responsible government and removal of various social, economic and political hindrences. The conference proved a miles stone in the growth of political awakening among masses and self-realization and introspection among princely rulers too.

On 31st August to 1st September 1946, a Conference of HHSRC took place at Nahan, where the issue of the fresh election of the office bearers was raised. Dr. Pattabhi Sittaramaya and Shri Jai Narain Vyas, the President and General Secretary, AISPC also supported the demand. On 1st March 1947, under the supervision of Shri H.L. Masurkar, Office Secretary of AISPC, election of the new office-bearers for HHSRC took place. The delegate elected were Shri Paripurna Nand, Ram Swaroop, Guna Nand, Dr. Gaureela and Pt. Daulat Ram of Tehri, Padam Dev, Bhaskara Nand and Surat Ram Prakash from small states of Shimla. Y.S. Parmar and N.D. Rattra from Sirmaur and Satya Dev from Bushahr. Dr. Y.S. Parmar was elected the President of the HHRC at this meeting with Pt. Padam Dev as the General Secretary. Somehow, after some time mutual dissent developed among the members of HHSRC on the issue of election, which jeopardized its meeting and programmes for the time being. To this, the six members of the Shimla and Punjab Hill States decided to organize themselves into a Himalayan Hill States Sub-Regional Conference (HHSSRC), to fill the vacuum created on account of the failure of the Regional Council to function. An ad hoc committee was formed with Dr. Y.S, Parmar, the President and Shri Padam Dev, the General Secretary. However, HHSSRC was not a parallel body to HHSRC, but a subordinate one.

It approved of the merging of all states in one union of the Himalayan Hill States on lines similar to *'Deccan States Union'* to which all powers would vest in the People's Assembly and the rulers Boards would act only as Advisory Board to lead and guide the people. The HHSSRC criticized the scheme of confederation as being proposed by the princes, for it did not take people into

their confidence. The idea of grouping the states was wholesome but since power was not to be transferred to the people, it failed to elicit any response. *Soon the leadership of the HHSSRC and the Praja Mandal workers in the Hill States split into two groups, one in favour of total elimination of the princes and the other desiring their association with the administration in an advisory capacity.* Pro-merger group was led by Dr. Y.S. Parmar. Some old Praja Mandalists like Pt. Padam Dev (Bushahr), Pt. Shiva Nand Ramaul (Sirmaur), Daulat Ram Sankhyan and S.R. Chandel (Bilaspur), Sant Ram (Kangra), Swami Purna Nand (Mandi) and Daulat Ram Gupta (Chamba) supported this view. Pro-confederation and conservative group was led by Pt. Satya Dev Bushahri (Bushahr). The other members were Surat Ram Parkash (Theog), Tej Singh Nidhark (Mandi), N.D. Rattra (Sirmaur), Bhaskara Nand Sharma (Bhajji), Bhag Mal Sautha (Jubbal) and Kashmir Singh (Mandi).

The Praja Mandals in the states of Bushahr, Baghat, Baghal, Beja, Bhajji, Bilaspur, Mahlog, Sangri, Sirmaur, Tehri Garhwal, Suket, Kalsia, Mandi, Chamba, Kunihar, Keonthal, Kumharsain, Kuthair, Koti and Theog exerted great pressure on the princes for the setting up of responsible government. Deprived of the support of the British and sympathetic attitude of the States Department' Government of India, towards the people's movement, made the princes realize and to read writings on the walls. Jubbal State set up an Enquiry Commission of eight members, five elected and three nominated to study people's problems. Later on, a representative government was also set up with **Bhag Mal Sautha as Chief Minister and Jai Lal, K. Raghubir Singh and B. Dula Ram as ministers.**

The Thakur of Kunihar supported this movement and associated people with his administration. At. Koti, the Rana announced the setting up of a *'Vidhan Parishad'* on 25th November 1947. The 'THAKUR' of Theog conceded to form responsible government on 15th August 1947 and constituted a 13- member Mantri Parishad with *Surat Ram Prakash as a 'Pradhan Mantri'.* The Raja of 'Beja' set up a responsible government in January 1948. A number of other rulers also followed the suit.

After India became independent, there was a demand in some quarters for the merger of the hill states with the East Punjab; but it met with strong opposition from the rulers as well as the people. In view of the fast changing situation, the princes of Shimla Hill States began to plan the setting up of a *'Confederation'* of Hill States and met in Delhi in the first week of January 1948. In the meeting, they passed a resolution stating that *'after detailed consideration and prolonged deliberation, the rulers unanimously decided to constitute a 'Shimla Hill States Union' for the greater good of the Himalayan States People'.* Instructions were issued to all the states to conduct elections on the basis of adult franchise (one representative for every 1,000 population) within a specified time limit and representatives were to reach at Solan on 26th January, 1948 for the inaugural session of the constitution making body. In the meantime, Raja Durga Singh of Baghal and the Raja of Mandi met

Mahatma Gandhi in Birla House, Delhi who also appreciated their idea.

Solan Constituent Assembly: The assembly of representatives of the Shimla Hills rulers and the Praja Mandal took place at Solan from 26th to 28th January 1948, under the chairmanship of 'Raja Durga Singh of Baghat'. This was attended by popular leaders like Thakur Sen Negi and Satya Dev Bushahri from Bushahr, Bhag Mal Sautha from Jubbal, Hira Singh Pal from Baghal, Devi Ram Musaffir, Surat Ram Parkash, Devi Ram Kewala, S.D. Verma, Bhaskara Nand and many others. The assembly decided to set up a Union of States and eight members negotiating committee was also set up to carry on negotiations with all concerned parties, with Raja Durga Singh of Baghat as Chairman and Thakur Sen Negi as Vice-Chairman. *The announcement for the formation of Himachal Pradesh was made in a public meeting at Solan itself.* Raja Durga Singh tried to remove the misgiving in certain quarters about the future status of Himachal and declared it as an integral part of India with equal rights to all Indian citizens in the state. But in reality, it was a plan to set up sovereign state within India.

However, a section of Praja Mandalists led by Dr. Y.S. Parmar and Pt. Padam Dev were against this move. Both these leaders were not allowed to enter the assembly at Solan by Organizing Secretary *'Mahaveer Singh'*. On 26th January 1948, a meeting was held under the aegis of AISPC at Shimla, where Dr. Y.S. Parmar made it clear that proposed union would be acceptable only if power was transferred to the people and individual states ceased to exist by creating a unified Himalayan Province. These proposals were not acceptable to the rulers and the constitution making body fixed 15th March 1948 as the 'D' line for the preparation of the Constitution.

The Constitution making conference at Solan was described by some prominent Praja Mandal workers as a conspiracy to deprive the people of hills of their legitimate share in the fruits of freedom which they had obtained at a considerable sacrifice along with their brethren in other parts of India. Dr. Y.S. Parmar and Pt. Padam Dev rushed to Delhi and apprised Sardar Patel of the intentions of the princely rulers. To force the issue of merger of Hill States with the rest of the country, a Himalayan Prant Provisional Government was set up at 'Shimla' (H.Q.) headed by Shiva Nand Ramaul'. In the following days, ultimatums were issued to various princely rulers to merge their state with the Indian Union.

In the meantime, 'Ministry of State' (Union of India) invited the rulers to a conference at Delhi on 2nd March 1948. There the princes of Shimla Hill States were persuaded to merge their states with India. The rulers were led by Raja Joginder Sen of Mandi. An agreement was drawn up and signed by the Rulers on 8th March 1948. It was also agreed that new province be named Himachal Pradesh instead of Himalayan Prant as suggested by the Himalayan Hill States Regional Council.

Merger of States: Himachal Pradesh was constituted as a separate administrative unit (Chief Commissioner Province) by merging some twenty

six Shimla Hill States (Except Nalagarh) and three Punjab Hill States of, Sirmaur, Chamba and Suket on 15th April 1948, Mandi following suit on 1st May 1948. The crowning events of the long drawn struggle against autocratic and feudal order were the Solan Conference of the Praja Mandals meeting the Princes held on 26th January 1948 and Suket Satyagraha, when thousands of people marched into Suket State on 18th February 1948. The thirty erstwhile princely states were— Chamba, Mandi and Suket; Bushahr and its tributaries, Khaneti and Delath; Keonthal and its tributaries Koti, Theog, Madhan, Ghund and Ratesh; Baghal and Baghat and Jubbal with its tributaries. Rawin and Dhadi, Kumharsain, Bhajji, Mahlog, Balsan, Dhami, Kuthar, Kunihar, Mangal, Beja, Darkoti, Tharoch, Sangri and Sirmaur. It was then divided administratively into four districts of Chamba, Mandi, Mahasu and Sirmaur. The districts of Chamba and Sirmaur comprised of the areas of the erstwhile princely states bearing same name. Mandi and Suket and rest of the Punjab Hill States were joined to form the Mahasu district. At the time of its inception, the total area of Himachal was 27,018 sq. Km.with a population of 9,35,000.

In 1950, the enclaves of Solan Cantonment, Kotgarh and Kotkhai from East Punjab (now Punjab), two villages namely Sangog and Bhattar from Uttar Pradesh and the area called Kufri, villages of Dhar Kulag, Goila, Jamrarha, Nathal, Kunjiara, Sureta and Baragaon jungle from *'Patiala and East Punjab States Union'* (PEPSU) (now Punjab) were transferred to Mahasu district of Himachal Pradesh. From Mahasu district, the built up areas of Sanjauli, Bharari and Chakkar including the Himachal Pradesh portion of prospect hill and built up areas of Kasumpati and Patti Rihana were transferred to East Punjab. Two small portions of Himachal Pradesh consisting of Rampur Vanka and Kotah villages lying between Shimla and Bharuli were transferred to PEPSU,

The people of Himachal were not happy with the bureaucratic set up provided to them in the form of Chief Commissioner Province. The first Chief Commissioner was 'Mr. N.C. Mehta', his deputy Mr. Penderal Moon and an Advisory Council consisting of three erstwhile rulers and six representatives of the people. This Council was set up on 30th September 1948. The Advisory council was to advise Chief Commissioner in matters of general policy, and development and legislative matters. The public representatives were Leela Vati, Dr. Y.S. Parmar, Avtar Chand Mehta, Swami Purna Nand, Sh. Padam Dev and L. Shiv Charan.

The people continued to bear with Mehta-Moon misrule, with the hope that constitution which was under preparation would bring them some relief. To represent Assembly had appointed a committee under the headship of Pattabhi Sittaramaya, to report on the constitution of Chief Commissioner's provinces, recommended the establishment of legislatures and responsible ministries, though certain powers of supervision and control were to be retained in the hands of the centre.

This arrangement was the result of the constitutional battle waged inside and outside the constituent assembly, for democratization of administration in these centrally administered areas. The representative of Himachal Pradesh in the Constituent Assembly Dr. Y.S. Parmar had played a great role. With the inauguration of the constitution on 26th January 1950, Himachal Pradesh became a part 'C' state. There was, however, no immediate change in the pattern of government. The old bureaucratic set up continued. The Chief Commissioner, 'Mr. E. Penderal Moon', was an Englishman who ruled the Pradesh autocratically from January 1950 to March 1951. He hardly consulted Advisory Council on important matters and where the council was consulted its recommendations were not implemented.

In utter disgust, Congress members of the advisory council resigned and anti-Chief Commissioner day was observed throughout the state. In March 1951, Mr. Moon was replaced by an Indian officer, Mr. Bhagwan Sahai. The change of incumbent, however, did not satisfy the people and once again relentless struggle was waged for the democratization of administration. This led to the enactment of the GOVERNMENT PART 'C' STATES ACT in September 1951, which conceded responsible government of a limited character to Himachal Pradesh along with some other Part 'C' States. Elections to the 36 members Vidhan Sabha created under the new Act were held in November 1951. The INC won 24 seats and first popular ministry headed by Dr. Y.S. Parmar was sworn in on 24th March 1951.

The two other ministers Pt. Padam Dev and Gauri Prasad were also sworn in. Little earlier, on 1st March 1951, Chief Commissionership gave way to Lt. Governorship and **'Major General (Retired) Himmat Singh Ji'** was first to hold this upgraded office. Under the Act of 1951, the Lt. Governor was to preside over the Cabinet meetings. This seriously degraded the influence and authority of Chief Minister.

Towards the end of 1952, there were rumours that Punjab had demanded the merger of HIMACHAL and PEPSU in it and that central cabinet had held preliminary discussions on the proposal. A year later, on 29th December State Re-organisation commission (SRC) to go into the question of the reorganization of States on the linguistic basis. The Commission was headed by Mr. Justice Fazil Ali and had two members, K.M. Pannikar and H.N. Kunzru. In the meanwhile, the popular ministry won a big success when it was able to convince the centre of the incongruity of keeping Bilaspur as a separate Part 'C' state. On 1st July 1954, the Part 'C' state of Bilaspur comprising erstwhile state of Bilaspur was also merged into Himachal Pradesh through an Act of Parliament called H.P. BILASPUR (NEW STATE) ACT, 1954. *Thus Bilaspur was added as the fifth district of Himachal Pradesh in 1954.*

The SRC presented its report on 30th September 1955. *The majority verdict of the Commission recommended Himachal's integration with Punjab, though its Chairman dissented and recommended its retention as a separate entity.* To the people of Himachal, it was the most shocking verdict. It was with great

difficulty that Dr. Y.S. Parmar could convince Pt. Nehru of the necessity of a separate Himachal Pradesh. But the Pradesh had to pay a heavy price for this concession; it had to revert to the old pattern of bureaucratic rule. It lost its assembly and popular ministry. *'No sacrifice is too great to save Himachal Pradesh, said Dr. Y.S. Parmar at the time of laying down the office of Chief Minister on 31th October 1956. The next day 1st November 1956, Himachal Pradesh became a union territory.* To reachieve the lost glory of democratic rule, Dr. Parmar redoubled his efforts, through a peaceful struggle. A Committee of a Vidhan Sabha had already been formed (in April 1956) to negotiate with the Central Government with regard to granting of democratic set-up to Himachal Pradesh. The Committee succeeded in getting Clause 239 (seventh amendment, administration of Union Territories) of Act, 1956, altered in such a way as to retain in the hands of Parliament, power to legislate for the government of Union territories through an Act of Parliament.

A little later, Union Parliament introduced a sort of *'dyarchy'* in which some subjects were transferred to popularly elected TERRITORIAL COUNCIL. This was done by passing, towards the end of 1956, the Territorial Council Act. The Council (Himachal Pradesh) had 40 elected and two nominated members. Elections were held in May-June 1957, in which Congress won a comfortable majority. The Council was inaugurated on 15th August 1957. Karam Singh Thakur headed it at its formation.

The regime ushered in by the Territorial Council Act was a queer mixture of the Minto-Morley and Mont For Reform schemes. The Territorial Council was a body corporate and the major part of the administration was with the Lt. Governor. In December 1959, a Negotiating Committee was formed, headed by Dr. Parmar to take up the matter with the Congress High Command and centre, for the restoration of democratic rule. An official committee headed by Ashok K. Sen, then Union Law Minister, was appointed to examine the question of Union Territories under the persistent demand of the local people.

On 1st May 1960, Mahasu district was reduced in size when **'Kinnaur'** district was carved out of **'Chini tehsil'** and including fourteen villages of Rampur tehsil. It became **sixth district** of Himachal Pradesh, divided into three subdivisions, i.e. **Nichar** (Nichar tehsil), **Kalpa** (Kalpa and Sangla tehsils) and **Pooh** (Moorang and Pooh tehsils and Hangrang sub-tehsil).

The Ashok K. Sen Committee, which reported in June 1962, recommended the transfer of more subjects to the 'Territorial Council' to bring them at par with the administration of other states of Indian Union. But popular leaders of Himachal Pradesh, Manipur and Tripura (Manipur and Tripura also had Territorial Councils) were not satisfied with this concession and insisted on full-fledged legislative assembly and responsible executives. Ultimately, government of India decided to go beyond the recommendations of the Ashok Sen Committee and restored Legislative assemblies and Ministries in Himachal Pradesh, Mainpur and Tripura. This was done by Constitution (14th Amendment) Act, 1962 and Government of Union Territories Act, 1963. Late

Lal Bahadur Shastri who was Home Minister of India at that time, favoured this demand of democratization. In 1963 while speaking in Parliament he said, "It is better not to take half hearted steps and half hearted measures. It is better to delegate whatever power we want to give them at a stretch and give the power to the representatives of the people to run their government. Under the Union Territories Act, the Territorial Councils elected in 1962 were turned into Vidhan Sabhas. In Himachal Pradesh, a three-man popular ministry headed by *Dr. Y.S. Parmar* was sworn in on *1st July 1963*. Thakur Karam Singh and Hari Dass were sworn in as ministers.

As long as the strong man **Pratap Singh Kairon** remained at the helm of affairs in Punjab, he was able to contain the movement for Punjabi Suba. But after him, political stability of the Congress was in shambles and the Akalis were able to gather strength. The question of the re-organisation of Punjab cropped up in 1965. A Parliamentary Committee, headed by Speaker 'Hukam Singh' was formed in September 1965 to report on the problem. The Committee favoured the demand of Punjabi Suba and it was conceded in March 1966. A Boundary Commission (J.C. Shah Commission) was appointed in April 1966 to adjust the boundaries of the proposed state.

The Punjab hill areas having received only a scant regard for their needs from the plains-oriented government and looking with admiration at the progress made by Himachal on account of the advantage of having its own government, the people of Punjab hill areas strongly demanded their integration with Himachal Pradesh. Linguistic and cultural affinity, besides the similarity of development problems and administrative viability, were cited by them in support of this claim. These developments presented Himachal Pradesh a golden opportunity to acquire its proper shape. On the recommendation of Punjab into two separate states of Punjab and Haryana, decided to integrate the Punjab hill areas with Himachal Pradesh on 1st November 1966. The following districts and tehsils formed the new administrative divisions of the integrated area:

(a) Kangra District: Kangra, Palampur, Nurpur, Dehra Gopipur, Hamirpur and Una tehsils (Una was a tehsil of Hoshiarpur district) and Pathankot tehsil of Gurdaspur was also transferred to Kangra.

(b) Kullu District: Kullu tehsil and Banjar, Anni and Nirmand sub-tehsils.

(c) Shimla District: Shimla, Kandaghat and Nalagarh (area of Ambala district)

(d) Lahaul-Spiti District: Lahaul and Spiti tehsils.

With the integration of these areas, the territorial area of the state increased of 55, 673 sq. km. and population to 28,12,463 (1961 census). The number of district, which was six earlier, went up to ten with the merger of new areas. On the integration, all the MLAs representing the Hill areas of Punjab Vidhan Sabha were declared the members of the Himachal Vidhan Sabha in January

1967 and two more ministers, Lal Chand Prarthi and Bakshi Pratap Singh from new areas were added to the existing ministry.

Himachal Pradesh went to polls in February, 1967 for 60 seats of the Vidhan Sabha while 3 more members had to be nominated thus making total of 63 seats. After the completion of elections and nominations, the party position in the Vidhan Sabha was as congress 37, Jan Sangh 7, CPI 2 and Independents 17 (as against this the party position in the next election on July 15, 1970 was as Congress (R) 43, Jan Sangh 7, CPI 2 and Independents 10). On March 14, 1967 Dr. Y.S. Parmar became Chief-minister for the third time, while L.C. Prarthi and Chaudhary Hari Ram were sworn in as Ministers. On 22nd April 1967, cabinet was expanded when Sukh Ram, Ram Lal were made ministers and Daulat Ram Sankhyan, Kartar Singh Wazir, Mehnga Singh and Nek Ram Negi were sworn in as deputy ministers. Again on 20th July 1967 cabinet was expanded when Karam Singh and Padam Dev were included as Ministers and Vidya Sagar was sworn in as deputy minister.

Now that the proper shape of the Pradesh had been achieved, it was natural for it to demand its due status, i.e. full-fledged statehood. But for the time being, undivided attention could not be paid due to many other responsibilities, which had come upon the government with the merger of new areas from Punjab State. The Pradesh Congress Executive Committee had, as early as 5th July 1965 through a resolution, demanded that the final stage of the constitutional development of the Pradesh, as envisaged in Sarder Patel's letter of 1948, should be implemented and Himachal Pradesh should be made a state of the Indian Union. The offensive started on 24th January 1968 when the Pradesh Vidhan Sabha unanimously passed a resolution demanding statehood. A negotiating committee headed by Prof. Tapinder Singh was appointed to take up the matter with the Congress High Command and the Centre.

The administration of Union territories was being looked after by Union Home Ministry. The officials there were in no mood to let these territories slip out of their hands. Dr. Parmar, therefore, decided to shift the scene of the battle from the corridors of the Home Ministry to the lobby of Parliament. In both the houses, private members resolutions on the demand for Himachal Pradesh statehood got overwhelming support. The question of the economic viability of the proposed state was discussed thoroughly. The discussions continued through the later part of 1969 and beginning of 1970. On 31st July 1970, the bill for the grant of statehood was introduced in the Parliament.

The members belonging to different political parties, extended their full-fledged support to the bill in both Houses of the Parliament. On 18th December 1970, the 'STATE OF HIMACHAL PRADESH ACT' was passed and the new state (18th State of Indian Union) was inaugurated on 25th January 1971 by late Prime-minister Mrs. Indira Gandhi. While passing the bill for the grant of statehood to Himachal Pradesh, glowing tributes were paid by members of Parliament belonging to different political parties, to the manner in which the peaceful struggle for the achievement of statehood was waged

by the people and leadership of Himachal Pradesh. While inaugrating the historic statehood function, she unveiled a marble plaque by pushing button at a well attended public function held on the ridge Shimla amidst divine showering of snow flakes (snow fall) and multitudinous thrilled hill folks. This was no instance of undoubtedly a unique case, where there was not even a single act of violence and unparliamentary or disgraceful language was committed. This was very much according to the nature and culture of the people of the state, reflected through their actions and commitments.

9

HIMACHAL PRADESH ADMINISTRATIVE HISTORY

"I have nothing but contempt for the kind of governor who is afraid, for whatever reason, to follow the course that he knows is best for the State."

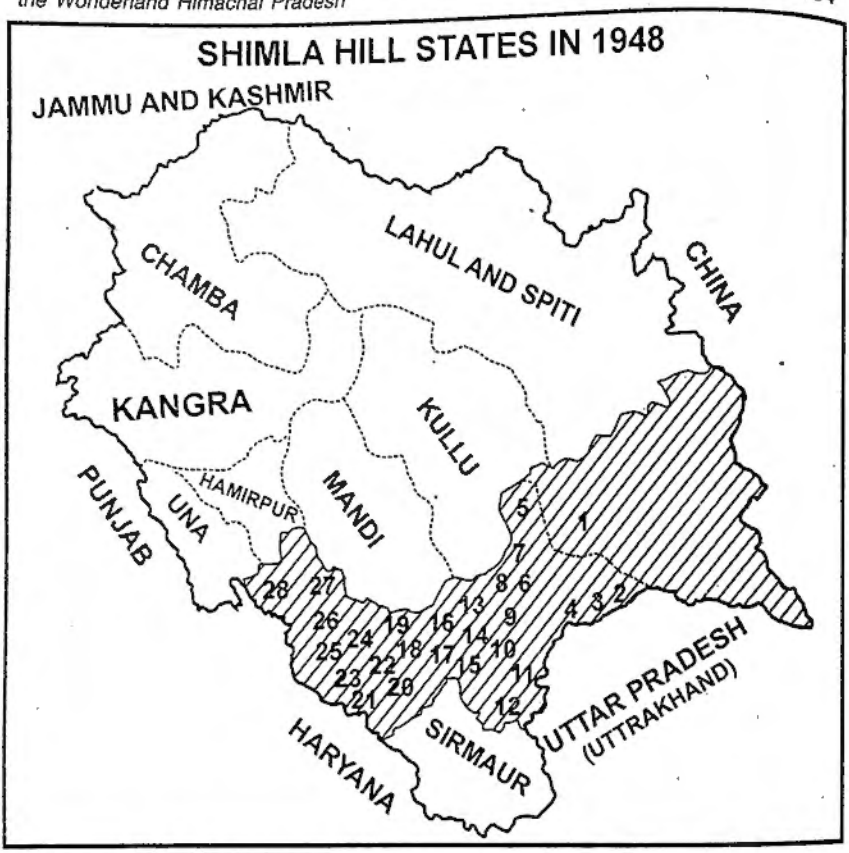
-Sophocles

Modern state is a welfare state, where it has to perform wide variety of functions to prove its worth and justify its existence. Gone are the days when rulers used to rule with iron hand and despotically, ignoring people's participation in the administration as such, which could reassure them a dignified place in the political and administrative structure. *'Rajas', 'Ranas', 'Thakurs'* etc., as per their status known in different areas, had final say in the matter of administration. All employees were nominated according to the whims and fancies of this powerful class known as *'ruling class or elite'.*

India got independence in 1947. The great task before the national leadership was integration of princely states and to constitute them into a unified country. With the pioneering efforts and strong will power of Sardar Vallabh Bhai Patel, India i.e. 'BHARAT', emerged in its present form, which was never like this before. After independence the whole country was reconstituted into different category of states, for administrative convenience. *Himachal Pradesh came into existence of 15th April 1948 with the merger of twenty six Shimla hill states and four Punjab hill states into a centrally administered area. The headquarters was located in the building of the British India foreign office at Shimla, which was destroyed by fire on 5th May 1957.* This centrally administered territory was headed by a Chief Commissioner and his deputy.

The first Chief Commissioner was Mr. N.C. Mehta and his deputy was Mr. E. Penderal Moon. They both were from Indian Civil Services. On 30th September 1948, an Advisory Council was also formed to advise the Chief Commissioner in the discharge of administrative work. *The Council consisted of three erstwhile rulers from Mandi, Chamba and Baghat (Solan) and six representatives of the people were, Smt. Lilavati, Dr. Y.S. Parmar, Mehta Avtar Chand, Swami Purnand, Shri Padam Dev and L. Shiv Chand Dass.* But on all important matters, the Council was ignored and decisions were taken arbitrarily by the Chief Commissioner, ultimately, the Congress members of the Council resigned in utter disgust and frustration. The following were Chief Commissioners of Himachal Pradesh:

(i) Mr. N.C. Mehta 25.04.1948 - 09.01.1950



(ii) Mr. Penderal Moon 10.01.1950 - 29.03.1951
(iii) Mr. Bhagwan Sahai 30.03.1951 - 19.02.1952

The secretariat in those days was called **'Himachal Dham'**. The Chief Commissioner and his deputy were aided by about half a dozen officers taken from the Punjab Civil Service for providing uniform pattern of administration in all the princely states, merged into a new set up. But due to their parochial loyalties to their parent states and most of the time consumed of the senior officer in dealing with the representations from officers regarding their service matter, the aim of evolving a uniform administrative structure remained a distant goal. Thus *'Mr. R.S. Bhandari'*, an official of Ministry of Defence, was brought to deal with the service matters of these employees.

In an effort to systematize the working of different departments in 1951 *'Rules of Executive Business and Secretariat Instruction'* were drawn and enforced from July 1951. Subsequent revisions were made in it in the following years:

(i) The H.P. Rules of Business July 1952.
(ii) The H.P. Rules of Business, 1953.

(iii) The H.P. Rules of Business, 1955.

(iv) The H.P. Business of the Government (Allocation) Rules, 1963.

(v) The Business of the Government of H.P. (Allocation) Rules, 1967.

(vi) Rules of Business of the Government of H.P. 1971.

(vii) Rules of Business of the Government of H.P. (Allocation) Rules, 1971.

(viii) Rules of Business of the Government of Himachal Pradesh 30th November 1976 and

(ix) Rules of Business of the Government of Himachal Pradesh 20th November 1980.

The Government of India in 1951 enacted the Government of 'Part 'C' States Act' 1951 elevating the status of Himachal Pradesh. On 24th March 1952, Dr. Yashwant Singh Parmar was sworn in the first Chief Minister with three members forming strong popular ministry. With this, came the end of the office of Chief Commissioner. In March 1952, Mr. K.L. Mehta, ICS, became the first Chief Secretary of the State. Popular government in 1952 took upon itself the task of setting up direct link between government and its people. Accordingly, in the beginning of 1954, the 'Department of Public Relations' was created to initiate the process of cordial relations and for publicizing government activities.

On 1st July 1954, Bilaspur, a part 'C' state, was merged with Himachal Pradesh and this once again confronted with the problem of integration of two different sets of services. In 1956, a big change took place in the administrative set up of the State with the promulgation of State Re-organisation Act, 1956. The State of Himachal Pradesh was made a Union Territory with effect from 1st November 1956. This placed secretariat directly under the control of the Chief Administrator and secretariat was reorganized afresh. In 1957, the Government of India created joint IAS/ IPS cadres for Himachal Pradesh and Delhi, functioning directly under the control of Ministry of Home Affairs. To provide democratic look to the Government of the State, Indian Parliament passed in December 1956 the 'Territorial Council Act', 1956. According to the provisions of this Act, a Territorial Council was constituted on the model of a district board. This new arrangement may be termed as *'dyarchy'*.

The subjects were divided into two parts. All important subjects and issues were with the central government, while territorial council was left to face the wrath of public opinion. There was duality in command and responsibility. This new arrangement created a confusion of a very serious nature in the ranks of services. There was general demand from all quarters in favour of scrapping of this system. To look into the loopholes of the system, the Central Government appointed a committee under Mr. Ashok Sen, the then Union Law Minister.

The Committee in its report in 1962 recommended transfer of more subjects to the 'Territorial Council' to enhance its powers and bring it at par

with the administration of other states. By this time, people of the state had already started making demand for full-fledged legislature. The Government of India, keeping in view the wishes of the people under 'The Government of Union Territories Act 1963' provided legislative assembly in place of territorial council. The re-organisation of the services took place with the amalgamation of the services of the administration and that of the territorial council. In 1965, it was decided to constitute separate civil and police cadres for Union Territories. Therefore, Delhi-Himachal Pradesh-Andeman Nicobar (DHAN) cadres were created on 1st December 1965. In 1966, on the reorganization of Punjab State, hilly areas of Punjab were transferred to Himachal Pradesh.

In the wake of this integration came numerous problems like the integration of the services and the removal of the disparity in laws, rules and the tax structure. With the integration of the hilly areas of Punjab to Himachal Pradesh, about 8% of the entire staff of the Punjab Government was passed on the Himchal Pradesh. It had been an uphill task to provide unification of services with different pay scales and working conditions to the government of the State with its meagre economic resources.

In December 1964, Himchal Pradesh unit of Administrative Reforms (AR) was set up to study the economy and on promoting administrative efficiency in all branches of administration and introduction reforms in the problem areas. When this unit of AR was engaged in its study, the Secretary, Administrative Reforms Commission, Government of India, in his letter of December 1967, asked the State Department of AR to undertake a study of organisation, structures and procedures of the Himachal Pradesh administration as a whole to suggest a general reorganization with a view to securing maximum efficiency and economy. In 1968, State unit of Administrative Reforms presented a detailed organizational study to the Central Administrative Reforms Commission. *The first ARC - 1964 of Government of India was headed by Mr. Morarji Desai.*

The suggestions made by the State AR unit to the Central ARC were accepted and included in their 'Report of the Study Team — Administration of Union Territories and NEFA' brought out in September 1968. The recommendations of the AR were implemented one by one after 1971.

Himachal Pradesh got full statehood in 1971 and so its own IAS and State Administrative Service called Himachal Administrative Service (HAS) cadres and its own Public Service Commission also came into existence. This was fifth reorganization of the services in twenty-three years. As against some 50 gazetted and some 3000 non-gazetted regular employees in 1971, their number increased to about 1500 and 64,000 respectively by March 1973. The number of all categories of employees of the State Government rose to about 1,52,000. As per the 1988 survey, there were 5,954 gazetted and 97,257 non-gazetted, totalling 1,03,211 regular employees and 85,438 non-regular including contingent, work charged and daily paid employees.

The number of all categories of employees was about 1,88,695. As on 31st March, 1991, economic survey, there were 7,523 gazetted, 1,06,328 non-gazetted, totalling 1,13,851 regular and 68,071 non-regular including contingent, work charged and daily paid. As on 31st March 1994, there were 7,704 gazetted, 105,335 non-gazetted thus total numbering of 1,130,39 regular employees. 5426 contingent paid, 6455 work charged and 60124 Daily paid. On 31st March 1999, there were approximately 9.1 thousand Gazetted and 108.8 thousand Non-Gazetted employees. Thus the total number of regular employees were 117.9 thousand.

On 31st March 2010, there were 9796 gazetted, 180764 Non-gazetted, 2167 work charged, 13088 part time, 11551 daily paid and 12937 others. In March 2014 there were 10204 gazetted, 177215 non-gazetted, 11780 work charged, 9979 part time and 19231 daily paid.

Himachal Non Gazetted Employees Federation

Himachal Non Gazette Employees Federation was set up on 20th November 1966, by Sh. Ramesh Sharma, Madhukarji, Kanwar Hari Singh, Ranjeet Singh, Gopal Dass Verma, Ganga Singh Thakur, Krishan Kumar, Ashok Sharma etc. With the passage of time this federation became very popular and many a time forced state government to heed to the demands of the employees from 1970 onwards. In the past years federation has been playing active role in state politics.

Himachal Pradesh Public Service Commission

The Public Service Commission, whether union or state, consists of minimum four members and a Chairman (the total number of members in UPSC at present is ten including Chairman). The member of SPSC are appointed by the Governor for a period of six years or upto the age of sixty two years with overlapping tenure of service. The articles 315 to 323 of the constitution provides the Union and state Public Service Commissions impart constitutional safeguards for their independent and autonomous functioning. The constitution provides that one half of the members of the Commission must be persons who, at the time of their appointment, have held office at least for ten years under the Union or State Government. Their salaries and tenures of service are fixed by the Constitution and they can't be altered to their disadvantage during their tenure of office. They can't be removed from the office before the expiry of their term except in the following cases:

(i) on the ground of misbehaviour,

(ii) adjudged as insolvent.

(iii) unfit to continue in office by reason of infirmity of mind and body, (iv) Involvement in any contract or agreement by or on behalf of the Government of India or State Government, would be deemed to be guilty of misbehaviour.

Not only that, a member can't hold office of profit under the Government, Central or State-even after his retirement, except that he can be appointed a

Chairman of the Commission. Further same person can't hold that office more than once. The members including Chairman of SPSC are appointed by the Governor of the concerned State, but are removable by the President. This appointing and removing provision have been kept separate with a view of ensuring independence and integrity of Commission members.

Himchal Pradesh got its own Public Service Commission in 1971. Prior to this, the functions of Public Service Commission in respect of civil services and posts connected with the affairs of Union Territory of Himachal Pradesh were discharged by UPSC under Article 315 of the Constitution of India. By the notification issued by the Governor on 25th April 1971, the post of Chairman for the SPSC was created and by another notification on 23rd April 1971, Lieutenant-General K.S. Katoch (Retd.) took over as the first Chairman of the Commission.

The Himachal Pradesh Public Service Commission was established on 25th April, 1971 at Shimla having a Chairman and two members. Simultaneously, the Himachal Pradesh Public Service Commission (Exempted from Consultation) Regulations, 1971 were notified to bring all those posts, which carried maximum pay of Rs. 300 or above within the purview of the Commission. Besides, certain other categories of posts were also exempted from its purview by the Government. Amendment to these Regulations were made from time to time bringing more posts within its purview or withdrawing some posts from its jurisdiction. At present, all posts except Class-IV and certain Class-III are under the Commission's purview.

The Public Service Commission has a very important role to play in the shaping of administrative structure and in providing efficient administrative machinery for the State. In this regard, its functions are: It is-

(a) consulted on all matters relating to methods of recruitment to civil services and civil posts.

(b) Principles to be followed in making appointments to civil services and posts and making promotions and transfers and suitability of such actions taken.

(c) on all disciplinary matters affecting a person serving under the State Government in a civil capacity including memorials of petitions relating to such matters.

(d) on any claim or in respect of a person who is serving or has served under the State Government in a civil capacity that any costs incurred by him in respect of acts done or purporting to be done in the execution of his duty should be laid out of consolidated fund of the State.

(e) on any claim for the award of a person in respect of injuries sustained by a person while serving the State Government in a civil capacity of any question as to the amount of any such award.

Thus, Commission is a recruiting agency par excellence. The advice of the Commission, however, is generally accepted, for there is a fear in the mind

of the Government that nonacceptance of recommendations would surely attract the attention of the legislature, for commission submits an annual report to the Government which is also required to be placed before legislature.

The Himchal Pradesh Public Service Commission conducts following types of examinations:

(a) H.A.S., H.J.S., Subordinate and Treasury Services (all graduate level) and Clerks grade (matriculation and above). In all these recruitments, marks of written examination are added with marks scored in the interview for maintaining merit list. By late screening test has been introduced with main examination for Subordinate and Treasury Services and Clerks Grade recruitment.

(b) Screening tests are conducted for reducing the number of candidates so that it is not more than three times, to the actual requirements. In this case, marks scored in the screening tests are not counted for final selection. Examination for Junior Lecturers (school level) and Lecturers for Colleges come under this category.

Other than these, various other tests and interviews are also conducted by HPPSC as per the demand of the various departments. The functions performed by HPPSC are of great importance for successful and efficient functioning of the administrative machinery of the Pradesh. The building of HPPSC is located at 'Nigam Vihar' in Shimla.

NEW SYSTEM FOR HPAS EXAM

The state Public Service Commission introduced a new system for conducting the Himachal Pradesh Administrative Service (HPAS) Combined Competitive (Preliminary) Examination -2010 There will be two papers for HPAS (Preliminary) Examination. Apart from general studies, the candidates will also have to undertake a general aptitude test. The papers will be of 200 marks each. There will be 100 multiple choice objective type questions in each paper for which the candidates will be given two hours. There will be provision for penalty (negative marking) for wrong answers marked by a candidate in the objective type questions papers from 2010 onwards. This system is based on the pattern followed by UPSC since 2009.

Looking back at the functioning of Public Service Commissions at the state level and UPSC at the centre, it seems that these bodies have failed miserably to select the young officers of integrity, wisdom, honesty, vision and dedication to the larger democracy of the world. This is a known fact that if not the whole then substantial part of our bureaucracy is corrupt, feudalistic in its mindset and elitist in its approach. These brown *sahib* are beyond the reach of common citizens and having expensive and royal life style at the cost of toiling millions. Work or no work, performance or no performance, their promotion is time bound, facilities are immense and accountability is to none.

HIMACHAL PRADESH SUBORDINATE SERVICES SELECTION BOARD, HAMIRPUR

To bifurcate the functions and responsibilities of the Himachal Pradesh Public Service Commission Shimla; dated 6th October 1998 under the notification of Himchal Pradesh Government PER (AP-B) BID-I/98 the Himchal Pradesh Subordinate Services Selection Board was created. In the beginning it was provided with a Chairman and a member and administrative staff headed by a Secretary. The first Chairman of the Selection Board was Mr. K.C. Malhotra, who joined on 10th Oct. 1998 and retired on 19th August 1999. Mr. Surinder Mohan Katwal became the first member of the Subordinate Selection Board and joined on 10th October 1998. The first Secretary of the board (with additional charge) was Mr. Nirmal Singh and on the first regular appointment as a secretary was Mr. Tek Chand Thakur (H.A.S).

The Himachal Pradesh Subordinate Services Selection Board is neither constitutional body nor autonomous one, it is a government body which has been created to expedite the process of recruitment for class three posts excepts the posts which are falling vacant in H.P. High Court, H.P. Vidhan Sanha, H.P. Public Service Commission and the posts which are excluded from its purview by the government from time to time. The government may include or give the board additional responsibility to conduct examination for any such posts which Himachal Pradesh government deems fit. The HPSSSB is functioning directly under the government control unlike the HPPSC which is a constitutional body.

ADMINISTRATIVE DIVISIONS

Himchal Pradesh as a distinct entity came into being on 15th April 1948 with the merger of 30 erstwhile former Himalayan princely states. On the eve of its formation as a Chief Commissioner province, State was at the different level of socio-economic development. To organize and reorganize State on proper footing, in the beginning, administratively it was made out into four districts, twenty four tehsils and two sub-tehsils. Since then, district, tehsils and sub-tehsils have been re-organized a number of times to accommodate the popular demands and ensure speedy development of all the areas.

ADMINISTRATIVE DIVISIONS ON 15th APRIL 1948

S.No.	Districts	Tehsils/Sub-Tehsils
1.	Chamba	(1) Chamba; (2) Churah; (3) Bhattiyat; (4) Bharmaur (sub-tehsil), (5) Pangi (sub-tehsil).
2.	Mandi (by integrating Mandi and Suket states.)	(1) Mandi Sadar; (2) Chachiyot; (3) Sarkaghat; (4) Joginder Nagar; (5) Sundernager (Suket state area); and (6) Karsog.
3.	Sirmaur	(1) Nahan; (2) Paonta; (3) Renuka; (4) Pachhad.

4. Mahasu (by integrating 26 Shimla hill states)

(1) Arki (by integrating Baghal, Kunihar and Mangal states); (2) Solan (Baghat, Beja, Kuthar States); (3) Kasumpati (Junga portion of Keonthal state, Dhami and Koti state); (4) Theog (Theog, Ghund, Ratesh and portion of Balsan state); (5) Kumharsain (Kumharsain state) (6) Rampur (Rampur tehsil of Rampur-Bushahr state); (7) Rohru (Rohru tehsil of Rampur-Bushahr); (8) Chinni (Chinni tehsil of Rampur Bushahr); (9) Jubbal (Jubbal tehsil of Jubbal state, Rawingarh state and Dhadi state); (10) Chaupal (Chaupal tehsil of Jubbal state); (11) Sunni (Bhaji state).

In 1950, under the *'Absorption of Enclave order'* some readjustment was effected in the boundaries of Mahasu district: **'KOTKHAI'** was made Protectorate sub-tehsil in which were merged proper *'Kotkhai'* area, ' and *'Darkoti'* and some areas of Kumharsain and Balson tehsils. Kotgrah was merged with Kumharsain tehsil. Two villages of Uttar Pradesh **'Sangog'** and **'Bhandar'** were included in Jubbal tehsil. *'Chabrot'* area of PEPSU was merged in Kasumpati Tehsil. In exchange of these seven villages, seven villages of Kasumpati tehsil were given to Punjab. These were:

(1) Sanjauli (2) Wakna (3) Bhari (4) Bharari
(5) Kasumpati (6) Kato (7) Rampur

Bilaspur, a part 'C' State, was merged with Himachal Pradesh on 1st July 1954 and converted into two tehsils - 'Bilaspur' and 'Ghumarwin'.

On 1st May 1960, Kinnaur was carved out of 'CHINNI' tehsil of Mahasu and fourteen villages of Rampur tehsil were also added to it. Kinnaur was divided into three sub-divisions, viz. (1) Nichar (Nichar tehsil); (2) Kalpa (Kalpa and Sangla tehsils); and (3) Pooh (Moorang and Pooh tehsil and Hangrang sub-tehsil).

Kinnaur was carved out of 'CHINNT' tehsil of Mahasu and fourteen villages of Rampur tehsil were also added to it. Kinnaur was divided into three subdivisions, viz. (1) Nichar (Nichar tehsil); (2) Kalpa (Kalpa and Sangla tehsils); and (3) Pooh (Moorang and Pooh tehsil and Hangrang sub-tehsil).

In 1966, with the merger of Punjab hill areas with Himachal Pradesh, the new administrative divisions created were:

S.NO.	Districts	Tehsils/Sub-Tehsils
1.	Kangra	(1) Kangra; (2) Palampur; (3) Nurpur; (4) Dehra Gopipur; (5) Hamirpur; and (6) Una tehsils, Una till 1966 was a tehsil of Hoshiarpur district of Punjab.
2.	Kullu	(1) Kullu tehsil; [(i) Banjar; (ii) Anni and (iii) Nirmand - three sub-tehsils]

3.	Lahaul-Spiti	Lahaul and Spiti two tehsils.
4.	Shimla	Three tehsils were formed for Shimla district; namely Shimla, Kandaghat and Nalagarh.

Himachal Pradesh got Statehood on 25th January 1971, as the eighteenth state of Indian Union. On 29th August 1972, Kangra, Mahasu and Shimla districts were reorganized vide Government Notification No. 3-32/71 GAC.

S. No.	Districts	Headquarters	Tehsils/Sub-Tehsils
1.	Kangra	Dharamshala	(1) Kangra; (2) Palampur; (3) Nurpur; and Dehra.
2.	Hamirpur	Hamirpur	(1) Hamirpur; (2) Badsar.
3.	Una	Una	(1) Una; [Amb (sub-tehsil)]
	Mahasu and Shimla districts were re-organized as under:		
	(a) Shimla	Shimla	(1) Shimla (Kasumpati tehsil was merged with Shimla tehsil); (2) Theog; (3) Rampur; (4) Chaupal; (5) Jubbal; (6) Rohru; [(i) Kumharsain sub-tehsil; (ii) Sunni (sub-tehsil); and (iii) Kotkhai sub-tehsil].
	(b) Solan	Solan	(1) Solan; (2) Kandaghat; (3) Arki; (4) Nalagarh.

To fulfil the long cherished demand of the people of the state, to make administration easily approachable, the Government by its notification of 17th September 1979, grouped the districts into two divisions of Shimla and Kangra, under the charge of Divisional Commissioner.

On 24th January 1980, the Government vide notification No. GAD (GI) G (F) 12-77/77-GAC, effected the following adjustment.

S.No.	Districts	Sub-division	Tehsils	Sub-tehsils
1.	Bilaspur	Bilaspur and Ghumarwin	Bilaspur, Sadar, and Ghumarwin	Sri Naina Deviji
2.	Chamba	Chamba, Churah, Pangi, Bharmpur and Dalhousie and Bhattiyat	Chamba, Churah, Pangi Bharmaur	Saluni and Sihunta
3.	Hamirpur	Hamirpur	Hamirpur and Badsar	Nadaun, and Badsar
	Sujanpur Tira, Bhoranj			
4.	Kangra	Kangra, Palampur, Nurpur, Dehra	Kangra, Nurpur, Palampur and	Lambagraon, Fatehpur, Indora

	Gopipur	Dehra-Gopipur	and Khuddian
5. Kinnaur	Nichar, Kalpa and Pooh	Nichar, Kalpa, Sangla, Pooh and Moorang	Hangrang
6. Kullu	Kullu and Anni	Kullu, Banjar, Nirmand and Anni	—
7. Lahaul-Spiti	Lahaul-Spiti	Lahaul and Spiti	Udaipur
8. Mandi	Mandi, Joginder-Nagar, Sarkaghat, Suder Nagar and Karsog	Mandi, Thunag (Chachiyot), Jogindernagar, Sarkaghat, Sundernagar and Karsog	Chachiyot, Balichowki, Ladbharol and Sandhol
9. Shimla	Shimla, Theog	Shimla, Sunni, Rampur, Chaupal	Nakhari, Theog, Kotkhai and Rohru
Kumharsain, Rampur, Chaupal, Rohru and Jubbal		and Nerwa	
10. Sirmaur	Nahan, Paonta-Sahib and Rajgarh	Paonta-Sahib Nahan, Renuka, Shillai, Pachhad and Rajgarh	—
11. Solan	Solan, Nalagrah Arki and Kandaghat	Solan, Kasauli Nalagrah, Arki and Kandaghat	Ramshahr
12. Una	Una	Una, Amb and Bangana	Haroli

Again vide Notification No. GAD (GI) 6(F) 5/80-GAC dated 13th November 1981, the following sub-tehsils were created:

S.No.	Districts	Tehsil	New Tehsils	Headquarters
1.	Kangra	Kangra Dehra	Baroh Rakkar	Baroh Rakkar
2.	Shimla	Rohru	Chragaon	Caragaon

Vide a notification of 17th December 1981, another sub-tehsil was created as detailed underneath:

1.	Kangra	Palampur	Baijnath	Baijnath

On 1st January 1982, Baldwara sub-tehsil was created of Sarkaghat tehsil of Mandi district and Dodra Kawar tehsil out of Rohru tehsil of Shimla district.

Vide its notification No. GAD-1A (1) 86 dated 13th May 1986, the

Government reorganized the Kangra and Shimla divisions as under:

1.	Kangra Division	Comprising the districts of Una, Kangra and Chamba with headquarters at Dharamshala
2.	Mandi Division	Hamirpur, Bilaspur, Mandi, Kullu and Lahaul-Spiti with headquarters at Mandi.
3.	Shimla Division	Shimla, Kinnaur, Solan, Sirmaur, with headquarters at Shimla.

As on 31st March 1999, Himachal Pradesh had twelve districts, three divisions, fifty-one sub-division, sixty-eight tehsils, thirty-three sub-tehsils, 72 blocks and two thousand nine hundred and twenty-two panchayats.

S.No	Districts	Subdivision	Tehsils	Sub-tehsils
1.	Bilaspur	Bilaspur, Ghumarwin	Bilaspur Ghumarwin	Sri Naina Deviji and Jhandutta
2.	Chamba	Chamba, Churah, Pangi, Bharmaur Dalhousie and Bhattiyat	Chamba, Churah, Pangi Bharmaur, Salooni, Bhattiyat and Dalhousie	Holi and Bhallai
3.	Hamirpur	Hamirpur, Barsar and Nadaun	Hamirpur, Barsar, Nadaun, Bhoranj and Sujanpur	Bijri (at Dhatwal)
4.	Kangra	Kangra, Palampur, Dharamshala, Nurpur, Dehra Gopipur, Jawali Jaisinghpur, and Baijnath	Kangra, Palampur, Baijnath, Nurpur, Jaisinghpur, Jawali, Indora, Baroh, Shahpur, Dharamshala, Fatehpur and Khuddian	Rakkar, Dheera, Harchakkian
5.	Kinnaur	Nichar, Kalpa and Pooh	Nichar, Kalpa, Sangla, Pooh and Moorang	Hangrang
6.	Kullu	Kullu, Anni and Banjar	Kullu, Banjar and Nirmand	Anni and Sainj
7.	Lahaul-Spiti	Keylong, Kaza and Udaipur	Kelyong and Kaza	Udaipur
8.	Mandi	Mandi, Joginder Nagar, Sarkaghat, Chachiyot,	Mandi, Chachiyot, Thunag, Joinder-Nagar, Sarkaghat,	Balichowki, Lad Bharol, Sandhol, Kotli, Baldwara, Paddar, Aut,

	Sunder Nagar and Karsog	Sunder Nagar and Karsog	Dharmpur and Nihri
9. Shimla	Shimla Urban Shimla Rural, Theog, Rampur, Chaupal, Rohru and DodraKawar	Shimla Urban, Shimla Rural Sunni, Theog, Chaupal, Rohru, Kotkhai, Rampur, Kumharsain, Chaupal, Rohru, Jubbal,DodraKawar and Chiragaon	Cheta (Kupvi) Nankhari, Tikkar Junga and Nerwa
10. Sirmaur	Nahan, Rajgarh and PaontaSahib	Nahan, Renuka, Shillai, Paonta-Sahib, Pachhad, and Rajgarh	Dadahu, Kamrau and Nauhradhar
11. Solan	Solan, Nalagrah Arki and Kandaghat	Solan, Kasauli Nalagrah, Arki and Kandaghat	Ramshahr and Kishangrah (Kuthar)
12. Una	Una and Amb	Una, Amb and Bangana	Haroli

In March 2012 the government created new subdivisions with headquarters at Bangana in Una district and Sangrah in Sirmaur district for the convenience of local people. The decision was taken by the state Cabinet which met under the chairmanship of the then Chief Minister P.K Dhumal, Bangana subdivision have 38 patwar circles and serve 73,054 persons of 40 gram panchayats under its jurisdiction, while Sangrah subdivision cater to a population of 70,406 spread over 41 gram panchayats and will have 25 patwar circles under its jurisdiction as per the census data 2011.

ADMINISTRATIVE DIVISIONS/SUB-DIVISIONS/TEHSILS & SUB-TEHSILS (AS ON 31-3-2013)

S.No Districts	Subdivision	Tehsils	Sub-tehsils
1. Bilaspur	Bilaspur, Ghumarwin	Bilaspur Sadar, Sri Naina Deviji, (at Swarghat) Ghumarwin and Jhanduta	Namhol and Bharari
2. Chamba	Chamba, Camp at Salooni-Dalhausie, Bhattiyat, (at Chowari) Bharmaur,	Chamba, Dalhausie, Salooni, Bhattiyat, Bharmaur, Churah at Bhajraroo and Pangi at Killar	Sihunta, Holi and Bhallai

	Churah at Bhajraroo and Pangi at Killar		
3. Hamirpur	Hamirpur, Bhoranj, Barsar, and Nadaun	Hamirpur, Sujanpur Tira, Bamsan, Bhoranj Barsar, and Nadaun	Dhatwal Bijjari and Galore
4. Kangra	Kangra, Dharamshala, Palampur, Baijnath, Jaisinghpur, Dehra Nurpur and Jawali	Kangra, Nagrota-Bagwan, Baroh, Dharamshala, Shahpur, Palampur, Baijnath, Multhan, Jaisinghpur, Dehra, Jawalamukhi, Rakkar, Jaswan Kotla, Khuddian Nurpur, Fatehpur, Jawali and Indora	Harchakkian Dhira, Thural and Nagrota Surian
5. Kinnaur	Pooh, Kalpa at Reckong Peo and Nichar at Bhawanagar	Pooh, Moorang, Kalpa, Sangla, and Nichar at Bhawanagar	Hangrang (at Yangthang)
6. Kullu	Kullu, Banjar Ani and Manali	Kullu, Banjar Nirmand and Manali	Sainj, Anni and Nithar
7. Lahaul-Spiti	Lahaul (at Keylong) Spiti (at Kaza) and Udaipur	Lahaul (at Keylong) Spiti (at Kaza)	Udaipur
8. Mandi	Mandi sadar, Sundernagar, Sarkaghat, Chachiyot (at Gohar) Jogindernagar, Padhar and Karsog	Mandi sadar, Sundernagar, Sarkaghat, Sandhol, Baldawara, Chachiyot (at Gohar) Thunag, Padhar, Jogindernagar, Larbhrol and Karsog	Balichowki, Lad-Bharol, Aut, Kotli, Nihri Tihra and Dharmpur
9. Shimla	Rampur, Theog, Rohru, DodraKawar, Chaupal, Shimla (Urban) and Shimla (Rural)	Rampur, Suni, Theog, Kotkhai, Rohru, Chaupal, Chiragaon, Jubbal, Dodra Kawar, Shimla (Urban), Shimla (Rural) and Kumharsain	Nankhari, Tikkar, Nerwa, Cheta (at Kupvi), Junga and Dhami

10. Sirmaur	Nahan, Sangrah, Paonta Sahib, and Rajgarh	Nahan, Sanhrah (Renukaji) Paonta Sahib, Rajgarh, Shillai, and Pachhad (at Sarahan)	Dadahu, Nohradhar Kamrau and Ronhat
11. Solan	Solan, Kandaghat, Arki and Nalagarh	Solan, Kasauli, Kandaghat, Arki, Nalagarh and Baddi	Kishangrah, Darlaghat, and Ramshehar
12. Una	Una, Bangana and Amb	Una, Haroli, Bangana and Amb	Ispur and Bharwain

Today, Himachal Pradesh is one amongst the ten states of Indian Union, in the race of speedy development in various fields. All this could be possible due to effective democratic decentralization process followed in this tiny state, situated in the Western Himalayas. A great deal of stress has been laid on the delegation and decentralisation of powers at various levels of administrative hierarchy. Chief Secretary is the head of all department, headed by a Secretary (an IAS or senior servant recruited by State Public Service Commision). At the division level, there is a Divisional Commissioner for each division and a Resident Commissioner for Pangi subdivision.

The administrative unit called district is headed by *District Collector* or Commissioner or Deputy Commissioner, assisted by a number of subordinates at various levels to discharge his functions. Superintendent of Police (SP) has been assisting in the maintenance of law and order at the district level (either IPS or HPS). Block is the lowest tier of administrative hierarchy headed by Block Development Officer (BDO) who is recruited by State Government through State Public Service Commission.

On 27th August 2014, the state Government classified tehsils and sub tehsils on the basis of patwar circles. The tehsil having 30 patwar circle was put in A category, 15-29 circle in B category and a tehsil having less than 15 patwar circles in C category. In the same way a sub tehsil having 10 patwar circle will have the status of A grade and less than 10 patwar circle B grade. This classification have been effected to speed up the matter pertaining to revenue issues. The notification in this regard was issued on 5th July 2015. This will help to increase efficiency in the revenue department at the tehsil and sub tehsil level and also ensuring easy access to the officials such as Naib Tehsildar at the sub tehsil and Tehsildar at the tehsil level.

The political nucleus of the greatest democracy of the world (India) is Panchayati Raj, which is providing a ready agency at the village level for the speedy implementation of government schemes. Since 1968, Panchayati Raj system is working on proper footing in Himachal Pradesh.

THE HIMACHAL PRADESH INSTITUTE OF PUBLIC ADMINISTRATION

(FAIRLAWNS SHIMLA)

The dictionary meaning of training is, instructions and discipline in a particular art, profession or occupation. It is a conscious effort made to improve or increase an employee's skill, power or intelligence and to develop his attitudes and schemes of values in a desired direction. Training of public employees, in its specialized sense, is a conscious effort directed towards achievement of some specific purpose or purposes. Training should not be confused with education. Its scope is narrower and more specific than that of education. Education is related to the formation of character, of habits and manners and of mental and physical development.

The central object of training in one word is EFFICIENCY, i.e., *to increase the effectiveness of the work of the officials for the purposes of administration.* A comprehensive statement of the objects of the training of civil servants was given by the 'Arsheton Committee' on the Training of the Civil Servants, in its report (1944). These are five; namely:

(a) To produce reliable work-skill in the employee.

(b) Flexibility, i.e., to attune the public servants to the tasks in a changing world.

(c) To save him from mechanization by making him community conscious.

(d) To fit him for higher duty and responsibility and

(e) To broaden the mind of the trainee and to inculcate the basic principle that he is a public servant and not a master.

Training has been a familiar feature of the military profession since the ancient times. The practice of training craftsman through formal apprenticeship goes back to the middle ages. After the industrial revolution as the machines grew more and intricate demanding greater skill to operate them, the need for careful training became more and more manifest. Training in modern period, first began in the sphere of private business and industry. Public organizations were very late to introduce and make it as part of their process.

During British rule in India, it was generally assumed that the general or special education which a young man received before entering the public service was sufficient to qualify him for his job and for the rest he was left to pick up the necessary training in the course of time and his work. The only case in which a training course was provided after entry into service, were in some of the technical departments or in some of the highest grades, i.e. All India Services. For the Indian Civil Services, an initial general training of one to two years was provided at English Universities, the subjects taught being Law, Indian languages, Judicial procedure, Riding, Shooting etc. The advent of independence and the adoption of the policy of the planned development of the country to realize the ideal of a welfare state have resulted in a new

emphasis being placed on training to enable the employees to cope with the new tasks and challenges.

The role of bureaucracy in the colonial age was of a *'tax collecting'* and *'law and order'* keeping agency. But now it has become an agency capable of regulating the entire economic and social process in the country. The new task of Government call for an increasing degree of specialization, modern skills and techniques. Today, Government is mainly concerned with increase in per capita income, total employment, industrial development, housing, education, etc. and hence there is need for a capable team in the services to fulfil these objectives. The services have to establish a balance between democracy and efficiency, politics and expert knowledge, representatives Government and businesslike administration, to safeguard respect for human rights without distinction as to caste, creed, colour, sex, language and religion.

The different aspects of the changing environments and their effect on the administration call for skills and competence on the part of the public services. These skills should match the needs of the society. The need for training of public services, therefore, has received considerable attention in past years all over the world and a number of useful programmes are being organized. Training of officers is all the more important in a developing country like ours, where we are involved in the process of raising living standards of people and in consequence, significant changes are appearing in the character of governmental activities. The expansion of governmental activities and their increasingly technical nature has not only resulted in a large scale recruitments in various fields but has added new dimensions to the responsibilities of the administrative personnel who combine policy, advisory and managerial functions.

Soon after the attainment of statehood in 1971, the awareness of the importance of training of the officers of the State Government with a view to inculcating in them attitude and skills needed for the developmental administration, led the Government of Himchal Pradesh through the decision of cabinet taken on 27th December 1971 to recommend the creation of a new agency for giving training in administrative matters to the government servants engaged in the affairs of the State. Earlier the officers, required *inter alia* for the Union Territory of Himachal Pradesh, were trained at the Training Institute for the Union Territories Civil Services, New Delhi.

The Director of this Institute, Mr. B.K. Sharma (IAS) Himachal Pradesh cadre, was asked to prepare the first blueprint of the Institute, named as *'The H.P. Institute of Public Administration'* in January 1971. After a careful study of the syllabi of different similar institutes in the States, a more detailed scheme was framed in pursuance of the directive of the State Cabinet. The Government of Himachal Pradesh allotted the 'FAIR LAWNS' circuit house for starting the Institute. The environment of this building is well suited for the Training Institute. In the beginning. Rs. 10 lakh budget provision was made for the Institute. The need for a separate Training Institute was felt on account of the peculiar climatic conditions here with difficult terrain which makes the work

of the public servants much more difficult and different as compared to their counterparts in other State of Indian Union. The Himachal Pradesh Institute of Public Administration was set up on 1st January 1974 at Fair lawns in a building which has a historical past.

The original building has serene and picturesque surroundings with well laid out spacious and luxuriant lawns, which got constructed by 'Mr. R. Dixon' of the foreign office of British India. It was later on taken over by Nawab Muzaffar Ali Khan Qizzalbash; and on his migration to Pakistan in 1947, it was converted into a circuit House by the Punjab Government. At the time of reorganization of states in November 1966. the building along with other assets was transferred to Himachal Pradesh Government which subsequently selected it for establishing its own Institute of Public Administration, for imparting training to the officers of the State.

From a sole wooden building, the additional structures of hostel, mess, administrative block, conference hall, guest house, residential quarters, rural development-cum-library building and pre-examination coaching hostel, this Institute has acquired an adequately impressive infrastructure. The director heads the institute and functions as head of the department. He is assisted in the performance of functions by faculty members. The secretarial assistance is available for faculty members from a pool of class III/IV staff. The following functions are being performed by HIPA:

(a) Induction and in-service training.
(b) Peripatetic training.
(c) Training to field staff through a network of ten district training centres.
(d) Conduct of departmental examination for gazetted officers.
(e) Conduct of seminars and courses in the field of rural development under the aegis of State Centre for Research and Training in Rural Development.
(f) Management Development Programme
(g) Administrative Research.
(h) Consultancy.
(i) Pre-examination coaching for various competitive examination.
(j) Pre-examination coaching for subordinate accounts services, Part-I and II.

HIPA has been conducting short and long term courses and the areas covered are related to Management and General Administration, Public Administration, Planning, Financial Administration and Office Procedure, Public Relations, Behavioural Science, Revenue/Criminal Law, Local and Special Laws, Social, Cultural and Administrative History of Himachal Pradesh, Agriculture, Horticulture, Animal Husbandry, Cooperation, Public Health, Industries, Forest Farming etc. Besides professional courses, the Institute conducts courses on Revenue Administration, Office Procedure and Financial Administration, Behavioural Science, Personnel Administration, Management,

Rural Development etc.

The Institute has been looking after the need of following categories of officers through its various programmes and available infrastructure.

(i) Foundation Courses for Direct Recruits to the Gazetted Posts under the Himachal Pradesh Government

A foundation training programme is in the nature of orientation and is based on the view that new officers, in order to be effective and efficient, should have an understanding of the organisation of government, its purpose and objective at the time they join it. They should know their place in the system, the problems they have to tackle and the total environment of their work. The duration of this course is two months.

(ii) Professional Course for IAS Officers

The IAS probationers, on completion of the first phase of their training in the **'Lal Bahadur Shastri National Academy of Administration, Mussoorie'**, are sent for state training for a period of one year in the month of June each year. Initially they remain at the Institute for a period of three weeks. Thereafter, they go to various districts for completion of their training. After the completion of one year, the probationers leave for the Academy to Mussoorie.

(iii) Professional Course for Officers of the Himachal Pradesh Administrative Services

(a) The professional training programme for promotee officers of Himachal Pradesh Administrative Service has been condensed and prescribed for a period of three months including foundation training. Besides this, such officers have to undergo three months settlement training in case they have not undergone such training earlier in the service career. Those who have already done settlement training, have to apply for exemption from this training.

(b) Directly recruited HPAS officers have to undergo professional training for two months. Such officers immediately on completion of their foundation course in the Institute have to undergo this course, followed by three months settlement training and five months district/field attachments.

(vi) Professional Courses for Block Development Officers

The objective of this course, which is conducted for Block Development Officers is to make them fully conversant with various programmes of Rural Development, their concepts, implementation, behavioural skills, understanding the rural situation, planning, strategies of rural development over past four decades, Public Administration, Panchayati Raj and democratic decentralization, extension and community organisaiton, role comprehension and office procedure and financial management. The duration of this course has been fixed one year.

(v) Pre-examination coaching centre

The Government of Himachal Pradesh has started pre-examination

coaching facilities at the Institute to prepare candidates who are bonafide residents of Himachal Pradesh for the following competitive examination:

(a) Civil Services Examination (Preliminary).
(b) Civil Services Examination (Main).
(c) H.A.S. and Allied Services Examination.
(d) Bank Probationary Officers Examination.
(e) Assistant Grade Examination in Central Services.
(f) Assistant Grade Examination in General Services, (Clerical Cadre).
(g) Pre-Medical Test [PMT].
(h) Coaching for viva-voce for Himachal Pradesh Administrative Services and Allied Services Examination.

Intake capacity for every coaching course is 40, out of which 50% seats are reserved for candidates belonging to reserved categories (Scheduled Castes/ Scheduled Tribes and OBC), who are provided free board and lodging. Others have to pay a nominal fee of Rs. 25/- per month in addition to the board and lodging charges.

(vi) Research Activities.

A centre for Research and Training in Rural Development has been set up in the Institute with the 50% aid by the government of India for imparting training to the functionaries engaged in rural development programmes and conduct case studies to serve as an input for training. This Centre started functioning at the Institute from the year 1982-83.

(vii) Subordinate Accounts Services Part I and II Training Courses.

S.A.S Part I and II training was introduced in this Institute during 1987-88. Those candidates who qualify preliminary examination conducted by HPPSC are admitted to S.A.S. (Part-I) training course and after qualifying Part-I examination, which is to be conducted by the HPPS, they would be admitted to S.A.S. (Part-II) training course at the Institute. The duration of S.A.S. (Part-I) is five months and that Part II is 3½ months.

(viii) Resource Group on Hill Area Development

The Institute has been selected by the Government of India for establishment of a Resource Group on Hill Area Development. The Himachal Pradesh Institute of Public Administration has acquired a great reputation for its various training programmes and orientation.

HIMACHAL PRADESH LOKAYUKTA

The rise of democracy has changed the old concept of a *'Police state'* and replaced it by a newer image of Social Welfare State. Under the old concept of 'Police State', the functions of the state were limited and confined and relation between the citizen and the administrator was that of a servant and master. Now its scope has been extended to cover all the dimensions of human activity.

Its administrative machinery influences every aspect of human life in many ways like executive control and orders, permits, licences etc. Along with the increasing dependence of the citizens on the administrative machinery of the state, the hardship and grievances of the citizens have been increasing. There is difference between allegation and grievances. *Allegation arises out of the misuse of authority by a public official for an illegal gratification, whereas complaint arises out of maladministration, such as delay, discourtesy etc.* Knowing it fully that traditional system of administration and complaint handling was either not available or inadequate, too formal, too costly and time consuming. It was felt necessary that there should be a machinery which should be less costly, less formal and quicker.

The beginning was made in Sweden where its constitution of 1809 provided for a unique institution of *'ombudsman'* to protect the citizens against administrative injustice or abuse of power by a public official. In Sweden, the ombudsman is appointed by Parliament to supervise as an independent authority, the functioning of all public officials, civil, military and judicial. The powers of Swedish ombudsman are very wide. Even courts and judicial officers are not excluded from his purview. An ombudsman has also been given power to prosecute any erring public official or recommend departmental action for his removal or dismissal for any grave negligence in performance of duties. The ombudsman can initiate action either on the basis of an individual complaint or *'suo motto'*. Ombudsman is independent of the legislature as well as executive and the judiciary. An important feature of the Swedish ombudsman scheme, however, is that the ombudsman himself can't punish an official but can only report to the higher authorities for taking necessary departmental or other action. After the success of the institution of ombudsman, more than 40 countries of Europe, Africa and Asia like U.K., Australia, Newzealand, Ghana, Zambia, Nigeria, Pakistan etc. have adopted this institution with such changes and modification as may suit to their political and administrative structure.

The demand for the setting up of such an institution was first made in India by K.M. Munshi, an a member of Parliament in 1960. Thereafter in 1962, M.C. Setalvad, the then Attorney General of India and in 1963, the Chief Justice of India supported this demand. L.M. Singhvi, an MP, raised this issue in Parliament in 1963. The matter continued to be raised in Parliament in 1964-65 till a special consultative group of MPs on Administrative Reforms was constituted. In its report on the subject submitted in October 1966, the Administrative Reforms Commission recommended a two-tier machinery of *'Lokpal'* (at the centre) and *'Lokayukta'* (in each state) to deal with complaints against other officials.

The ARC recommended following features for Lokpal and Lokayukta institutions:

(i) They should be demonstrably independent and impartial.

(ii) Their investigation and proceedings should be conducted in private

and should be informal in character.

(iii) Their status should compare with the highest judicial functionaries in the country.

(iv) They should deal with matters in the discretionary field, involving acts of injustice, corruption or favouritism.

(v) Their proceedings should not be subject to judicial interferences and they should have the minimum latitude and powers in obtaining information relevant to their duties.

(vi) They should not look-forward to any benefit or pecuniary advantage from the executive government.

The Lokpal and Lokayukta Bill was introduced in Lok Sabha in May 1968, then in April 1971 and again in 1977, but without any result. The latest bill was introduced in the Lok Sabha in August 1985. At the centre, due to one reason or the other, the institution of Lokpal has not been set up so far. However, the position in this regard is encouraging in the states. Orissa became the first state to enact the Lokayukta Act. Maharashtra was the first state to appoint a Lokayukta. Rajasthan enacted the Act in 1973.

In Bihar, the office of Lokayukta was created through issuing an ordinance in 1973. Uttar Pradesh passed the Lokayukta and up-Lokayukta Act in 1975. Karnataka promulgated an ordinance in February 1983. Andhra Pradesh Assembly passed the Lokayukta and Up-Lokayukta Bill in 1982. In Madhya Pradesh Lokayukta and UP - Lokayukta Bill was passed in 1981. In Himachal Pradesh, an ordinance for the creation of Lokayukta was issued on 25th May 1983, which was later introduced on 1st June 1983 as a bill in the Vidhan Sabha and passed. In Kerla, there is Publicmen (Prevention of Corruption) Act 1983 and in Nagaland, there is the Vigilance Commission to combat corruption.

The Himachal Pradesh Lokayukta Act, 1983 had following provisions:

Appointment: For the purpose of conducting investigations in accordance with the provisions of this Act, the Governor of the State shall, by warrant under his hand and seal, appoint a person to be known as Lokayukta. Lokayukta shall be appointed after consultation with the Chief Justice of the High Court of Himachal Pradesh and the leader of the opposition in the Legislative Assembly or if there be no such leader, a person selected in this behalf by the members of the opposition in that house in such a manner as the Speaker may direct. Only a person who has been judge of the Supreme Court or a Chief Justice of High Court in India is eligible for the appointment. Every person appointed as the Lokayukta shall, before entering upon his office, make and subscribe, before the Governor, or some person appointed in that behalf by taking on oath and affirmation to the Constitution of India to perform his duties without fear or favour, affection or ill-will.

Conditions of Appointment: The Lokayukta shall not be a member of Parliament or member of the Legislature of any state and shall not hold any

other office of trust or profit or be an officer of a co-operative society and shall not be connected with any political party or carry on any business or practise any profession and accordingly before he enters upon his office, a person as Lokayukta shall:

(a) if he is a member of Parliament or the Legislature of any state, resign such membership; *or*

(b) if he holds any office of trust or profit, resign from such office; *or*

(c) if he is connected with any political party, severe his connections with it, or

(d) if he is carrying on any business, severe his connections with the conduct and management of such business; or

(e) if he is practising any profession, suspend practice of such profession.

Terms of office and other conditions of service of Lokayukta

(1) Every person appointed as the Lokayukta shall hold office for a term of *five years* from the date on which he she enters upon his office and shall not be eligible for reappointment thereafter.

Provided that-

(a) the Lokayukta may, by writing under his hand addressed to the Governor, resign his office and such resignation shall be effective as soon as it is tendered and

(b) the Lokyaukta may be removed from the office by an order of the Governor passed after an address by the Himachal Pradesh Legislative Assembly, supported by a majority of the total membership of the Legislative Assembly and by a majority of not less than two-thirds of the members thereof, present and voting, has been presented to the Governor in the same session for such removal on the ground of proved misbehaviour or incapacity. The investigation and proof of the misbehaviour or in capacity shall be conducted under the *Judges (Inquiry) Act, 1968,* related to the removal of a Judge.

(2) A vacancy occurring in the office of the Lokayukta shall be filled in as soon as possible, but not later than six months from the date of occurrence of such vacancy.

(3) On ceasing to hold office, Lokayukta shall be ineligible for further employment in any other capacity under the Government of Himachal Pradesh for any employment under, or office in, any such local authority, cooperative society, government company, university, corporation, or a corporate body under the administrative control of the Government of Himachal Pradesh.

(4) The Lokayukta shall be paid as decided by the assembly of the state.

(5) The allowances payable to and other conditions of service of Lokayukta shall be such as may be prescribed:

Provided that in prescribing the allowances payable to and other conditions of service of, the Lokayukta, regard shall be paid to the allowances payable to

and other conditions of services of a serving judge of the Supreme Court or the Chief Justice of a High Court, as the case may be:

Provided further the allowances payable to and other conditions of service of, Lokayukta shall not be varied to his disadvantage after his appointment.

(6) The salaries and allowances payable to, or in respect of, the Lokayukta shall be, expenditure charged on the consolidated fund of the State.

Jurisdiction: On receiving a complaint, the Lokayukta may proceed to enquire into the allegations made against a public servant. *"Public servant"* means a person, who is or has been-

(a) a Minister, means a member of Council of Ministers by whatever name called, for the State of Himachal Pradesh, that is to say, Chief Minister, Minister of State, Deputy Minister and shall also include the Chief Parliamentary Secretary and Parliamentary Secretary.

(b) a member of the Legislative Assembly of Himachal Pradesh,

(c) appointed to public service or post in connection with the affairs of the Board of Directors of Chief Executive Officer, by whatever name called, of a government company (Companies Act, 1956),

(e) a Mayor, Deputy Mayor, Councillors or Commissioner of a Municipal Corporation constituted by or under the *Himachal Pradesh Municipal Corporation Act, 1980,*

(f) a President, Vice-President, a member or Administrator of a Municipal Committee or Notified Area Committee constituted or deemed to have been constituted by or under the Himachal Pradesh Municipal Act, 1968,

(g) a Vice-Chancellor or Pro-Vice Chancellor of a University, set up under the Law of the State Legislature,

(h) a Chairman or Vice-Chairman of the Zila Parishad or Panchayat Samiti constituted by or under the Himachal Pradesh Panchayati Raj Act,

(i) a President, Vice-President, Managing Director or a member of the Board of Directors of such other cooperative societies, constituted under the Himachal Pradesh Cooperative Societies Act, 1968,

(j) a Chairman, Vice-Chairman, Managing Director or the Chief Executive Officer of any statutory or nonstatutory body incorporated or set up by the State Government,

(k) in the service of body referred to in sub-clauses (4) to (10) of this clause, and

(i) holding any other post or office under the control of the State Government or an authority referred to in subclause (11) and notified by the State Government in the Official Gazette from time to time.

"Officer" means and includes-

(i) the Chief Secretary, Secretary, Principal Secretary, Additional Secretary, Special Secretary, Joint Secretary, Deputy Secretary and Under Secretary to the Government of Himachal Pradesh;

(ii) the head of the Department of the State Government; and

(iii) any other government servant to be notified by the State Government.

"Competent authority" in relation to the purpose of recommendations of Lokayukta –

(i) in the case of Chief Minister, or a member of the State Legislature the Governor acting in his discretion is the competent authority

(ii) in the case if a Minister, other than the Chief Minister and the officers, the Chief Minister or during the period of proclamation,

(iii) in the case of any other public servant, such authority as may be prescribed from time to time.

Scope of Functions: Lokayukta can't conduct any investigation in the case of complaint involving a grievance or allegation in respect of action taken:

(a) in respect of which a formal and public inquiry has been ordered under the Public Servants (Inquiries) Act, 1850; or

(b) which has been referred for inquiry under the Commission of Inquiry Act, 1952, or

(c) which is not connected with the discharge of functions as public servant of the person against whom allegation is made; or

(d) relating to an allegation against a public servant, if the complaint is made after expiry of a period of five years from the date on which the conduct complained against is alleged to have been made.

Manner of making complaint: A complaint involving a grievance has to be made by the aggrieved person; if the aggrieved person is incapacitated or dead, then complaint has to be made by a person who in law represents the estate of the aggrieved person or any other person authorized by the former. A complaint involving an allegation can be made by any person other than a public servant.

Every complaint has to be made in such form and must be accompanied by such affidavits as may be prescribed from time to time. Letters written to Lokayukta by persons in police custody or in jail or in any asylum for insane persons have to be forwarded unopened and without delay by the concerned authorities to Lokayukta who may, if he is satisfied, treat such letters as bonafide complaints.

Lokayukta can initiate investigation on receipt of a complaint properly filed before him or on his own motion. But before initiating any investigation, he must forward a copy of the complaint or a statement setting on the grounds for investigation, where he is acting *'suo-motto'* to the concerned public servant and to the competent authority and afford the concerned public servant and opportunity to offer his comments.

Investigation is to be conducted in private on the identity of the complainant and the concerned public servant must not be disclosed to the

public or the press before, during or after the investigation. However, Lokayukta may conduct public investigation in cases of definite public interest if he thinks fit to do so. The discretion to investigate a complaint or to determine whether there are sufficient grounds for investigation rests in Lokayukta.

For the purpose of any enquiry, the Lokayukta-

(a) may require any pubic servant or any other person, who in his opinion, is able to furnish information or produce document relevant to such inquiry, to furnish any such information or produce any document;

(b) shall have all the powers of a civil court while trying a suit under the *Code of Civil Procedure 1908*, in respect of the following matters, namely:

(i) summoning and enforcing the attendance of any person and examining him on oath;

(ii) requiring the discovery and production of any document;

(iii) receiving evidence of affidavits;

(iv) requisitioning any public record or copy thereof from any court or office and

(v) issuing commissions for the examination of witnesses or documents:

Provided that no person without the prior permission of the appropriate government shall be required or authorized by virtue of the provisions contained in this Act to furnish any such information or answer any such question or produce so much of any document might involve the disclosure of any information or production of any document which is punishable under the provisions of the *"Official Secrets Act, 1923"*.

Any proceeding before the Lokayukta shall be deemed to be a judicial proceeding within the meaning of Section 193 and Section 228 of the Indian Penal Code, 1860.

Contempt of Lokayukta: *The Lokayukta shall deemed to be a court within meaning of contempt of Courts Act, 1971.* If any person intentionally insults, interrupts the investigation or does anything to bring Lokayukta into dispute, he can be punished for contempt with six months simple imprisonment or fine or both.

Reports of Lokayukta: Besides the special report to competent authority, Lokayukta is required to submit a consolidated annual report on his performance to Governor, who is required to place a copy of the report before Legislative Assembly at the commencement of the session with explanatory memorandum, if any.

Lokayukta is binding that nothing should be made public regarding documents and information provided to him by government agency or servant.

Protection: No proceeding of Lokayukta is liable to a challenge in any court of law or any account except on the ground of jurisdiction. No suit, prosecution or other legal proceeding shall lie against the Lokayukta or

against any officer, employee, agency or person for anything under the act of good faith.

Staff of Lokayukta: The Lokayukta may appoint, or authorize any officer subordinate to the Lokayukta to appoint officers and other employees to assist the Lokayukta in the discharge of his functions under the Act. The categories of officers and employees who may be appointed and other conditions of service and the administrative powers of the Lokayukta shall be such as may be prescribed after consultation with the Lokayukta.

The Lokayukat may for the purpose of conducting enquiries under this Act utilizes the service of:

(i) any officer or investigation agency of the state or the Central Government with the concurrence of that Government; or

(ii) any other person or agency.

But nothing in this Act shall be construed as authorizing the Lokayukta to investigate any action which is taken by or with the approval of-

(a) the Chief Justice or any Judge of the High Court or an officer, the control whereof vests in the High Court by virtue of Article 235 of the Constitution;

(b) any officer or servant of any civil or criminal court of India;

(c) the Account General of Himachal Pradesh;

(d) the Chief Election Commissioner, the Election Commissioners and the Regional Commissioners referred to in Article 324 of the Constitution and the Chief Electorial officer, Himachal Pradesh state; and

(e) the Chairman or a member of the Himachal Pradesh Public Service Commission. The Lokayukta act has been revised to make it more purposeful in the year 2011, by the BJP led government.

Lokyayukta Bill 2012

March 2012, the Himachal Pradesh Lokayukta Bill was finally passed by the Vidhan Sabha in an amended form after incorporating an additional clause empowering the Lokayukta with powers under the Contempt of Court Act to make it a more effective institution. The Bill was passed in the absence of the Congress members, who staged a walkout earlier during question hour and did not return to the House. There was not much debate and only two BJP members, Suresh Bhardwaj and Khushi Ram Balnahta, spoke on the bill, which was passed after Chief Minister PK Dhumal's reply.

The Proceedings of the Lokayukta will be conducted in open court and deemed as judicial proceedings with powers under the Contempt of Court Act for which an amendment had been moved. Regarding Khushi Ram Balnahta's suggestion that cooperative societies, non-governmental organisations and sports bodies be brought under its ambit, the Chief minister said that these could be brought under its ambit by a notification for which there was a pro-

vision in the Bill. The Government clarified that a penalty of Rs 10 lakh and imprisonment of one year was provided for only in case someone filed a false complaint against the Lokayukta and not other complainants who were only required to file an affidavit.

Besides *suo moto* powers, the Lokyaukta had been provided in investigating and prosecution wings and he could review, amend and even cancel contracts, agreements, lease deeds and other record if corruption is found to be involved in these. Tainted companies could be blacklisted on the Lokayaukta recommendations. Not only that, the Lokyaukta is empowered to recommend changes in the procedures and conditions for awarding contracts and the transfer of an officer under investigation for causing obstruction in his inquiry, which would be binding. It also provided protection to whistle-blowers.

In 2012 with the change of government the script of Lokayukta bill 2012 was also changed. The new government decided to included some more stringent provisions in the existing bill. The new bill came to be known as Lokayukta bill 2014.

HIMACHAL PRADESH ADMINISTRATIVE TRIBUNAL

Modern State has wide variety of functions to perform, so it has led to multiplicity of Jurisdictions. The exercise of these jurisdictions in a common law would affects the individual much more than the judgements of courts of law. In the new situation, it is difficult, if not impossible, to label the function of the state as executive, legislative and judicial in the conventional sense of these terms. Because of this, not only structures but also functions necessarily overlap and are interlinked, judicial decisions have not thus far been able to arrive at definitive criteria for testing state actions separately. This has resulted in the prodigious growth and development of a system of administrative justice.

Since the administrative authorities do carry out administrative policies, they tend towards a departmental bias in favour of their own actions or those of their subordinates. In matters in which the administration has to act quasi-judicially, it is required that the authority acts objectively and in accordance with the principles of natural justice. The growth of administrative justice in India has been gradual. During the last six decades in which administrative power has been functioning in India, a considerable amount of litigation on matters involving the administration and the individual has amassed, out of which the courts have created a body of case law that is satisfactory by and large.

The setting of administrative tribunal as *quasi-judicial body* led the Indian courts to make extensive pronouncements on the definition of quasi-judicial functions. In the absence of statute prescribing definite procedure for the functioning of these bodies, courts occasioned to stipulate directions from time to time. The Law Commission of India, apprised of this problem, went on

recommending the procedure of natural Justice for administrative tribunals in dealing with matters coming to them. Later on, Government of India when appointed the Administrative Reforms Commission, it was asked to make its own assessment. The team of the Administrative Reforms Commission confined its deliberation to the advisability of setting up administrative tribunals for: (a) confirmation, promotion, disciplinary action etc, of employees under the state; (b) orders of assessment and adjudication under customs or central excise matters; and (c) orders of assessment in sales tax matters, both central and state; (d) orders of assessment in state excise matters; (e) orders under the Motor Vehicles Act.

The courts accepted the existence of Administrative Tribunals and the Law Commission recommended further expansion of the system. While courts conceded the exercise of administrative policies warranted eager disposal of issues through administrative jurisdiction, they wanted it to operate within judicially defined and prescribed parameters. On the other hand, the implementation of administrative authorities.

The use of judicial power by administrative bodies and limitation imposed on them by courts ignited lot of heat and generated wide spread debate which eventually led to the restriction of the powers of the high courts on matters in which government had an interest. To end the controversy of well defined jurisdiction, the 42nd Amendment in 1976, added to the constitution Part XIV-A. This part provides for the establishment of administrative tribunals to deal with disputes and complaints relating to services of person appointed to public services and posts in connection with affairs of the union, state or local governments or those of public corporations. Under the provision for the establishment of a hierarchy of tribunals, specifies the jurisdiction, powers and authority that may be exercised by each of the tribunals.

According to new provision, the jurisdiction of all courts (except the jurisdiction of the Supreme Court under Article 136) with respect to all or any of the matters falling within the jurisdiction of the said tribunals has been excluded. The law also provides for the transfer to each tribunal of any case pending before any court or any authority immediately before the establishment of the said tribunal, which would have fallen within the jurisdiction of such tribunal if the cause of action on which the suit or proceedings are based had arisen after the establishment of the tribunal. For the speedy disposal of function/cases, legislature may make necessary provisions.

The amended act clearly refers that administrative tribunals can come into existence only through a law enacted for this purpose by the Parliament or the State Legislature, as the case may be. The civil courts jurisdiction in such matters could be excluded but the jurisdiction of the High Court (44th amendment) and that of Supreme Court (under Article 136 of the Constitution) would remain unchanged.

In view of increasing burden of cases in the formal courts of justice and

their complex nature, in the State of Himachal Pradesh, Central Government on 1st January 1986, in the exercise of the powers conferred by subsection (4) of Section 1 of the Administrative Tribunals, set up administrative tribunal for Himachal Pradesh. The provisions of the Act shall be as they relate to the Gujarat Administrative Tribunal, the Karnataka Administrative Tribunal, the Kerla Administrative Tribunal, the Madhya Pradesh Administrative Tribunal and the Orissa Administrative Tribunal.

Jurisdiction: The administrative tribunal is a consequence of welfare state. These tribunals, although not conceded to be courts of law, are taken for all practical purposes to have the trapping of a court. A tribunal has to work within the framework of and on the basis of, the principles laid down in the statute under which it has been created. The jurisdiction of Himachal Pradesh Administrative Tribunal, extending over all matters within the state and employees of the State Government, wheresoever they are, within or outside the territory of the state except the matters falling in the purview of Supreme Court. In brief, its jurisdiction can be discussed as follows:

(a) It has no power to pronounce on the validity or constitutionality of a statute.

(b) The question of *ultra vires* is foreign to the scope of a tribunal's jurisdiction.

(c) Tribunal is vested with a power to grant a stay order in a proceeding. By virtue of the power vested in a tribunal, it may choose to stay proceedings before it in the interest of justice.

(d) A judicial or quasi-judicial tribunal has no right to appeal against an order of a judge of the High Court quashing any decision it has made. It is merely an agency for the implementation of developmental policy and can only work within the framework of the law.

(e) tribunal has no inherent power to review its own decisions.

The Supreme Court, as an apex Judicial body of the country, has power of Jurisdiction over tribunals. In exercise of its power, Supreme Court can grant special leave to the affected parties to appeal against decisions, awards or orders of the tribunals. The Supreme Court has Jurisdiction over tribunal on the following grounds:

(i) Wherever the tribunal has acted in violation of the principles of natural justice.

(ii) Whenever an award has been passed beyond the time originally fixed by the Government.

(iii) Whenever the tribunal acts in violation of the procedure prescribed under the statute.

(iv) Whenever there appears to be an error of law which is apparent on the face of the record.

(v) Whenever the decision of the tribunal has been found to be without

Jurisdiction, or in excess of its Jurisdiction; or where the tribunal exercises its Jurisdiction in an illegal or materially irregular manner.

(vi) Whenever tribunal has refused to perform its duty under the law.

(vii) Whenever the finding of the fact by the tribunal is based on no evidence, or based on inadmissible evidence, or arrived at by ignoring the admissible evidence or record, or ignoring the relevant material on record, or by taking into consideration the irrelevant materials, or when based on partly relevant and partly irrelevant materials, which have influenced the said finding.

Organisational Structure: The Chairman is the judicial as well as administrative head of the departments of the Himachal Pradesh Administrative Tribunal. The office functions under the supervision of the Registrar. The Registrar is assisted in judicial as well as in administrative matters by a Deputy Registrar and an Assistant Registrar. There are three branches in the organisation., i.e. *Judicial Branch, Administrative Branch* and *the Accounts Section.*

Powers and functions of the Registrar:

(1) The Registrar shall have the custody of the records of the Tribunal and shall exercise such other functions as may be assigned to him under rules by the Chairman.

(2) The Registrar, may with the approval of the Chairman, delegate to Deputy Registrar any function required by rules to be exercised by the Registrar.

(3) In the absence of the Registrar, the Deputy Registrar or any other officer of the Tribunal authorized in writing by the Chairman on his behalf, may perform or exercise all or any of the functions and powers of the Registrar.

(4) The Registrar shall keep in his custody official seal of the Tribunal.

(5) The Registrar shall, subject to any general or special direction by the Chairman, affix the official seal of the Tribunal on any order, notice or other process.

(6) The Registrar shall have the power to authorize in writing the affixing of the seal on a certified copy of any order of the Tribunal.

In addition to these, the Registrar shall have to perform certain additional duties and powers subject to any special or general order of the Chairman or the Vice-Chairman.

Language of the Tribunal: The language of the Tribunal shall be English:

Provided that the parties to a proceeding before the Tribunal may file documents drawn up in Hindi, if they so desire: Provided further that a bench may, in its discretion, permit the use of Hindi in the proceeding. However, the final order shall be in English.

The setting up of Himachal Pradesh Administrative Tribunal has come handy to the people to get speedy, inexpensive and fair judgments in the cases

pertaining to the various administrative organs of the State Government. It has also provided relief to the traditional avenues of justice (i.e. courts) by reducing workload and unnecessary litigation pending for years.

On September 6, 1994 Himachal Pradesh Government agreed to set up a Law Commission with the Lokayukta headed by Justice P.C. Balakrishan Menon as its Chairman. Besides, the Commission will have one more member either Secretary of the Lokayukta or a retired Judge. It has to suggest reforms in the Judicial system reviewing all existing laws in conformity with the provisions of the Constitution and various judgements of the Supreme Court and State High Courts.

The tribunal ceased to exist in the year 2008. In July 2008, BJP led state government annulled the administrative tribunal and transferred all cases pending with the tribunal to the state high court. But on July 5th 2013, the state government led by Vir Bhadra Singh restored the tribunal on the basis of the report of Chief secretary Sudripto Rai and Narender Chauhan. The government also declared to setup circuit branches of the tribunal in Dharamshala and Mandi.

HIMACHAL PRADESH HIGH COURT

Judicial system is the backbone of democratic institutions and ethics. No democracy can survive for long in the absence of free, fair and impartial judiciary. It has also been recognised as one of the essential organs of the Government in any State. Traditionally, the role of the judiciary has been to try and punish those violating the laws of the land. In the modern society with the development of the idea of constitutionalism, which primarily is based on the principle of limited government, an independent judiciary has become *'sin-qua-non'* of democracy. Along with this, in a federal polity, where the powers of government are not only limited vis-a-vis the citizens but also divided between two set of government, the need of an independent judiciary becomes rather vital.

The highest court of the land in India is Supreme Court, located in Delhi. At the state level, there is a hierarchy of courts with the *High Court* at the apex. According to Article 214 of the Indian Constitution, *"there shall be a High Court for each state"*. However, Parliament may by law establish a common High Court for two or more states and a Union Territory. At present, Punjab and Haryana (at Chandigarh) on the one hand and Assam, Nagaland, Meghalaya, Manipur, Tripura, Mizoram, Sikkim and Arunachal Pradesh (at Guwahati) have a common High Court. Tamil Nadu and Puddichery also have a common High court at Madras. Out of seven union territories only Delhi has a separate High Court. *In all, there are twenty one High Courts in India.*

Every High Court is a court of record, which means its decisions have an evidently high value which can't be questioned in the lower courts and it has the power of punishing for contempt of court. Every High Court consists of a Chief Justice and such other judges as the President may from time to time

deem it necessary to appoint (*Article 216*).

The Judges of the High Court are appointed by the President after consultation with Chief Justice of India, the Governor of the State and in the case of appointment of Judge, other than the Chief Justice, the Chief Justice of the High Court concerned. Every Judge of the High Court including the Chief Justice holds office until he attains the age of sixty two years (before Seventh Amendment Act 1956, the retirement age for a High Court Judge was sixty years). The Judge of a High Court can also be removed by the President on the ground of proved misbehaviour or incapacity. If each House of the Parliament passes resolution by a majority of the total membership of the House and by a majority of not less than two-thirds of the members present and voting in the same session for his removal [Article 217 (b)]

The Constitution also puts restrictions on practice of the person who has held office as a permanent Judge of a High Court except in the Supreme Court or in the other High Court (Article 220). This restriction does not apply to additional or acting Judges. The Judges of the High Court are paid such salaries as are mentioned in the Second Schedule of Indian constitution. Indian Parliament has power to determine from time to time the salary and allowance of Judges, which cannot be varied to the disadvantage after appointment and *their salary is charged on the consolidated fund of the State.* At present, (2014) the Chief Justice of a High Court gets Rs. 90000/- per month and other Judges Rs. 80,000/- per month, while their pension is Rs. 54,000/- and Rs. 48,000/- per month respectively.

Jurisdiction: (a) The High Court has the power of issuing directions, orders or writs including the writs in the nature of *habeas corpus, mandamus, prohibition, quo-warranto* and *certiorari,* or any of them against any person or authority within its territorial jurisdiction for the enforcement of the Fundamental Rights or for any other purpose (Article 226).

(b) The High Court has the administrative as well as judicial supervisory jurisdiction over all the courts and tribunals of judicial and quasi-judicial nature excluding tribunal relating to armed forces within its territorial jurisdiction just to keep the subordinate courts within the bonds of their authority.

(c) The High Court has the power of transferring cases from the subordinate court to itself, if it is satisfied that the case lying with the subordinate court involves a substantial question of law as to the interpretation of the Constitution, the determination of which is necessary for the disposal of case (Article 228). It may also be noted that the High Court and not the Government has the power of confirmation, transfer and to taking a disciplinary action against the district or subordinate Judges.

(d) The appointment of officers and servants of a High Court is made by the Chief Justice of the Courts or by such other judge or officer whom he may direct. The governor may by rule can get these appointments made by State Public Service Commission. The service conditions of these officers and servants

shall be those laid down by a law made by the State Legislature. Their salaries will be charged on the consolidated fund of the State [Article 229 (3)].

Judicial System in Himachal Pradesh: After the formation of Himchal Pradesh on 15th April 1948, it was provided with its own judicial administration in a re-organized form. Accordingly, a Judicial Commissioner's court and two district and session Judges courts and 27 various subordinate courts were constituted. The regular functioning of judicial commissioner court started from the 15th of August 1948. The Punjab High Court rules and orders with necessary modification were adopted and notified to provide a cohesive judicial system all over the state. On 29th April 1967, two new district and session courts - one for 'Shimla' and the other for 'Kangra' - were established.

In the year 1967, the Government of India enacted the jurisdiction of Delhi High Court act, 1966 and from 1st May 1967, extended the jurisdiction of Delhi High Court act, 1966 to the Union Territory of Himachal Pradesh (Himachal was Union Territory from 1956-1971). So judicial commissioner court was replaced in 1967 by the *Himachal Bench of Delhi High Court* at Shimla. In 1971, when Himachal Pradesh achieved its long cherished goal of statehood, it was provided with a separate High Court of its own, consisting of a Chief Justice and two judges. At present, the strength of judges in Himachal High Court is eleven, consisting of one Chief Justice and ten other judges. Mrs. Leila Seth, who was sworn in the Chief Justice of Himachal High Court on 5th August 1991, was the *first woman Chief Justice of a High Court* within the territory of India.

Himachal Pradesh Judicial Academy

The Himachal Pradesh Judicial Academy was set up vide State Government Notification No. Home (E) 3-17/2003-II dated 24th November 2005. The Academy is situated at Curzon House, which is a heritage building in the beautiful outskirts of Himalaya. The Academy is running in the Complex of Curzon House which was residence of Lord Curzon during British Rule in India. The Academy has been established under the Leadership of Hon'ble Chief Justice, (Hon'ble Patron of the Academy), Himachal Pradesh High Court- Shimla, with a contemplation of the following functions:

- To impart induction training to newly recruited Judicial Officers
- To impart refresher and orientation training and education to Judicial Officers.
- To provide training to ministerial staff of Judicial Courts from time to time.
- To provide such other judicial training and education related services, as may be necessary to improve the efficacy of the justice delivery system.
- To provide and impart refreshers, orientation or any other type of training in justice and law related subjects to Officers and Officials outside Judiciary, if so requested or required.

SHIMLA DISTRICT COURT COMPLEX

The new district Shimla court complex is the first structure in the erstwhile British summer capital inspired by ***Gothic architecture*** with several features of the colonial era lending it a distinct look completed in December 2012. Spread over 16494 square meters, the sprawling complex at Chakkar is one of the biggest judicial complexes and probably the most elegant in the country. Its arches, railing, balconies, corridors, verandahs, rainwater pipes and rainwater harvesting system are built on the pattern of the Viceregal Lodge, a fine specimen of British architecture housing the Indian Institute of Advanced Study.

It is for the first time that the Public Works Department has tried to incorporate typical features of colonial architecture in a building. Constructed at a cost of Rs. 41 crore, it has two blocks. One block has four storeys and the other has six. The total built-up area is 12250 square metres. It has 21 courtrooms, including two huge ones, a library, separate Bar rooms for male and female lawyers and a consultation room. The total area of the floor housing the Bar rooms and the library is 15000 square feet. The rainwater harvesting structure has a storage capacity of 1.5 lakh liters. The complex has space for police lockups, a malkhana bank, a post office, stamp vendors, a dispensary, a creche and three separate canteens for the staff, advocates and the public.

Legal Aid Clinic: On the pattern of national free legal aid tribunal, Himachal also setup 49 legal aid clinic in all districts to help destitute in their need of legal help. The then chief justice of India justice P. Sadashivam inaugurated the scheme on 24th January 2014. The National Commission for Protection of Child Rights (NCPCR) was set up in March 2007 under the Commission for Protection of Child Rights Act, 2005, an Act of Parliament (December 2005). The Commission's Mandate is to ensure that all Laws, Policies, Programmes, and Administrative Mechanisms are in consonance with the Child Rights perspective as enshrined in the Constitution of India and also the UN Convention on the Rights of the Child. The Child is defined as a person in the 0 to 18 years age group.

The Commission visualises a rights-based perspective flowing into National Policies and Programmes, along with nuanced responses at the State, District and Block levels, taking care of specificities and strengths of each region. In order to touch every child, it seeks a deeper penetration to communities and households and expects that the ground experiences gathered at the field are taken into consideration by all the authorities at the higher level. Thus the Commission sees an indispensable role for the State, sound institution-building processes, respect for decentralization at the local bodies and community level and larger societal concern for children and their well-being. In Himachal Pradesh the Commission was set up in the state under JJ Act on 28th January 2014 on the pattern of national commission. Ms. Shyama Dogra became its first chairperson.

Himachal State Consumer Commission and a District Forum

The Government of India enacted a Statute through Parliament named as Consumer Protection Act, 1986. Its implementation was left to the State Governments. The State Government implemented it on different dates. Under the Act, there is a provision for the formation of State Consumer Protection Councils and National Consumer Protection Council. There is a provision for the establishment of three tier redressal machinery known as National Consumer Disputes Redressal Commission i.e. National Commission, the State Consumer Disputes Redressal Commission known as State Commission and the District Consumer Disputes Redressal Forum known as District Forum.

In Himachal Pradesh, the State Government has established the State Commission and a District Forum in the first instance with its headquarters at State Capital Shimla which started functioning w.e.f. 01.11.1989 and also the H.P. State Consumer Protection Council was formed. The posts were created in the Department of Food and Supplies, Himachal Pradesh and Director Food and Supplies, being the Head of Department filled up all these posts.

In the lone District Forum, at Shimla, staff was provided by the Director Food and Civil Supplies, H.P. The First President of State Commission was Mr. Justice V. P. Gupta a retired Judge of Himachal Pradesh High court. There were two whole time Members. The male Member was Mr. Hem Chand , a retired I.A.S. Officer and the other was the Female Member Mrs. Devendera Kumari from Chamba. At that time the peculiar jurisdiction of the District Forum was up to 1 lac and that of the State Commission was from 1 lac to 5 lacs. Mr. Justice V. P. Gupta assumed the charge on 01.11.1989 and retired after attaining the age of 65 years on 24.01.1991.

The State Government then appointed Mr. Justice D. P. Sood, a sitting Judge of High Court of Himachal Pradesh as its President in addition to his own duties as a Judge of the High Court. The Member Mrs. Devendera Kumari resigned .After the resignation of Mrs. Devendera Kumari, Mrs. Subh Mahajan was appointed as Member of the State Commission. After the 2 year tenure of Mr. Hem Chand as its Member , Mr. V. Verma, a retired Secretary, Vidhan Sabha was appointed as its Member. During the year 1992, Mr. Justice R. B. Mishra, a retired Judge of Supreme Court of India was appointed as President of the State Commission. Thereafter in 1993, the State Government appointed Mr. Justice S. K. Seth, a retired Chief Justice of the High Court of Himachal Pradesh as President, State Commission. During March, 1995, the State Government established two more whole time District Forums one at Mandi and the other at Kangra at Dharamshala in addition to one at Shimla which was already functioning as whole time District Forum. The Jurisdiction of these District Forums was notified as under:

Shimla District Forum: Shimla, Solan, Sirmaur and Kinnaur Districts.

Mandi District Forum: Mandi, Kullu, Lahaul Spiti, Bilaspur Hamirpur

and Una Districts.

Kangra District Forum, at Dharamshala: Kangra , Chamba and Una Districts.

The State Government during the year 1997, set up another whole time District Forum, at Una with its jurisdiction for the Districts of Una, Hamirpur and Bilaspur. With the opening of this District Forum, the jurisdiction of all the whole time District Forums, is as under:-

Shimla District Forum: Shimla, Solan, Sirmaur and Kinnaur Districts.

Mandi District Forum: Mandi, Kullu, and Lahaul Spiti Districts.

Una District Forum: Una , Hamirpur and Bilaspur Districts.

Kangra District Forum at Dharamshala: Kangra and Chamba Districts.

State Commission for Protection of Child Rights

The state set up a commission for Protection of Child-Rights on dated April 24, 2013 to ensure that the rights of children are not infringed upon or exploited. The first chairperson of the commission became Ms Shyama Dogra, former member of Central Administrative Tribunal (CAT), with Puja Sharma, Kusum Vohra and Rajinder Kumar as members. There is provision for two more members of the commission. As per the Central Act under which the commission had been set up, at least two members should be women. The panel would visit places where children were exposed to exploitation and jails to see the condition of children of prisoners. The panel had powers to take *suo moto* notice of new reports regarding violation of rights of children and take action against the defaulters.

The commission would also examine the complaints of mental and physical torture of children. The statutory body has been set up on the analogy of the National Commission for Protection of Child Rights, constituted in 2007, under the commission for Protection of Child Rights Act, 2005.

The function of the commission is to:

- Examine any law or constitutional provisions to ensure that the safe-guards of the law protect child rights

- Provide the state government with recommendations to improve correct the safeguards

- Inquire into child rights violations

- Examine the risk factors for children affected by terrorism, communal violence, riots, natural disasters, domestic violence, HIV/ AIDS, trafficking, maltreatment, torture and exploitation, pornography, and prostitution and recommend appropriate remedial measures

- Look into the special care and protection of children from distress, marginalised and disadvantaged backgrounds

- Study and ensure implementations of child rights treaties

- Conduct research in the field of child rights

- Create awareness through various mediums

- Inspect any children's home or observations homes where children have been detained

- Inspect any juveniles custodial home, or place of residence or institution for children, under the control of the central government or any other authority and take up with authorities for remedial action.

- Inquire into complaints and take suo motu notice of matter relating to deprivation and violation of child rights or on implementation of laws providing for protection and development of children or on compliance of policy decisions, guidelines or instructions to ensure welfare of the children.



10

State Politics & Political History
(1948 -Till Date)

In 1948, the people of Himachal launched struggle for democratic rule in the state. This led to the passage, in September 1951, of the Government the Part 'C' States Act, by which responsible government of a limited character was installed in Himachal Pradesh along with some other Part 'C' States, under a Lieutenant Governor. Elections to the 36 member Legislative Assembly created under the new Act were held in November 1951. The Indian National Congress Party won 24 seats and the first popular ministry headed by Dr. Yashwant Singh Parmar was sworn in on March 24, 1952. A little earlier, on March 1, 1952, the Chief Commissioner was replaced by a Lieutenant Governor. Major Gen. (Ret.) M.S. Himmat Singhji who was made first Lieut. Governor. The two Ministers, Pandit Padam Dev and Gauri Prasad were also sworn in while Pandit Jaiwant Ram was elected the first Speaker of Himachal Pradesh Legislative Assembly. Mr. K. L. Mehta (I.C.S.) was made the first Chief Secretary of the state in March 1952. Shri Padam Dev was made Home Minister and Shri Gauri Prasad was given the portfolio of Public Works. Other departments were kept by Dr. Y.S. Parmar with him. The first Vidhan Sabha had following members.

THE HIMACHAL PRADESH VIDHAN SABHA, 1952

Total Members – 41
Speaker, Shri Jaiwant Ram
Deputy Speaker, Shri Krishan Chander

MEMBERS

(1) Shri Dina Nath (Bilaspur, Ind.); (2)Shri Gur Saran (Ghumarwin, Ind., DMC); (3)Shri Sant Ram (Kot-Kahlur, Ind.); (4)Shri Shrimati Uma Vati (Gehrwin, Ind.); (5)Shri Kanshi Ram Bhandari (Ghumarwin, Cong., DMC); (6)Shri Avtar Chand Mehta (Churah, Cong., DMC); (7)Shri Chattar Singh (Chamba, Cong.); (8)Shri Daulat Ram (Pangi, Cong.); (9)Shri Gurditta Mal (Bharmaur, Ind.); (10)Shri Jaiwant Ram (Bhattiyat, Cong.); (11)Shri Vidya Dhar (Churah, Cong.); (12)Shri Bala Nand Chauhan (Jubbal, Cong.); (13)Shri Bhagat Ram (Rampur, Cong., DMC); (14)Shri Devi Ram Kewla (Theog, Cong., DMC); (15)Shri Ghanshyam (Rajgarh, Ind.); (16)Shri Gopal Chander Negi (Chini, Ind.); (17)Shri Hardyal Singh (Rampur, Cong., DMC); (18)Shri Hira Singh Pal (Solan, Ind., DMC); (19)Shri Hitendar Sen (Kasumpti, Ind.); (20)Shri Jiwanoo Ram (Theog, KMPP, DMC); (21)Shri Padam Dev (Rohru, Cong.); (22)Shri Ram Dass (Solan, SCF, DMC); (23)Shri Ram Dayal

(Kumarsain, Ind.); (24)Shri Sita Ram (Suni, Cong.); (25)Shri Baldev Chand (Sundernagar, Cong.); (26)Shri Besar Ram (Jogindernagar, Cong.); (27)Shri Gauri Prasad (Rewalsar, Cong.); (28)Shri Hari Singh (Sandhol, KMPP, DMC); (29)Shri Kashmir Singh (Sandhol, KMPP, DMC); (30)Shri Karam Singh Thakur (Mahadev, Cong.); (31)Shri Krishan Chander Vaid (Chachiot, Cong., DMC); (32)Shri Krishna Nand Swami (Sadar Mandi, Ind.) (33)Shri Piroo Ram (Chachiot, Cong., DMC); (34) Shri Rattan Singh (Karsog, Cong.); (35)Shri Sarju Singh (Bamla, Cong.); (36)Shri Jiwanu Ram (Pachhad, Cong., DMC); (37)Shri Partap Singh (Renuka, Cong., DMC); (38Shri) Shiva Nand Ramoul (Paonta, Cong.); (39)Shri Surat Singh Vaid (Renuka, Cong., DMC); (40)Shri Tapinder Singh (Nahan, Cong.); (41)Dr.Yashwant Singh Parmar (Pachhad, Cong., DMC);

Note: *1. In original there were 36 members in HP legislative assembly set up in 1951, but in 1954 with the merger of Bilaspur a part 'C' state with Himachal the total membership went up to 41.*

2. Shri Anand Chand (former ruler of Bilaspur state), *Dina Nath, Gursharan, Sant Ram Sant and Smt. Uma Vati were elected to H.P Legislative Assembly after the integration of Part 'C' State of Bilaspur and with Himachal Pradesh. Soon after these elections, Sh. Anand Chand resigned from the Assembly to continue to remain Member of Lok Sabha to which he was elected earlier from Bilaspur Part-C State. In the by-election Sh. Kansi Ram Bhandari was elected in place of Sh. Anand Chand to the Assembly.*

3. Shri Surat Singh Vaid was elected in a by-election in place of Shri Dharam Singh who resigned from Renuka DMC

4. Solan, Theog, Rampur, Chachiot, Sandhol, Churah, Pachhad, Renuka and Ghumarwin were Double Member Constituencies (DMC)

Abbreviations: *Ind.= Independent, Cong.= Congress, KMPP= Kisan Mazdoor Praja Party, SCF= Scheduled Caste Federation*

On 1st July 1954, the part 'C' state of Bilaspur (1167 sq Km.) was merged with Himachal Pradesh as the 5th district namely; Bilaspur. Because of its merging, the total area of Himachal increased to 28,185 sq km. On 1st July, 1954, when the union territory of Bilaspur was merged with Himachal Pradesh, it was converted into a district with Bilaspur and Ghumarwin as its tehsils. The States Reorganization Commission 1956, by a majority verdict, recommended the integration of Himachal with Punjab, but its Chairman, Justice Fazil Ali, desired it to be kept separate for development purposes for some years. The Union Government allowed the state to continue as a separate entity but its assembly was abolished and it became a Union Territory. From November 1, 1956 onwards Himachal remained a union territory under an Administrator, designated as Lieutenant Governor till 1st July 1963, when democratic set up was restored and a popular ministry reinstalled. On 1st May 1961 the district of Kinnaur was created comprising the erstwhile Bushahar State. Lahaul and Spiti, two different geographical units beyond Rohtang and Kunzum Passes bordering Tibet were merged to form a new district in 1960. It was part of Kangra district of Punjab then.

On 1st May 1960, Mahasu district was reduced in size when Kinnaur district was carved out of Chini tehsil and by including 14 villages of Rampur tehsil.

Himachal As Union Territory

On 1st November, 1956 Himachal became Union Territory under an Administrator designated Lieutenant Governor and first occupant of this post was, Raja Bajrang Bahadur Singh of Bhaduri. It was a great set back to democracy. The legislative assembly was replaced by territorial council. Karam Singh Thakur headed the territorial council, which was formed on 15th August, 1957.

HIMACHAL PRADESH TERRITORIAL COUNCIL, 1956

Total Members – 41
Chairman : Shri Karam Singh
Vice Chairman : Shri Vidya Dhar

MEMBERS

(1) Shri Gurcharan Singh Ghuman (Pangi, Cong.); (2) Shri Chatro Ram (Churah, Cong.); (3) Shri Chuni Lal (Churah, Ind., DMC); (4) Shri Bhagat Ram Mahajan (Bhattiyat, Ind.); (5) Shri Chattar Singh (Chamba, Cong., DMC); (6)Shri Gurditta Mal (Bharmaur, Ind.); (7) Shri Fateh Singh (Jogindernagar, Ind.); (8) Shri Ram Nath (Chauntra, Cong.); (9) Shri Sant Ram (Dharampur, Cong.) (10) Shri Om Chand (Sarkaghat, Ind.); (11) Tikka Lalit Sen (Sundernagar, Cong. DMC); (12) Shri Nakbinoo Ram (Sundernagar, Cong., DMC); (13)Shri Krishna Nand Swami (Mandi Sadar, Cong., DMC); (14)Shri Gopi Ram (Mandi Sadar, Cong., DMC); (15)Shri Karam Singh Thakur (Chachiot, Cong., DMC); (16) Shri Piru Ram (Chachiot, Cong., DMC); (17)Shri Paras Ram (Karsog, Ind.); (18) Shri Narotam Datt Shastri (Ghumarwin, Ind., DMC); (19) Shri Sardaroo (Ghumarwin, Ind., DMC); (20) Shri Hargobind Singh (Geharwin, Ind., DMC); (21) Shri Santu (Geharwin, Ind., DMC); (22) Shri Sant Ram Sant (Bilaspur, Ind.); (23)Shri Nagin Chander Pal (Solan, PSP, DMC); (24) Shri Keshav Ram (Solan, Cong., DMC); (25) Shri Raja Rajendra Singh (Suni, Cong.); (26) Shri Sadhu Ram (Kasumpti, Cong., DMC); (27)Shri Puran Chand Shakya (Kasumpti, SCF, DMC); (28) Shri Jai Bihari Lal Khachi (Rampur, Ind., DMC); (29) Shri Nalu Ram (Rampur, SCF, DMC); (30)Shri Gian Singh Negi (Chini, Cong.); (31) Shri Nehar Singh (Rajgarh, Ind.); (32) Shri Bhagat Chand (Rohru, Ind.); (33) Shri Ram Lal Thakur (Kotkhai, Ind.); (34) Shri Bhagmal Sautha (Chopal, Ind.); (35) Shri Jeet Singh (Pachhad, Cong., DMC); (36)Shri Manga (Pachhad, Cong., DMC); (37) Shri Guman Singh Chauhan (Renuka, Cong., DMC); (38)Shri Kalyan Singh (Narender Singh) (Paonta, Cong.); (39) Shri Hitender Singh Thakur (Nahan, Cong.); (40) Shrimati Satyavati Dang (Nominated, Cong.); (41) Shri Sant Ram Kanga (Nominated, Cong.).

Note: *1. Shri Narinder Singh was elected from Paonta (08.11.1960) in place of Shri Kalyan Singh who was unseated.*

2. Smt. Satyavati Dang and Shri Sant Ram Kanga were nominated to Territorial Council

on 23.08.1957.

3. Constituencies namely: Churah, Chamba, Sundernagar, Mandi-Sadar, Ghumarwin, Gehrawin, Solan, Kasumpti, Rampur, Pachhad and Renuka were Double Member Constituencies (DMC).

Abbreviations: *Ind.= Independent, Cong.= Congress, PSP= Praja Socialist Party, SCF= Scheduled Caste Federation*

The then home minister of India Shri Lal Bahadur Shastri, spoke in Parliament on the democratization process and strongly recommended the popular governments in all centrally administered territories. Consequently in 1963 democratic setup was restored to Himachal Pradesh under the Territorial Council, elected on universal adult suffrage in 1962 and was converted into Legislative Assembly.

THE HIMACHAL PRADESH VIDHAN SABHA – 1963

Total Members – 43
Speaker : Shri Des Raj Mahajan
Deputy Speaker : Shri Tapinder Singh

MEMBERS

(1) Shri Dhian Singh (Pangi, Cong.); (2)Shri Chuni Lal (Churah, SWAT, SC); (3) Shri Des Raj Mahajan (Banikhet, Cong.); (4) Shri Daya Chand Mahajan (Bhattiyat, Cong.); (5) Shri Vidya Dhar (Rajnagar, Cong., SC); (6)Smt. Davindra Kumari (Chamba, Cong.); (7) Shri Ram Chand (Bharmaur, SWAT); (8) Shri Tara Chand (Jogindernagar, CPI(M)); (9) Shri Anup Singh (Chauntra, Cong.); (10)Shri Sant Ram (Dharampur, Cong.); (11)Shri Kashmir Singh (Sarkaghat, Cong.); (12) Shri Sarju Singh (Dehar, Cong.); (13)Shri Nakbinhoo (Sundernagar, Cong., SC); (14) Shri Piru ram (Rewalsar, Cong., SC); (15)Shri Sukh Ram (Mandi -Sadar, Ind.) (16)Shri Gopi Ram (Chachiot, Cong. SC); (17)Shri Karam Singh (Seraj, Cong.); (18)Shri Keshav Ram (Karsog, Ind.) (19)Shri Gurditto (Ghumarwin, Cong., SC); (20) Shri Khazan Singh (Ajmerpur, Cong.); (21) Shri Nikoo (Geharwin, Cong., SC); (22) Shri Hargobing Singh (Kot-Kehloor, SWAT); (23) Shri Dina Nath (Bilaspur, SWAT); (24) Shri Keshav Ram (Solan, Cong., SC); (25)Shri Hari Dass (Arki, Cong.); (26)Shri Rajinder Singh (Suni, Cong.); (27) Shri Hira Singh Pal (Kasumpti, Ind.); (28) Shri Nek Ram Negi(Theog, Cong., SC); (29) Shri Hardayal Singh (Kumarsain, Cong.); (30)Shri Basant Ram (Rampur, Cong., SC); (31)Shri Nehar Singh (Rajgarh, Cong.); (32)Shri Padam Dev (Rohru, Cong.); (33)Shri Ram Lal Thakur(Kotkhai, Cong.); (34) Shri Mohan Lal Aukta (Chopal, Cong.); (35)Shri Gyan Singh (Kinnaur, Cong., ST); (36)Shri Mata Ram (Pachhard, Cong., SC); (37)Dr. Yashwant Singh Parmar (Sangrah, Cong.); (38)Shri Zalim Singh (Rainka, Cong., SC); (39)Shri Guman Singh Chauhan (Shillai, Cong.); (40)Shri Kalyan Singh (Paonta, Cong.); (41)Shri Tapindra Singh (Nahan, Cong.); (42)Shri Balwant Singh Negi (Nominated, Cong.); (43)Smt. Subhadra Aminchand (Nominated, Cong.).

Note: 1. Shri Amar Nath, Hari Ram Chaudhary, Mehar Thakur, Pratap Singh Bakshi,

Ram Chandra, Roop Singh Phul, Surender Nath Gautam, Lal Chand Prarthi, Dasaundhi Ram, Gian Chand Totu, Jeet Ram, Mohan Lal Dutt and Sarla Sharma became Member of Himachal Pradesh Legislative Assembly on the merger of Pahari speaking areas of Punjab with Himachal Pradesh on 1st November, 1966.

2. Shri Mohan Lal Aukta (Chopal) was elected in the by-election held in November, 1963 after the demise of Shri Arjun Singh.

3. Shri Hitender Singh Thakur (Sangrah) vacated his seat by resigning in favour of Dr. Y.S. Parmar, Chief Minister who was then not the Member of the Assembly- Dr. Parmar was therefore, elected from Sangrah in the by-election.

4. Smt. Subhadra Amin Chand and Shri Balwant Singh Negi were nominated to the Legislative Assembly.

Abbreviations: *Ind.= Independent, Cong.= Congress, SWAT= Swantara Party , CPI(M)= Communist Party of India (Marxist).*

Dr. Parmar was once again made the Chief Minister of Himachal Pradesh along with two ministers namely, Karam Singh and Hari Das on 1st July 1963. The Ministry formed, had following ministers with portfolios.

Dr. Yashwant Singh Parmar; Chief Minister: General Administration, Home & Vigilance, Planing, Education & Welfare, P.W.D., Power, Public Relations, Tourism, Cooperation, Panchayats, Agriculture and Animal Husbandry.

Shri Karam Singh; Revenue Minister: Revenue, Finance, Excise & Taxation, Law, Local self government, Elections, Medical and Public Health.

Shri Hari Das; Development Minister: Development, Industries, Transport, Forests and Civil Supplies.

Reorganization of Punjab

The question of the reorganization of Punjab on linguistic basis cropped up in 1965. The Punjab hill areas having received only a scant regard for their needs from the plains oriented Government and looking with admiration at the progress made by Himachal on account of its having the advantage of its own Government the people of Punjab hill areas strongly demanded their integration with Himachal. The state reorganization commission while creating two sperate states vis Punjab and Haryana decided to merge Punjab hill areas of districts of Kangra, Shimla, Kullu and Lahaul-Spiti, Nalagarh area of Ambala district, parts of Una tehsil of Hoshiarpur district, and of Pathankot tehsil of Gurdaspur district. The integration came about on November 1, 1966, and Himachal's area increased to 56,019 sq km.

On the integration of Punjab hill areas, all the MLAs representing the Hill areas of Punjab Vidhan Sabha were declared the members of the Himachal Vidhan Sabha, in January, 1967 and two more Ministers, Lal Chand Prarthi and Bakshi Pratap Singh from new areas of Himachal were admitted into the existing 3 members cabinet of Dr. Y. S. Parmar. On the merger of Punjab Hill areas the ministry was expanded and it gained the strength of 5 ministers.

In 1967, the state went to polls for 60 seats of legislative assembly, while 3

more members had to be nominated thus making a total of 63 seats. The election results were absolutely on expected lines. The party position in the Vidhan Sabha was: Congress 37, Jan Sangh 7, CPI 2, and Independents 17 (as against this the party wise position in the next election on July 15, 1970 was: Congress (R) 43, Jan Sangh, CPI 2, and independents 10.

HIMACHAL LEGISLATIVE ASSEMBLY – 1967

Total Members – 63
Speaker : Shri Des Raj Mahajan
Deputy Speaker : Shri Amin Chand

MEMBERS

(1)Shri Daulat Ram Shankhyan (Cong., Bilaspur); (2)Shri Nikoo Ram (Cong., Gherwin,SC]; (3)Shri Khazan Singh (Cong., Ghumarwin); (4)Shri Des Raj Mahajan; (Cong.,Banikhet); (5)Shri Ram Chand (SWAT, Bharmaur (ST)]; (6)Shri Inder Singh (JS, Bhattiyat); (7) Shri Kishori Lal (JS, Chamba); (8)Shri Vidya Dhar (Cong., Rajnagar, SC)]; (9)Shri Hari Ram (Cong., Amb); (10)Shri Bansi Ram (CPI, Bajinath); (11)Shri Dhian Singh (JS, Bhota), (12)Shri Ved Bhushan (Ind, Dehra), (13)Shri Kultar Chand Rana (Cong. Dharamshala), (14)Shri Mehnga Singh (Cong., Gagret (SC)]; (15) Shri Dhinoo Ram (Cong,Gangath (SC)]; (16) Shri Churamani (Ind., Guler); (17)Shri Kanshi Ram (JS, Hamirpur); (18)Shri Paras Ram (CPI, Jaswan); (19)Shri Ram Chandra (Cong. Jawali); (20)Shri Hari Ram Chaudhry (Cong. Kangra); (21) Shri Ranjit Singh (Ind., Kutlehar); (22)Shri Amar Singh Chaudhry (JS, Mewa (SC);(23)Shri Babu Ram Mandyal (Ind., Nadaun); (24)Shri Amin Chand (Cong., Nadaunta); (25)Shri Hardyal Chaudhary (Cong., Nagrata), (26) Shri Kartar Singh Wazir (Cong. Nurpur) (27)Shri Kunj Bihari Lal Butail (Cong., Palampur); (28)Shri Wazir Chand (Cong., Rajgir, SC); (29)Shri Vidya Sagar (Ind, Santokhgarh); (30)Shri Durga Chand (JS, Sulah); (31)Shri Parkash Chand (Ind, Una), (32)Shri Thakur Sen Negi (Ind, Kinnaur (ST)] (33)Shri Dila Ram Shabab (Cong., Inner Seraj); (34) Shri Lal Chand Prarthi (Cong., Kullu); (35)Shri Ishwar Dass (Cong., Outer Seraj (SC)]; (36)Shri Devi Singh (Ind. ,Lahaul-Spiti (ST)]; (37) Shri Hira Singh Pal (Ind., Arki); (38)Shri Kewal Ram Chauhan (Ind., Chopal); (39)Shri Ram Lal Thakur (Cong., Jubbal); (40)Shri Sita Ram (Cong., Kasumpti); (41)Shri Nalu Ram (Ind., Rampur (SC)]; (42) Shri Padam Dev (Cong., Rohru); (43)Shri Jai Behari Lal Kachi (LRS., Theog); (44)Shri Piru Ram (Cong., Balh (SC)]; (45)Shri Karam Singh (Cong., Chachiot); (46)Shri Hari Singh (Ind., Gopalpur); (47)Shri Kashmir Singh (Cong., Dharampur); (48) Shri Gopi Ram (Cong., Joginder Nagar, SC); (49)Shri Mansa (Ind, Karsog) (SC)]; (50)Shri Sukh Ram (Cong., Mandi); (51)Shri Lachhmi Datt (Cong., (Sundernagar); (52)Shri Lekh Ram Thakur (Ind., Doon); (53)Shri Nek Ram Negi (Cong., Kandaghat (SC)]; (54)Shri Arjun Singh (Ind., Nalagarh); (55)Shri Daulat Ram Chauhan (JS., Shimla); (56) Shri Keshav Ram (Cong., Solan (SC); (57)Shri Tapinder Singh (Cong., Nahan); (58)Shri Zalim Singh (Cong., Pachad, SC); (59)Shri Guman Singh

Chauhan(Cong., Paonta); (60)Dr. Y.S. Parmar (Cong., Renuka); (61) Shri Nand Lal Verma (Nominated, Cong.); (62)Shri Surat Singh Vaid(Nominated, Cong.); (63)Shri Brahma Nand (Nominated, Cong.)

Note: *Shri Vidya Sagar (Santokhgarh) was unseated and Shri Kashmir Lal Joshi was elected in the by-election held in 1969.*

Abbreviations: *Ind.= Independent, Cong.= Congress, SWAT= Swatantara Party, CPI= Communist Party of India, JS= Jan Sangh, LRS=Lok Raj Samiti.*

On March 14, 1967 Dr. Parmar became 3rd time Chief Minister of the state while Lal Chand Prarthi and Chaudhary Hari Ram were sworn in as Ministers. On April 22, 1967, the state cabinet was expanded and few more ministers were included. They were Sukh Ram and Ram Lal sworn in as Ministers and Daulat Ram Sankhyan, Kartar Singh Wazir, Mehnga Singh and Nek Ram Negi as Deputy Ministers. The allocation of portfolio was as follows:

Dr. Yashwant Singh Parmar; Chief Minister: General Administration, Home & Vigilance, Planning & Development, Forests, Industries, Publicity, Tourism and Transport.

Shri Lal Chand Prarthi; Health Minister: Medical & Public Health, Revenue, Excise & Taxation, Civil Supplies.

Shri Hari Ram Chaudhary; Law Minister: Law, Local self Government, Elections, Panchayats.

Shri Ram Lal; Education Minister: Education, Cooperation, Agriculture & Animal Husbandry.

Shri Sukh Ram; Finance Minister : Finance, Public Works & MPP Welfare.

Shri Mehnga Singh; Deputy Minister: Attached with the Chief Minister.

Shri Kartar Singh Wazir; Deputy Minister: Attached with the Chief Minister.

Shri Nek Ram Negi; Deputy Minister: Attached with the Health minister.

Shri Daulat Ram Sankhyan; Deputy Minister: Attached with the Law Minister.

On second expansion on July 28, 1967 Karam Singh and Padam Dev were included as Ministers and Vidya Dhar was sworn in as Deputy Minister. The new ministry Portfolios were as follows:

Dr. Yashwant Singh Parmar; Chief Minister: General Administration, Home & Vigilance, Planning, Publicity and Tourism.

Shri Lal Chand Prarthi; Revenue Minister: Revenue, Medical & Public Health Welfare.

Shri Hari Ram Chaudhary; Transport Minister: Transport, Panchayats, Local Self Government.

Shri Ram Lal; Education Minister: Education, Civil Supplies, Cooperation.

Shri Sukh Ram; Development Minister: Agriculture & Animal Husbandry, Excise & Taxation.

Shri Nek Ram Negi; Deputy Minister: Publicity and Tourism (attached with Chief Minister), Civil Supplies and Cooperation (attached with Education Minister) and Excise and Taxation (attached with Development Minister).

Shri Daulat Ram Sankhyan; Deputy Minister: Agriculture Development (attached with Development Minister) Medical and Public Health (attached with Revenue Minister).

Shri Kartar Singh Wazir; Deputy Minister: Local Self Government & Panchayats (attached with Transport Minister), Forest (attached with Forest Minister).

Shri Mehnga Singh; Deputy Minister: Industries (attached with Forest Minister), Animal Husbandry (attached with Development Minister) and law (attached with Finance Minister).

Shri Karam Singh Finance, PWD & MPP Law.

Shri Padam Dev; Forest Minister: Forest, Industries, Elections.

Shri Vidya Dhar; Deputy Minister: Welfare (attached with Revenue Minister), Public Works, Multipurpose Projects and Power (attached with Finance Minister) and Elections (attached with Forest Minister).

On January 24, 1968, the Himachal Pradesh Legislative Assembly passed a unanimous resolution which stated : "This house earnestly feels that it is high time for Himachal Pradesh to be recognized as a full fledged state and to that end, it strongly urges that the Central leadership and the Union Government concede the demand of the Pradesh for statehood by bringing about the necessary legislation without further loss of time." The demand of various political parties was appreciated by the union parliament and leaders of all political parties voiced their consent in favor of complete statehood to Himachal Pradesh. On July 31, 1970, the Prime Minister Mrs. Indira Gandhi made a declaration in the Parliament that Himachal would be granted statehood at the earliest. This was widely hailed not only in Himachal Pradesh but also elsewhere.

This was the period when political parties were voted to power merely on the issue of popularity and affiliation, rather than on ideological standing. The Indian National Congress took best advantage of this situation as it was thought to be the sole crusader of India's Independence. The myth which was exploited by the successive leadership of the Indian National Congress all over the country. Mahatma Gandhi wanted to disband the Congress party after independence, but Jawahar Lal Nehru wanted to retain this party as legacy of freedom struggle. The political aim of Jawahar Lal Nehru Prevailed over the nationalistic wisdom of Mahatma Gandhi. In the following decades country paid very heavy price of this distorted and misleading fact. Every single Indian was part of freedom movement, run under the leadership of Indian National Congress Party from 1885 to 1947, despite their being of

different ideology and opinion. Because the sole objective at that time was freedom from colonial yoke and not the political power for governance. The slogan of *pioneer organisation* of freedom movement was used by the leaders of Indian National Congress to scuttle democracy in India since its early phase of post independence period. The hollowness of Indian Nation Congress was exposed in the fact that majority of Princely rulers joined Indian National Congress after independence and for which they were handsomely rewarded with political patronage in one or other form. The uneducated and innocent masses could never see through the game of Congress leadership, which slowly emerged as a dynastic organisation.

On 18th December, 1970 the union Parliament passed the bill namely the State of Himachal Pradesh Act, which was introduced in the Parliament on July, 31st, 1970 to elevate the status of Himachal Pradesh to a full-fledged State. It was under the dynamic leadership of the then Prime Minister Mrs. Indira Gandhi that the status of full statehood was bestowed upon Himachal Pradesh. While inaugurating the historic Statehood function she unveiled a marble plaque by pushing button at a colossal attended public function held on the historic Ridge Shimla on 25th January, 1971 amidst divine showering of snow flakes (snow fall) and multitudinous thrilling mass. The first Governor of Himachal Pradesh Mr. S. Chakravarti sworn in the first Chief Minister of the full-fledged state Dr. Yashwant Singh Parmar. With this Himachal Pradesh emerged as the 18th State of the Indian Union. It also brought to close that prolonged period of perpetual struggle that had started in the middle of 20th century. On gaining statehood the old ministry continued to function till the next general election.

The period from 1971 to 1976 was a period of political dominance of Congress party at the state as well as at the national level. In 1972 Vidhan Sabha election the Indian National Congress got 53 seats, Bhartiya Jan Sangh 5, Independents and others 10. In the 68 Vidhan Sabha the Indian National Congress got 3/4 majority, as there was hardly any opposition to the INC at that time from any national or regional political outfits. The Indian National Congress had projected itself as the only well wisher of masses in general and SC/ST's in particular. This was the time when Congress party had started playing caste and communal card to gain votes, as in other parts of the country some new formations had started making roots to challenge the supremacy of the Congress party. The problem from within for congress party was also gaining strength day by day.

HIMACHAL PRADESH VIDHAN SABHA -1972

(Total Members – 68)

Speaker : Shri Kultar Chand Rana Congress (Shahpur)

Deputy Speaker : Shri Lekh Ram Thakur Congress (Doon)

MEMBERS

(1)Shri Amrit Singh Rathore, Congress (Rohru); (2)Shri Arjun Singh, Congress

(Nalagarh); (3)Shri Babu Ram Mandiyal, Congress (Nadaun), (4)Shri Bhagwan Singh (SC), Congress Kandaghat (5)Shri Bhikham Ram, Independent (Dharampur); (6) Shri Bishan Dutt Lakhanpal, Congress (Nadaunta), (7) Shri Chanderverkar, Congress (Dharamshala); (8) Smt. Chandresh Kumari, Congress (Bamsan); (9)Shri Churamani Congress, (Mangwal); (10)Shri Dalip Singh (SC), Congress (Garli), (11) Shri Daulat Ram Chauhan, Jan Sangh (Shimla); (12)Shri Desh Raj Mahajan, Congress (Banikhet); (13)Shri Dharm Singh (SC), Congress (Mewa); (14)Shri Dhinoo Ram (SC), Congress (Gangath); (15)Shri Dile Ram Shaabab, Congress (Inner Seraj); (16)Shri Durga Chand, Jan Sangh (Sulah); (17)Shri Ganga Singh , Jan Sangh (Sundernagar), (18)Shri Ghuman Singh Chauhan, Congress (Shillai); (19)Shri Hardyal, Congress (nagrota); (20)Shri Hari Ram, Congress (kangra); (21)Shri Hira Singh Pal, Lok Raj Party (Arki), (22)Shri Hitender Singh Thakur, Congress (Paonta Doon); (23)Shri Ishar Dass (SC), Congress (Outer Seraj); (24)Shri Jai Bihari Lal Khachi, Ind. (Kumarsain); (25)Shri Karam Singh, Congress (Chochiot); (26)Shri Kashmiri Lal, Congress (Beet); (27) Shri Kewal Ram Chauhan, Congress (Chopal); (28)Shri Kewal Singh Wazir, Ind, (Nurpur); (29)Shri Kishori Lal, Jan Sangh (Chamba); (30)Shri Kishori Lal, Tadu, Congress (Bilaspur); (31) Shri Krishan Datt, Congress (Solan, SC); (32)Shri Kuldeep Singh Congress (Kotkehloor); (33) Shri Kultar Chand Rana (Congress, Shahpur); (34) Shri Kunj Behari Lal, Congress (Palampur); (35)Shri Lal Chand Prarthi, Congress (Kullu); (36) Shri Lal Chand Stokes, Congress (Theog); (37) Smt. Lata Thakur (ST), Congress (Lahaul- Spiti); (38) Shri Lekh Ram Thakur (Congress, Doon) (39) Shri Mansa Ram (SC), Congress (Karsog); (40)Shri Mehnga Singh (SC), Congress (Gagret); (41) Shri Mela Ram, Ind, (Jawalamukhi); (42)Shri Nek Ram Negi (SC), Congress (Rampur); (43)Shri Nikoo Ram (SC), Congress (Geharwin); (44)Shri Onkar Chand, Congress (chintpurni); (45) Smt,. Padam Congress (Bhattiyat); (46)Shri Prakash Chand, Congress (Una); (47)Shri Prakash Chandra, Congress (Joginder Nagar);(48) Shri Ramesh Chand Verma(Congress, Hamirpur) (49)Shri Ram Lal Thakur, Congress (Jubbal Kotkhai); (50)Shri Ram Rakha Mal, Congress (Sabtokhgarh); (51)Shri Ram Singh (SC), Congress (Chauntra); (52)Shri Rangila Ram, Ind, (Gopalpur); (53)Shri Shalig Ram, Congress (Jaswan); (54)Shri Sant Ram Congress, (Baijnath); (55) Smt. Sarla Sharma, Congress (Kutlehr); (56)Shri Shanta Kumar, Jan Sangh (Khera); (57)Shri Shonkia Ram (SC), Congress (Kasumpati); (58)Shri Siri Ram (ST), Congress (Pangi Bharmaur); (59)Shri Sita Ram, Congress (Ghumarwin); (60)Shri Sukh Ram, Congress (Mandi); (61)Shri Sunder Singh, Congress (Nahan); (62)Shri Thakur Sen Negi (ST), Ind (Kinnaur); (63)Shri Tulsi Ram (SC), CPM, (Balh); (64)Shri Vidya Dhar (SC), Congress (Rajnagar); (65) Smt. Vidya Stokes (Congress, Theog); (66)Shri Vikram Singh Katoch, Congress (Indora); (67)Shri Wazir Chand (SC), Congress, (Rajgir); (68) Dr. Y.S. Parmar, Congress(Renuka); (69)Shri Zalim Singh (SC), Congress, Pachhad)

Note: *1. Smt Vidya Stokes was elected in the by-election held in 1974 after the death of her husband Shri Lal Chand Stokes from Theog Constituency.*

After 1972 election 8 member ministry was sworn in along with Dr. Y.S. Parmar as Chief minister and later on two Parliamentary secretaries were also included. The ministers were-

Dr. Yashwant Singh Parmar; Chief Minister: General Administration (including Confidential, Cabinet, Parliamentary Affairs and Border), Home & Personnel (including Appointments, Secretariat Administration, Administrative Reforms and Vigilance), Planning, Finance (including Treasuries, Economic Affairs and Local Audit), University Education and Technical Education, Public Relations, Horticulture, MPP & Power.

Shri Ram Lal Thakur; Public Works Minister: PWD, Transport, Tourism, Law, Elections.

Shri Des Raj Mahajan; Education Minister: Education (including Youth Welfare excluding University Education & Technical Education), Revenue, Rehabilitation, Welfare (including Social Welfare & Prisons), Community Development and Panchayats.

Shri Lal Chand Prarthi; Forest Minister: Forest, Industries, Excise & Taxation, Local Self Government, Housing and Arts, Language & Culture.

Dr. Salig Ram; Agriculture Minister: Agriculture, Animal Husbandry, Fisheries, Civil Supplies Cooperation, Health & Family Planning.

Shri Hardyal; Minister of State for Welfare: (including Social Welfare and Prisons), Community Development, Panchayats (attached with Education Minister).

Shri Mansa Ram; Minister of State for Industries: Industries, Local Self Development and Arts, Language & Culture (attached with Forest Minister).

Smt. Sarla Sharma; Minister of State for Civil Supplies: Civil Supplies, Cooperation, Health & Family Planning (attached with Agriculture Minister).

Chief Parliamentary Secretary & Parliamentary Secretary appointed and Portfolios allotted on 20.9.1972

Shri Babu Ram Mandial; Chief Parliamentary Secretary: Parliamentary Affairs & Planning (attached with Chief-minister) and Transport (attached with P.W.D. Minister).

Shri Kishori Lal Tadu; Parliamentary Secretary: Parliamentary Affairs & Public Relations (attached with Chief-minister) and Industries (attached with Agriculture Minister).

At this time the political scene at national level became very turmoil because central Government under Indira Gandhi suffered a set back on account of adverse judgement of Allahabad High Court against her. In 1975 Mrs. Indira Gandhi imposed Internal emergency and put all opposition leaders in jail. The emergency continued for 19 months. However, the emergency proved to be boon in disguise as it brought discipline and a genuine sense of responsibility in the Government functionaries. Strikes became outdated and files started moving fast banishing red tapism etc. On 7th June, 1975, a cabinet

reshuffle was made and in all nine member new ministry was installed. This step was taken to streamline the administration as Congress party was under serious threat from within at National level. Price rise and hoarding were increasingly creating resentment among people in the state as well. The new ministry had following members.

Dr. Yashwant Singh Parmar; Chief Minister: General Administration (including Cabinet, Parliamentary Affairs and Border), Home & Personnel (including Appointments, Secretariat Administration, Administrative Reforms and Vigilance), Planning, Finance (including Treasuries, Economic Affairs and Local Audit), University Education and Technical Education, Public Relations, Horticulture and Forest.

Shri Ram Lal Thakur; Public Works Minister: PWD, Health & Family Planning, Tourism, MPP & Power and Excise & Taxation.

Shri Des Raj Mahajan; Revenue Minister: Revenue, Transport, Rehabilitation, Civil Supplies, Elections and Law.

Shri Lal Chand Prarthi; Agriculture Minister: Agriculture, Animal Husbandry & Fisheries, Industries, Irrigation, Housing and Ayurveda.

Shri Hardyal; Minister of State for Education: Education & Panchayats (Ind. Charge), Law (attached with Revenue Minister), Arts, Language & Culture (attached with Agriculture Minister).

Shri Mansa Ram; Minister of State for Welfare: Welfare (including Social Welfare and Prisons) Cooperation (Ind. Charge), Irrigation, Agriculture, Animal Husbandry and Fisheries (attached) with Agriculture Minister).

Smt. Sarla Sharma; Minister of State for Community Development: Community Development & Local Self Government (Ind. Charge), Health & Family Planning (attached with Public Works Minister) and Industries (attached with Agriculture Minister).

Shri Babu Ram Mandyal; Chief Parliamentary Secretary: Parliamentary Affairs, Planning, Forest (attached with Chief-minister), Tourism (attached with PWD Minister).

Shri Kishori Lal Tadu; Parliamentary Secretary: Parliamentary Affairs, Public Relations (attached with Chief-minister), Civil Supplies and Transport (attached with Revenue Minister).

The 20 point programme for the welfare of the general masses was taken with all earnestness. The state, to some extent, witnessed a virtual transformation by the year 1976, when it stood on the threshold of self-sufficiency in food production, etc. But various restrictions imposed on the fundamental rights annoyed the people at large. The period of internal emergency is known as dark period of Indian democracy, as people were made to suffer in different ways. Civil liberties were curtailed, high-handedness by Government official was the order of the day, *family planning* was forced on, irrespective of the age of couples, traders and businessman were put in jail on petty pretexts, *bhoodan scheme* was implemented forcefully to take

away land from agriculture farmers and distributed to scheduled castes and tribes irrespective of the land share the original owner had. On 22nd April 1977, Dr. Y.S Parmar resigned and Mr. Ram Lal Thakur was made the Chief minister. The new ministry had following members.

Shri Ram Lal; Chief Minister: General Administration (including Confidential, Cabinet, Parliamentary Affairs and Border), Home & Personnel (including Appointments, Secretariat Administration, Administrative Reforms and Vigilance), Planning Public Relations and Cooperation.

Dr. Salig Ram; Public Works Minister: PWD, MPP & Power, Health & Family Welfare (including Medical Education).

Shri Karam Singh; Finance Minister: Finance (including Treasuries, Economic Affairs and Local Audit), Tourism, University, College and Technical Education and Houses.

Shri Des Raj Mahajan; Revenue Minister: Revenue, Rehabilitation, Food & Supplies and Law.

Shri Lal Chand Prarthi; Industries Minister: Industries (including Printing & Stationery), Labour, Employment and Training, Arts, Language & Culture and Ayurveda.

Shri Sukh Ram; Agriculture Minister: Agriculture, Horticulture, Animal Husbandry and Irrigation.

Shri Thakur Sen Negi; Forest Minister: Forest Farming & Environmental Conservation, Local Self Government, Elections and Fisheries.

Smt. Sarla Sharma; Minister of State for Rural Integrated Development: (Ind. Charge), Local Self Government (attached with Forest Minister).

Shri Vidya Dhar; Minister of State for Welfare: Welfare (including Social Welfare & Prisons) Independent Charge) Public Works Department (attached with Public Works Minister).

Shri Hardyal; Minister of State for Education: Education, (excluding University, College & Technical Education) (Ind. Charge), University, College & Technical Education (attached with Finance Minister).

Shri Guman Singh Chauhan; Minister of State for Transport: (Ind. Charge), Horticulture (attached with Agriculture Minister)

Shri Lekh Ram; Minister of State for Panchayat: (Ind.. Charge), Health & Family Welfare (including Medical Education) (attached with PWD Minister).

Shri Vikram Singh Katoch; Minister of State for Excise and with Chief Minister).

Shri Mehnga Singh; Deputy Minister: Agriculture and Irrigation attached with Agriculture Minister).

Shri Sunder Singh; Deputy Minister: Revenue (attached with Revenue Minister) and Housing (attached with Finance Minister).

Smt. Chandresh Kumari; Deputy Minister: Tourism (attached with Finance Minister) and Public Relations (attached with Chief Minister).

Shri Babu Ram Mandyal; Chief Parliamentary Secretary: Parliamentary Affairs (attached with Chief Minister), Industries (including Printing & Stationery) and Labour, Employment & Training (attached with Industries Minister).

Shri Sita Ram; Parliamentary Secretary: Parliamentary Affairs (attached with Chief Minister) Food & Supplies (attached with Revenue Minister), Ayurveda (attached with Industries Minister). In Himachal president rule was imposed for the first time from 30th April 1977 to 22nd June 1977. The atrocities committed by Congress party at National and State level, made people aggressive against the ruling party. As a result, in 1977 elections, Congress party was defeated and Janta government came into power with Morarji Desai as the Prime-minister of India and Shanta Kumar as Chief Minister of Himachal Pradesh. The Janta party was voted to thumping majority having won 54 seats out of total of 68 seats. The Indian National Congress had secured only 9 seats while 5 seats went to independent candidates.

HIMACHAL PRADESH VIDHAN SABHA- 1977

(Total Members – 68)

Speaker : Shri Sarwan Kumar, Janta Party, (Palampur)
Dy. Speaker : Shri Ranjit Singh Verma, Janta Party, (Bamsan)

MEMBERS

(1)Shri Amar Singh Chaudhari (SC), Janta Party (Mewa); (2) Shri Anand Chand, Ind. (Bilaspur); (3)Shri Agya Ram, Janta Party (Jaswan); (4)Shri Ishar Dass, Congress (Anni); (5)Shri Udho Ram, Janta Party (Nadaunta); (6)Shri Om Chand, Janta Party (Dharmpur); (7)Shri Kashmir Singh, Janta Party (Jawalamukhi); (8)Shri Kishori Lal, Janta Party (Chamba); (9)Shri Kunj Lal, Janta Party (Kullu); (10)Shri Kaul Singh, Janta Party (Drang); (11)Shri Guman Singh Congress (Shillai); (12)Shri Gauri Shankar, Janta Party (Solan); (13)Shri Gulab Singh Janta Party (Jogindernagar), (14)Shri Guler Chand (SC), Janta Party (Rajgir); (15)Shri Chaman Lal (SC), Janta Party (Kasauli); (16)Shri Jagdev Chand Janta Party (Hamirpur); (17)Shri Joginder Pal (SC) Janta Party (Karsog); (18) Shri Thakur Sen Negi (ST), Janta Party (Kinnaur); (19)Shri Tulsi Ram, (SC) Janta Party (Balh); (20)Shri Dile Ram (SC), Janta Party (nachan); (21)Shri Des Raj, Janta Party (Una); (22)Shri Dev Singh (ST), Janta Party (Lahaul-Spiti); (23)Shri Durga Dass (SC), Janta Party (Gangath); (24)Shri Daulat Ram Chauhan, Janta Party (Shimla); (25)Shri Daulat Ram Sankhyan, Janta Party (Kot-Kahloor); (26)Shri Nagin Chandra Pal, Janta Party (Arki); (27) Shri Narain Chand Prashar, Congress (Nadaun); (28)Shri Narain Singh Swami, Janta Party (Ghumarwin); (29)Shri Ninjoo Ram (SC), Janta Party (Rampur); (30)Shri Partap Chaudhari, Janta Party (Kangra); (31)Shri Bhaskara Nand, Ind (Kumarsain); (32) Shri Bachittar Singh (SC), Janta Party (Cherwin); (33)Shri Brij Lal, Janta Party (Dharamshala); (34)Shri Meheswar Singh, Janta Party (Banjar); (35)Shri Milkh Raj, Ind. (Paonta Doon); (36)Shri Maher Singh Chauhan, Janta Party (Theog); (37)Shri Moti Ram, Janta Party (Chachiot); (38)Shri Mohan Lal

(SC) Janta Party (Rajnagar); (39)Shri Yog Raj (SC), Janta Party (Pragpur); (40) Shri Ram Nath Sharma, Janta Party (Kutlehr); (41)Shri Ram Chand, Janta Party (Bharmaur); (42)Shri Ram Pratap, Ind (Doon); (43)Shri Ram Rattan, Janta Party (Shahpur); (44)Shri Ram Lal, Congress (Jubbal Kotkhai); (45)Shri Radha Raman Shashtri, Janta Party (Chopal); (46)Shri Rup Dass Kashyap (SC), Ind. (Kasumpati); (47)Shri Rup Singh, Janta Party (Renuka); (48) Shri Rup Singh, Janta Party (Subdernagar); (49)Shri Rangila Ram, Congress (Gopalpur); (50)Shri Vijay Kumar Joshi, Janta Party (Santokhgarh); (51)Shri Vijayendra Singh, Janta Party (Nalagarh); (52)Shri Satya Dev, Janta Party (Rohru); (53)Shri Sat Mahajan, Congress (Nurpur), (54)Shri Sant Ram, Congress (Baijnath); (55) Shri Sadhu Ram (SC), Janta Party (Gagret); (56)Shri Siriram Zakhmi (SC), Janta Party (Pachhad), (57)Shri Sujan Singh Pathania, Janta Party (Jawali), (58)Shri Sukh Ram, Congress (Mandi); (59)Shri Shri Kumari Shyama Sharma, Janta Party (Nahan); (60)Shri Shanta Kumar Janta Party (Sulah); (61)Shri Shiv Kumar, Janta Party (Bhattiyat); (62)Hardyal, Congress (Nagrota); (63)Shri Harbans Singh, Janta Party (Guler); (64) Shri Hans Raj, Janta Party (Chintpurni); (65)Shri Gian Chand, Janta Party (Banikhet); (66)Shri Gian Chand, Janta Party (Thural); (67) Shri Sarwan Kumar, Janta Party, (Palampur); (68) Shri Ranjit Singh Verma, Janta Party, (Bamsan)

On June 24th 1977 State Governor Mr. Aminuddin Ali Ahmad Khan administered the oath of office to the first non-Congress Government, under the Chief-ministership of Mr. Shanta Kumar. The new ministry had following members.

Shri Shanta Kumar; Chief Minister: General Administration (including Confidential & Cabinet, Parliamentary Affairs and Border), Home & Personal (including Appointments, Secretariat Administration, Administrative Reforms and Vigilance), Planning, Finance (including Treasuries Economic Affairs and Local Audit) Public Relations and University Education.

Shri Kishori Lal; Public Works Minister: P.W.D., MPP and Power, Tourism, Health & Family Welfare (including Medical Education), Ayurveda, Irrigation.

Shri Jagdev Chand; Revenue Minister: Revenue, Excise and Taxation, Transport, Elections and Welfare.

Shri Daulat Ram Chauhan; Industries Minister: Industries Labour, Employment and Training, Education, Technical Education, Local Self Government, Arts, Language & Culture and Horticulture.

Shri Devi Singh; Forest Minister: Forest Farming and Environmental conservation, Rural Integrated Development, Tribal Development, Cooperation and Prisons.

Shri Bachittar Singh; Agriculture Minister: Agriculture, Animal Husbandry, Fisheries and Housing.

Kumari Shyama Sharma; Minister of State for Panchayats: Panchayats, Food and Supplies and Law.

Immediately after coming to power, Janta Government faced credibility crisis and serious charges of corruption and nepotism were labelled against the ministers. After the debacle of 1977, Congress party faced another division and now Indian National Congress became non exist. Mrs. Indira Gandhi formed a new party and named it Congress (Indira) with hand as its election symbol. In 1979 Shanta Kumar reshuffled his cabinet. The new ministry was as follows-

Shri Shanta Kumar; Chief Minister: General Administration, Home & Personnel, Finance, Antodaya, Public Works Department (Irrigation & Public Health) Planning and Tourism).

Shri Daulat Ram Chauhan; Industries Minister: Industries, Agriculture, Horticulture, Animal Husbandry, Fisheries, Local Self Government, Printing & Stationery.

Shri Jagdev Chand; Revenue Minister: Revenue, Public Works Department (Building and Roads), MPP & Power, Transport and Welfare.

Shri Sarvan Kumar; Health & Family Welfare Minister: Health & Family Welfare, Ayurveda and Excise & Taxation.

Shri Roop Singh Thakur; Forest Minister : Forest, Mining and Environmental conservation, labour, Employment & Training and Law.

Shri Shiv Kumar; Education Minister: Education (including University Education) Technical Education, Election, Arts, Language and Culture.

Shri Roop Singh ; Minister of State for Public Relations: Public Relations and Housing.

Shri Kunj Lal Thakur; Minister of State for Rural Integrated Development: Rural Integrated Development and Tribal Development.

Shri Gulab Singh; Minister of State for Panchayats and Prisons: Panchayats and Prisons.

Shri Sadhu Ram; Minister of State for Food and Supplies: Food and Supplies.

Shri Nagin Chander Pal; Minister of State for Cooperation: Co-operation.

In 1980 Lok-Sabha elections Congress (I) won all four seats and this victory of the congress party proved last nail in the coffin of Janta Party Government in the state. The politics of defection transformed the fortune of 9 member Congress party to emerge as a ruling Junta under the Chief-ministership of Thakur Ram Lal. Janta Government lasted for 30 months. After the fall of Janta Government and mass scale defection, Thakur Ram Lal formed government with two ministers Shri Shiv Kumar and Shri Hardyal on 23rd February 1980. The Government remained in power till 1982. The ministry was as follows-

Shri Ram Lal Thakur; Chief Minister: General Administration, Home, Personnel, Finance, Antodaya, Public Works (including Building and Roads, Public Health and Irrigation), Planning, Tourism, Industries, Agriculture,

Horticulture, Animal Husbandry, Local Self Government, Printing & Stationery, Multipurpose Projects and Power, Transport, Welfare, Labour Employment and Training, Elections, Public Relations, Housing, Rural Integrated Development, Tribal Development, Panchayats and Prisons.

Shri Shiv Kumar; Education Minister: Education (including University Education), Technical Education, Arts, Language and Culture, Cooperation, Food and Supplies, Health & Family welfare and Ayurveda.

Shri Hardyal; Forest Minister: Forest, Farming and Environmental Conservation, Revenue, Excise & Taxation and Law.

In 1982 Vidhan Sabha elections, a number of MLAs who were elected on Janta Party ticket in 1977 joined the Congress (I). The prominent among them were—Daulat Ram Sankhyan, Ranjeet Singh Verma, Vijay Joshi, Ram Nath Sharma, Thakur Kaul Singh, Yog Raj, Pt. Shiv Kumar and Sujan Singh Pathania. Thakur Gulab Singh and Moti Ram contested as independent. The 1982 election was fought more on political allegations rather on real issues related to common man. In the election, Janta Party was replaced by Bhartiya Janta Party. Out of 68 seats, Congress (I) won 31, B.J.P. 29, Independent 6 and Janta Party, 2. In the political history of the state, it was the first occasion when independents played an important role in the formation of the Government. Congress (I) had majority in the Centre, so it was successful in convincing the independents in its favour. Thakur Gulab Singh, Mansa Ram and Gangu Ram Mussafir joined Congress party.

HIMACHAL PRADESH VIDHAN SABHA-1982

Total Members – 68

Speaker : Shri Thakur Sen Negi (ST), Ind. (Kinnaur)

Dy. Speaker – Vijay Kumar Joshi, Congress (I), (Santokhgarh)

MEMBERS

(1)Shri Agya Ram Thakur, BJP (Jaswan); (2)Shri Balak Ram (SC) BJP (Kasumpti); (3)Shri Bhikham Ram, Congress (I), (Dharampur); (4)Shri Brij Lal, BJP (Dharamshala); (5)Shri Chander Kumar, Congress (I) (Guler); (6) Smt. Chandresh Kumari, Congress (I) (Thural); (7)Shri Daulat Ram Chauhan, BJP (Shimla); (8)Shri Des Raj, BJP (Una); (9)Shri Daulat Ram Sankhyan, Congress (I), (Kot-Kehloor); (10)Shri Des Raj (SC) BJP (Gangath); (11)Shri Des Raj Mahajan, Congress (I), (Banikhet); (8-12-1982) Shri Kishori Lal BJP (Banikhet) (10-10-1983)to) (12) Shri Devi Singh Congress (I), (Lahaul-Spiti, ST); (13)Shri Dharam Singh (SC) Congress (I) (Mewa); (14)Shri Dhani Ram, BJP (Nadaun); (15)Shri Dile Ram (SC) BJP (Nachan); (16)Shri Ganu Ram (SC), Congress (I) (Geharwin); (17)Shri Gangu Ram Mussafir (SC), Congress (I) (Pachhad); (18)Shri Gulab Singh Thakur, Congress (I) (Joginder Nagar); (19)Shri Guman Singh Chauhan, Congress (I) (Shillai);(20) Hans Raj Arkot(Congress (I) Chintpurni);(21) Jagdev Chand, BJP (Hamirpur); (22)Shri Jai Bihari Lal Khachi Congress (I) (Kumarsain); (23)Shri Kashmir Singh Rana, BJP (Jawalamukhi); (24)Shri Kaul Singh Thakur, Congress (I) (Drang);

(25)Shri Kewal Ram Chauhan, Congress (Chopal); (26)Shri Khub Ram (SC), BJP (Anni); (27) Kishori Lal (BJP, Banikhet); (28)Shri Kunj Lal Thakur, BJP (Kullu); (29)Shri Kush Parmar (SC), Congress (I) (Paonta Doon); (30) Dr. Lashkari Ram, BJP (Bamsan); (31) Maheshwar Singh, BJP (Banjar); (32)Mansha Ram (SC) Congress (I), (Karsog); (33) Dr. Milkhi Ram Goma (SC) Congress (I) (Rajgir); (34) Mohan Lal (SC), BJP (Rajnagar); (35) Moti Ram Thakur, Congress (I), (Chchiot); (36) Nagin Chander Pal, BJP (Arki); (37)Shri Narayan Singh Swami BJP (Ghumarwin); (38) Shri Natha Singh (Congress (I), Dharampur); (39)Piru Ram (SC), Congress (I) (Balh); (40) Dr. Prem Singh (SC), Congress (I) (Renuka); (41)Shri Raghu Ram (SC), Congress (I), (Kasauli); (42) Dr. Rajan Sushant, BJP (Jawali); (43)Shri Rama Nand (BJP, Solan); (44) Ram Chand (BJP, Nagrota); (45) Ram Lal Thakur, Congress (I), (Jubbal-Kotkhai); Veer Bhadra Singh (Jubbal-Kotkhai 10-10-1983 to) (46)Shri Ram Partap Chandel, Congress (I), (Doon); (47)Shri Ram Rattan Sharma, BJP (Nadaunta); (48)Shri Ranglia Ram Rao, Congress (I) (Gopalpur); (49)Shri Ranjit Singh, Janta Party (Kutlehar); (50) Shri Roop Singh Thakur, BJP, (Sundernagar); (51)Shri Sada Ram Thakur, BJP (Bilaspur); (52)Shri Sadhu Ram (SC) BJP, (Gagret); (53)Shri Sagar Chand Nayyar, Congress (I) (Chamba); (54)Shri Sant Ram, Congress (I) (Baijnath); (55)Shri Sarvan Kumar BJP (Palampur); (56)Shri Sat Mahajan, Congress (I) Nurpur);(57) Satya Dev Bushari, Congress (I) (Rohru); (58)Shri Shanta Kumar BJP (Sulah); (59)Shri Shiv Kumar, Congress (I) (Bhattiyat); (60) Ms. Shyama Sharma, Janta Party (Nahan); (61)Shri Singhi Ram (SC), Congress (I) (Rampur); (62)Shri Sukh Ram, Congress (I) (Mandi); (63)Shri Thakur Singh Bharmouri (ST), Congress (I) (Bharmour); (64) Shri Thakur Sen Negi (ST), Independent (Kinnaur); (65)Shri Varinder Kumar, (SC) BJP (Pragpur);(66) Vidya Sagar, BJP (Kangra); (67) Smt. Vidya Stokes, Congress (I) (Theog); (68)Shri Vijay Kumar Joshi, Congress (I) (Santokhgarh); (69)Major Vijay Singh Mankotia Independent (Shahpur); (70) Vijayendera Singh, Congress (I), (Nalagarh); (71)Shri Vir Bhadra(Congress (I), Jubbal-Kotkhai); (72)Shri Yog Raj, Congress Pragpur (24-5-1984 to 1985)

Note: *1. Shri Vir Bhadra Singh replaced Thakur Ram Lal as Chief Minister (the former took over the Governorship of Andhra Pradesh) and was elected from Jubbal-Kotkhai Constituency in the by-election thus caused.*

2. Shri Natha Singh and Shri Kishori Lal were also elected in the election from Dharampur and Banikhet Constituencies at the demise of Shri Bhikham Ram and Shri Des Raj Mahajan respectively.

After the fall of Janta Government at the centre all political parties who had come together to form this new party, opted for their independent existence. The Bhartiya Jan Sangh now became Bhartiya Janta Party, under the able leadership of Shri Atal Bihari Vajpayee and Lal Krishan Advani. Mr. Vajpayee became the first President of the party in 1980. In Himachal Pradesh Shri Shanta Kumar and Shri Jagdev Chand Thakur were the top brass of the party.

The Bhartiya Janta Party is the most prominent member of the family of organisations known as the "Sangh Parivar" and nurtured by the Rashtria

Swyamsevak Sangh (RSS). Like the RSS, the BJP is wedded to India's unity and integrity, its intrinsic identity and the social strength, individual character and cultural uniqueness that have been the hallmark of this great country and its people for millennia.

History is the philosophy of nations. And the Sangh Parivar has a very clear and clean conception of Indian history. Here was a great civilization whose influence and imprint spread from Sri Lanka to Tibet, from Southeast Asia to Central Asia, from one end of the Indian Ocean to the other. It weathered the storms of invaders, from the Greeks to the Huns, from the Shakas to the Islamic armies of Turks and Afghans. It fought and resisted external oppression and its essential civilization and culture survived great challenges and attempts at effacement. The glory of Vijayanagara and the heroism of Maharana Pratap, of Shivaji and of Guru Govind Singh are testimony to the Indian spirit. In more recent times this torch of nationalism and Indian identity was carried forward by Swami Dayanand and Swami Vivekanada. And in the 20th century the good work had been carried on by Sri Aurobindo, Lokmanya Tilak, Mahatma Gandhi and others. The RSS, founded by Dr K.B. Hedgewar in 1925 and consolidated by Shri Guruji M.S. Golwalkar after 1940, sees itself as the legatee of this heroic tradition. It believes in the principle of: *"Justice for all and appeasement of none"*. It has no doubt about Hindu identity and culture being the mainstay of the Indian nation and of Indian society. This identity and this culture informs all Indians, irrespective of religious or denominational faith. To the RSS, all Indians, irrespective of religious background, notwithstanding their mode and place of worship, are equal.

After the gap of 30 months Congress (I) returned to power on 23rd February 1982, under the Chief-ministership of Mr. Ram Lal Thakur. This was the largest ever ministry with 16 members and one Chief Parliamentary Secretary. The member were-

Shri Ram Lal Thakur; Chief Minister: General Administration, Home, Personnel, Finance, Science and Technology and Technical Education, Vocational and Industrial Training, University Education.

Shri Sukh Ram; Public Minister: Public Works (including Building and Roads, Public Health and Irrigation), Multi Purpose Projects and Power and Housing.

Shri Shiv Kumar; Industries Minister: Industries, Labour and Employment, Printing and Stationery, Tourism, Transport.

Shri Desh Raj Mahajan; Transport Minister: Transport, Elections, Law, Youth Services and Welfare.

Shri Guman Singh Chauhan; Agriculture Minister: Agriculture, Horticulture and Fisheries.

Shri Sat Mahajan; Revenue Minister: Revenue, Planning, Implementation of New 20 Point Programme and Public Relation.

Shri Devi Singh; Forest Minister: Forest Farming and Environmental

Conservation, Soil Conservation and Tribal Development.

Shri Sant Ram; Education Minister: Education (excluding University Education), Arts, Language and Culture, Rural Integrated Development.

Shri Rangila Ram Rao; Minister of State for Excise and Taxation: Excise and Taxation, Animal Husbandry, Law (Independent Charge) and Rural Integrated Development (attached with Education Minister).

Shri Daulat Ram Sankhyan; Minister of State for Food and Supplies: Local Self Government (Independent Charge) and Building and Road (attached with Public Works Minister).

Shri Gulab Singh Thakur; Minister of State for Cooperation: Cooperation, Welfare (Prisons) (Independent Charge) and Education (attached with Education Minister)

Shri Mansa Ram; Minister of State for Welfare (Social Welfare): Panchayat (Independent Charge) and Youth Services and Welfare (attached with Transport Minister).

Shri Gangu Ram; Deputy Minister: Forest Farming and Environmental Conservations (attached with Forest Minister) and Industries (attached with Industries Minister).

Shri Moti Ram; Deputy Minister: Agriculture (attached with Agriculture Minister) and Transport (attached with Transport Minister).

Shri Dharam Singh; Deputy Minister: Soil Conservation (attached with Forest Minister) and Public Health and Irrigation (attached with Public Works Minister.

Shri Hans Raj Akrot; Deputy Minister: Horticulture (attached with Agriculture Minister) and Implementation of New 20 Point Programme (attached) with Revenue Minister.

Shri Vijayendra Singh; Chief Parliamentary Secretary.

But very soon Chief-minister, Ram Lal Thakur had to face very serious charges of corruption on account illegal forest fellings by his close relatives. The then prime-minister of India Mrs. Indira Gandhi took serious note of this and recommended the name of Mr. Vir Bhadra Singh, member Lok Sabha, as the next Chief Minister. He took over on 8th April 1983. The new ministry had only seven members. The were-

Shri Vir Bhadra Singh; Chief Minister: Animal Husbandry, Cooperation, Education, Finance, General Administration, Health and Family Welfare, Home, Industries, Labour, Employment and Training, Local Self Government, Language & Culture, M.P.P. and Power, Personal, Panchayats, Parliamentary Affairs, Printing and Stationery, Public Relation, Science & Technology.

Shri Sukh Ram; Public Works Minister: Public Works (Building and Roads), Housing, Excise & Taxation.

Shri Sant Ram; Rural Development Minister: Rural Development, Public Works (Public Health and Irrigation), Elections.

Shri Guman Singh Chauhan; Agriculture Minister: Agriculture,

Horticulture, Fisheries, Law & Legal Remembrances's Office.

Shri Shiv Kumar; Revenue Minister: Revenue, Planning, Implementation of New 20 Point Programme.

Shri Sat Mahajan; Transport Minister: Transport, Tourism, Food Supplies.

Shri Devi Singh; Forest Minister: Forest, Farming and Environmental Conservation, Soil Conservation and Tribal Development.

Mr. Ram Lal Thakur, the out going Chief Minister was appointed, governor of Andhra Pradesh. There he dismissed the democratically elected government of Telgu Desham Party (TDP) headed by Mr. N.T Rama Rao. When Mr. Rama Rao was abroad for treatment, the governor supported the group led by Mr. Chander Babu Naidu, the son-in-law of Mr. Rama Rao to create defection and formed the government. This was the first instance in the political history of independent India when a Chief minister was over thrown while he was having absolute majority in the house. In 1985 elections to state assembly, Congress (I) returned to power under the leadership of Mr. Vir Bhadra Singh in the state and Rajiv Gandhi as Prime Minister at the centre.

HIMACHAL PRADESH VIDHAN SABHA – 1985

Total Members – 68

Speaker : Smt. Vidya Stokes, Congress (I), (Theog)

Deputy Speaker – Sh. Dev Raj Negi (Congress I), (Kinnaur)

MEMBERS

(1)Shri Ajay Bahadur Singh, Congress (I) (Nahan); (2) Smt. Asha Kumari, Congress (I) (Banikhet); (3) Dr. Babu Ram Gautam, Congress (I) (Bilaspur); (4)Shri Brij Bihari Lal Butail, Congress (I) (Palampur); (5)Shri Chander Kumar, Congress (I) (Guleri); (6) Shri Devi Singh (ST) Congress (I) (Lahaul-Spiti); (7)Shri Dev Raj Negi (ST), Congress (I) (Kinnaur); (8)Shri Dharam Singh (SC), Congress (I) (Mewa); (9)Shri Durga Chand, LKD (Thural) (10)Shri Durga Dutt Thakur, Congress (I) (Mandi); (11)Shri Ganesh Dutt Bharwal, Congress (I) (Chintpurni); (12)Shri Gangu Ram Mussafir (SC), Congress (I) (Pachhad); (13)Shri Gian Chand Totu, Congress (I), Solan, (14)Shri Girdhari Lal (SC), Congress (I) (Gangath), (15)Shri Guman Singh Chauhan, Congress (I), Shillai; (16)Shri Harbhajan Singh Bhajii, Congress (I) (Shimla); (17)Shri Hira Singh Pal, Congress (I) (Arki); (18)Shri Ishwar Chand, (SC),Ind. (Jawalamukhi); (19) Shri Ishwar Dass (SC) Congress (I) (Ani); (20)Shri Jagdev Chand, BJP (Hamirpur); (21)Shri Jai Bihari Lal Khachi, Congress (I) (Kumarsain); (22)Shri Joginder Pal (SC) BJP, (Karsog); (23) Shri Karam Singh, Congress (I) (Bamsan); (24)Shri Kashmir Singh (SC), Congress (I), (Ghumarwin); (25)Shri Kaul Singh, Congress (I) (Drang); (26)Shri Kuldip Singh Pathania, Congress (I), (Bhattiyat), (27)Shri Kush Parmar, Congress (I) (Paonta Doon); (28)Shri Man Chand, Congress (I), (Sulha); (29)Shri Manjit Singh, Congress (I) (Nadaunta); (30)Shri Milkhi Ram (SC), Congress (I) (Rajgir); (Gagret); (31) Dr. Milki Ram Goma (SC) Congress (I) (32)Shri Mool

Raj Padha, Congress (I) (Dharamshala); (33)Shri Nand Kumar Chauhan (SC), Congress (I) (Rajnagar); (34)Shri Natha Singh, Congress (I) (Dharampur); (35)Shri Nehar Singh, Congress (I) (Rohru); (36)Shri Piru Ram (SC), Congress (I) (Balh); (37)Shri Prem Dass Pakhrovi, Congress (I) (Nadaun); (38)Dr. Prem Singh (SC), Congress (I) (Renuka); (39)Shri Raghu Raj (SC), Congress (I), (Kasauli); (40) Dr. Rajan Sushant, BJP, (Jawali); (41)Shri Raj Krishan Gaur, Congress (I) (Kullu); (42) Shri Ram Chand Bhatia, BJP (Nagrota); (43)Shri Ram Lal Thakur, Congress (I), (Kot-Kehloor); (44)Shri Ram Nath Sharma, Congress (I) (Kutlehr); (45)Shri Ram Pratap Chandel, Congress (I) (Doon); (46) Shri Rangila Ram Roa, Congress (I) (Gopalpur); (47)Shri Rattan Lal Thakur, Ind. (Joginder Nagar); (48)Shri Rikhi Ram Kaundal (SC), BJP (Geharwin); (49)Shri Roop Singh Thakur, BJP, (Sundernagar); (50)Shri Sagar Chand Nayyar, Congress (I) (Chamba); (51)Shri Sant Ram, Congress (I) (Baijnath); (52)Shri Sat Mahajan Congress (I) (Nurpur); (53)Shri Satya Parkash Thakur, Congress (I) (Banjar), (54)Shri Shiv Lal, Congress (I) (Chachiot); (55)Shri Shonkia Ram (SC), Congress (I), (Kasumpti); (56)Shri Singhi Ram (SC), Congress (I) (Rampur); (57)Shri Tek Chand (SC), Congress (I), (Nachan); (58) Thakur Singh (ST), Congress (I) (Bharmaur); (59)Shri Vidya Sagar, BJP (Kangra); (60)Smt Vidya Stokes, Congress (I) (Theog); (61)Shri Vijay Kumar Joshi, Congress (I) (Santokhgarh); (62)Shri Major Vijay Singh Mankotia, Congress (I) (Shahpur); (63)Shri Vijayendera Singh, Congress (I) (Nalagarh);(64) Smt. Viploy Thakur, Congress (I) (Jaswan); (65)Shri Vir Bhadra Singh, Congress (I) (Jubbal – Kotkhai); (66)Shri Virendra Gautam, Congress (I) (Una); (67)Shri Yogendra Chandra, Congress (I) (Chopal); (68)Shri Yog Raj (SC), Congress (I) Pragpur).

The new ministry had following members-

Shri Vir Bhadra Singh; Chief Minister: General Administration, Personnel, Home, Finance, Planning, Implementation of New 20 Point Programme, M.P.P & Power, Public Relation, Science and Technology, Technical Education, Vocational and Industrial Training, Tribal Development, Public Works and Housing.

Shri Sant Ram; Agriculture Minister: Agriculture, Animal Husbandry, Horticulture, Fisheries and Rural Development.

Shri Sat Mahajan; Transport Minister: Transport and Food and Civil Supplies.

Shri Sagar Chand Nayyar; Education Minister: Education (including University and Higher Education) and Language and Culture.

Shri Dharam Singh; Revenue Minister: Revenue, Elections and Panchayati Raj.

Shri Kaul Singh Thakur; Minister of State for Health and Family Welfare: Health and Family Welfare (excluding Ayurveda) (Ind. Charge), Parliamentary Affairs (Ind. Charge).

Shri Vijay Kumar Joshi; Minister of State for Industries: Industries (Ind. Charge).

Shri Chander Kumar; Minister of State for Forest: Forest Farming and Conservation (Ind. Charge).

Shri Gangu Ram Mussafir; Minister of State for Cooperation: Co-operation (Ind. Charge) attached to Chief Minister for P.W.D. (Building and Roads) and Housing.

Shri Piru Ram; Minister of State for Welfare : Welfare (Ind. Charge) Labour, Employment and Training (Ind. Charge), Printing & Stationery (Ind. Charge), Attached to Chief Minister for P.W.D. (I & PH).

Shri Raj Krishan Gaur; Minister of State for Tourism: Tourism (Ind. Charge), Excise and Taxation (Ind. Charge).

Shri Ram Lal Thakur; Minister of State for Law: Youth Services and Sports (Ind. Charge), Law and Legal Remembrance's Office (Ind.. Charge), Local Self Government and Ayurveda (Ind. Charge).

The period from 1980 to 1991 was the period of great turmoil and instability in Indian politics. The problem of terrorism was taking heavy toll all over the country. Mrs. Indira Gandhi was assassinated by her own Sikh security guards in New Delhi on 31st October 1984. After the gap of seven years, Mr. Rajiv Gandhi was killed in Tamilnadu by a suicide bomber, while on his way to address an election rally at Sriparambadur. Congress (I) remained in power from 1985-90 in the state with thumping majority. During this period B.J.P. strengthened its party cadre and exploited the weaknesses of Congress party within and outside the Vidhan Sabha. Mr. Shanta Kumar led a Yatra from Palampur to Shimla, which received overwhelming support. In 1989 Lok-Sabha election, Shanta Kumar won from Kangra seat. In National Politics the period from 1989-91 was the period of political turmoil and treachery.

In the 1990 Vidhan Sabha election, both Mr. Vir Bhadra Singh and Mr. Shanta Kumar contested from two constituencies Mr. Shanta Kumar won from Sulah and Palampur both, while Vir Bhadra Singh lost Jubbal-Kotkhai seat to Mr. Ram Lal Thakur, ex-Chief-Minister and a Janta Dal candidate but retained Rohru seat. In all B.J.P. emerged victorious with 46 seats, followed by Janta Dal 11, Congress (I) 9, C.P.I. and independents one each.

HIMACHAL PRADESH VIDHAN SABHA – 1990

Total Members – 68

Speaker : Thakur Sen Negi (ST), BJP (Kinnaur)
Deputy Speaker – Shri Rikhi Ram Kaundal (SC), BJP (Gherwin)

MEMBERS

(1)Shri Atma Ram, (SC), BJP (Rajgir); (2)Shri Bhagat Ram Chauhan, BJP (Kumarsain); (3)Shri Damodar Dass (SC), BJP (Balh); (4)Shri Desh Raj (SC), BJP (Gangoth); (5)Shri Desh Raj, BJP (Una); (6)Shri Dhani Ram, BJP (Jawalamukhi); (7)Shri Dile Ram (SC), BJP (Nachan); (8)Shri Dina Nath Gautam, BJP (Drang); (9)Shri Dulo Ram, BJP (Baijnath); (10)Shri Durga Chand, Janta Dal Socialist(Thural); (11)Shri Fateh Singh, BJP (Paonta Doon);

(12)Shri Gandharb Singh, BJP (Banikhet); (13)Shri Gangu Ram Musafir (SC), Congress (I) (Joginder Nagar); (14) Shri Gulab Singh Thakur, Congress (I) (Jogindernagar); (15)Dr. Harbans Singh Rana, BJP (Guler); (16)Shri Ishwar Dass Dhiman (SC) BJP (Mewa); (17)Shri Jagdev Chand Thakur, BJP (Hamirpur); (18)Shri Jagat Singh Negi, Janta Dal Socialist (Shillai); (19)Shri Joginder Pal (SC) BJP, (Karsog); (20)Shri Kanhaiya Lal Thakur , BJP (Mandi); (21)Shri Karam Dev Dharamani, BJP (Ghumarwin); (22) Shri Karan Singh, BJP (Banjar); (23)Shri Kashmiri Lal Joshi, BJP (Santokhgarh); (24)Shri Kashmir Singh, BJP (Jaswan); (25)Shri Kewal Singh Pathania, Janta Dal (Nurpur); (26)Shri Khub Ram Anand (SC), BJP (Ani); (27)Shri Krishan Chand Kapoor, BJP (Dharamshala); (28)Shri Kishori Lal, BJP (Chamba); (29)Shri Krishan Kumar Kaushal, CPI (Kot-kehloor); (30)Shri Kunj Lal Thakur, BJP (Kullu); (31)Shri Lajja Ram Chaudhry, Himachal Congress (Doon); (32) Dr. Lashkari Ram, BJP (Bamsan); (33) Smt. Leela Sharma BJP (Gopalpur); (34)Shri Mohinder Nath Sofat, BJP (Solan) (35) Shri Mohinder Singh, Ind. (Dharmpur); (36)Shri Mohan Lal (SC) BJP (Rajnagar); (37)Shri Moti Ram Thakur, Himachal Congress (Chachiyot); (38)Shri Nagin Chandra Pal, BJP (Arki); (39)Shri Narain Chand Prashar, Congress (I) (Nadaun); (40)Shri Phunghoj Rai, Congress (I) (Lahaul-Spiti, ST); (41)Shri Radha Raman Shastri, BJP (Chopal); (42)Shri Ram Chand Bhatiya, BJP (Nagrota); (43)Shri Ram Rattan Sharma, BJP (Nadaunta); (44)Shri Ram Lal Thakur, Himachal Congress (Jubbal-Kotkhai); (45)Shri Ranjit Singh Verma, Janta Dal Socialist(Kutlehr); (46)Shri Roop Singh (SC), Janta Dal Socialist (Renuka); (47) Shri Roop Dass Kashyap BJP, (Kasumpti); (48)Shri Roop Singh Thakur, BJP (Sundernagar); (49)Shri Sada Ram Thakur, BJP (Bilaspur); (50)Shri Sadhu Ram, BJP (Gagret); (51)Shri Satya Pal Kamboj (SC) BJP, (Kasauli); (52)Shri Shanta Kumar, BJP (Sulah); (53) Dr. Shiv Kumar, BJP (Palampur);(54)Shri Shiv Kumar Upmanyu, Janta Dal Socialist (Bhattiyat); (55)Kumari Shyama Sharma, Janta Dal Socialist (Nahan) (56)Shri Singhi Ram (SC), Congress (I) (Rampur); (57)Shri Sujan Singh Pathania Congress (I) (Jawali); (58)Shri Suresh Bhardwaj, BJP (Shimla); (59) Smt. Sushma Sharma, BJP (Chintpurni); (60)Shri Tulsi Ram (ST), BJP (Bharmaur); (61) Shri Varinder Kumar (SC), BJP (Pragpur); (62)Shri Vidya Sagar, BJP (Kangra); (63) Mrs. Vidya Stokes, Congress (I) (Theog); (64)Major Vijay Singh Mankotra, Janta Dal, (Shahpur);(65)Shri Vijender Singh, Congress (I) (Nalagarh); (66)Shri Vir Bhadra Singh, Congress (I) (Rohru); (67) Thakur Sen Negi (ST), BJP (Kinnaur); (68) Shri Rikhi Ram Kaundal (SC), BJP (Gherwin)

This election is known for *"Shanta Wave"*. Congress stalwarts who lost in this election were J.B.L. Khachi, Sant Ram, Sagar Chand, Asha Kumari, Kaul Singh, Rangeela Rao etc. In the 1990 elections to the state assembly, Bhartiya Janta Party under the leadership of Mr. Shanta Kumar once again came to power. The new ministry had following members:

Shri Shanta Kumar; Chief Minister: General Administration, Personnel, Home, Finance, Public Relation, Irrigation and Public Health, Tourism, All

other Departments not allotted to any other Minister.

Shri Jagdev Chand; Public Works Minister: P.W.D., Housing, Local Self Government and Transport.

Shri Kishori Lal; Industries Minister: Industries, Agriculture, Animal Husbandry, Fisheries and Integrated Rural Development.

Shri Nagin Chander pal; Revenue Minister: Revenue, Excise & Taxation, Elections, Social Welfare and Tribal Development.

Shri Roop Singh; Forest Minister: Forest, Law, Planning, Labour & Employment, Printing & Stationery.

Shri Sadhu Ram; Minister of State for Food & Supplies: Food & Supplies (Ind. Charge), Panchayat (Ind. Charge) and attached with Chief Minister for Irrigation and Public Health.

Shri Vidya Sagar; Minister of State for Health and Family Welfare: Health and Family Welfare (Ind. Charge), Ayurveda (Ind. Charge) and Parliamentary Affairs.

In 1992, the state assembly was dissolved on account of Babri Masjid demolition at Ayodhya in Uttar Pradesh. This was an example of unethical political values being practised in India, because not a single incident of communal violence had occurred in Himachal Pradesh at that time. But the governor of the state Mr.Virender Verma, a hard core Congress man, took this undemocratic action on behalf of ruling Congress party government at the centre. Mr. P.V. Narasimha Rao, the then Prime Minister of India, to save his secular image dismissed all BJP ruled state governments.

The second stint of Mr. Shanta Kumar also lasted two and a half years. But in his second tenure he took certain policy decisions which proved his farsightedness and deep concern for the economic health of the state. The ministry was reshuffled in 1991 and following were made ministers :

Shri Shanta Kumar; Chief Minister: General Administration, Personnel, Home, Finance, Irrigation and Public Health, Tourism, All other Department not allotted to any other Minister.

Shri Jagdev Chand; Public Works Minister: P.W.D., Housing, Local Self Government and Transport.

Shri Kishori Lal; Industries Minister: Industries Agriculture, Animal Husbandry, Fisheries and Integrated Rural Development.

Shri Nagin Chander Pal; Revenue Minister: Revenue, Excise & Taxation, Elections, Social Welfare and Tribal Development.

Shri Roop Singh; Forest Minister: Forest, Law, Planning, Labour & Employment and Printing & Stationery.

Shri Radha Raman Shastri; Education Minister: Education, Art Language & Cultural Affairs, Science & Technology and Technical Education, Youth Services & Sports and Public Relations.

Shri Kunj Lal; Horticulture Minister: Horticulture, Food and Civil

Supplies, Cooperation and Antyodaya.

Shri Sadhu Ram; Minister of State for Panchayati Raj: Panchayati Raj (Ind. Charge), and attached with Chief Minister for Irrigation and Public Health.

Shri Vidya Sagar; Minister of State for Health and Family Welfare: Health and Family Welfare (Ind. Charge), Ayurveda (Ind. Charge) and Parliamentary Affairs (Ind. Charge).

He initiated the process of privatization of power and Transport sector, *No work No pay*, *Kam bhi apna, Gaon bhi apna, Van lagao Roji kamao* and drinking water facility to each census village. To streamline the administration he initiated the step, "Government to the door of each house". Although Shanta's policies and decisions were right infavour of masses and state's prosperity, yet Government employees and leaders within B.J.P. resented his initiatives. Agitation by apple growers, Government employees and groupism within party, all led to anarchy and stagnation in the state. To suppress the growing resentment among people and party cadre the ministry was reconstituted by the Chief Minister in 1992 with following members:

Shri Shanta Kumar; Chief Minister: General Administration, Personnel, Home, Finance, MPP & Power and all other Departments not allotted to any other Minister.

Shri Jagdev Chand ; Revenue Minister: Revenue, Agriculture, Fisheries, Elections and Law.

Shri Kishori Lal; Industries Minister: Industries, Labour & Employment, Printing & Stationery, Planning and Public Relation.

Shri Nagin Chander Pal; Public Works Minister: Public Works, Housing, Local Self Government, Social and Women Welfare and Tribal Development.

Shri Roop Singh; Health and Family Welfare Minister: Health and Family Welfare, Ayurveda and Excise & Taxation.

Shri Radha Raman Shastri; Education Minister: Education, Art Language & Cultural Affairs, Science & Technology and Technical Education, Youth Services & Sports.

Shri Kunj Lal; Horticulture Minister: Horticulture, Animal Husbandry, Tribal Development and Antyodya.

Shri Vidya Sagar; Irrigation & Public Health Minister: Irrigation & Public Health, Parliamentary Affairs.

Shri Dile Ram; Food & Supplies Minister: Food & Supplies and Co-operation.

Shri Desh Raj; Minister of State for Rural Development : Rural Development and Panchayati Raj.

Shri Harbans Singh Rana; Minister of State for Forest Farming & Soil Conservation)

Shri Mohinder Nath Sofat: Minister of State for Tourism: Tourism & Transport.

Shri Roop Dass Kashyap; Parliamentary Secretary: Parliamentary Affairs (attached with IPH Minister), Public Relation (attached with Industries Minister) and Youth Service and Sports (attached with Education Minister).

Smt. Leela Sharma; Parliamentary Secretary: Parliamentary Affairs (attached with IPH Minister), Social & Women Welfare (attached with PWD Minister).

In 1993 elections, Congress (I) again came to power under the leadership of Mr. Vir Bhadra Singh. In this election Congress (I) Party got 52 seats, BJP 8, Independent and others also 8 seats. This election was forced by the Congress led government in the centre, under Mr. P.V Narasimaha Rao, when after demolition of so called Babri Masjid in Ayodhya by kar sewaks of Vishwa Hindu Parishad on sixth December 1992. The then governor of the state dismissed the Shanta Kumar government and imposed president rule in the state. This was the second time when state came under president rule. Second time president rule was imposed from 15 December 1992 to 3rd December 1993, after dismissal of democratically elected government of Shanta Kumar. The election for new assembly held in 1993 and following members were elected.

HIMACHAL PRADESH VIDHAN SABHA – 1993

Total Members – 68

Speaker : Shri Kaul Singh Thakur (67 Darang)

Deputy Speaker – Shri Kuldip Kumar (SC), (29- Gagret)

In Nov. 1995 Sh. Ishwar Das was elected as Deputy Speaker

MEMBERS

(1)Shri Vir Bhadra Singh (Congress (I), Rohru); (2)Shri Sant Ram (Congress (I), Baijnath); (3)Shri Jai Bihari Lal Khachi (Congress (I), Kumharsain); (4)Shri Narain Chand Prashar (Congress (I), Nadaun); (5)Shri Rangila Ram Rao (Congress (I), Gopalpur); (6) Chander Kumar (Congress (I), Guler); (7)Shri Gangu Ram Musaffir (Congress (I), Pachhad); (8)Shri Gulab Singh(Congress (I), Jogindernagar); (9)Shri Man Chand Rana (Congress (I), Sulah); (10)Shri Vidya Dhar (Congress (I), (SC), (Rajnagar); (11)Shri Anil Sharma (Congress (I), Mandi Urban); (12)Shri Satya Prakash Thakur (Congress (I), Banjar); (13) Smt. Asha Kumari (Congress (I), Banikhet); (14) Dr. Beeru Ram Kishore (Congress (I), Geharwin); (15)Shri Brij Bihari Lal (Congress (I), Palampur); (16)Shri Charanjiv Lal Kashyap (Congress (I), Kasumpti); (17)Shri Daulat Ram (Congress (I), Kangra); (18)Shri Dev Raj Negi (Congress (I), Kinnaur); (19)Shri Dharam Pal (Congress (I), Arki); (20)Shri Durga Dass (Congress (I), Gangath); (21)Shri Hardyal Chaudhary (Congress (I), Nagrota); (22)Shri Hari Datt (Ind), (Chintpurni); (23)Shri Harsh Mahajan (Congress (I), Chamba), (24) Shri Harsh Wardhan (Congress (I), Shillai); (25)Shri Ishwar Dass (Congress (I), Anni); (26)Shri Ishwar Dass Dhiman (BJP), (Mewa); (27)Shri Jagat Prakash Nadda (BJP), (Bilaspur); (28)Shri Kashmir Singh (Congress (I), Ghumarwin); (29)Shri Kewal Singh

(Congress (I), Jawalamukhi); (30)Shri Kishan Kapoor (BJP), (Dharamshala); (31) Km, Krishna Mohini (Congress (I), Solan); (32)Shri Kuldeep Singh (Ind). (Bhattiyat); (33)Shri Kuldeep Singh Pathania (Congress (I), Bamsan); (34)Shri Kush Parmar (Congress (I), Nahan); (35)Shri Lajja Ram (Congress (I), Doon); (36)Shri Mahinder Singh (Congress (I), Dharampur); (37)Shri Manjit Singh (Ind), (Nadaunta); (38)Shri Mast Ram (Congress (I), Karsog); (39) Dr. Milkhi Ram Goma (Congress (I), (Rajgir); (40)Shri Moti Ram (Congress (I), Chachiot); (41)Shri Nek Ram (Congress (I), Balh); (42)Shri O.P. Rattan (Congress (I), Una); (43)Shri Phunchog Rai (Congress (I), Lahaul-Spiti); (44)Shri Prem Singh (Congress (I), Renuka); (45)Shri Raghu Raj (Congress (I), Kasauli); (46)Shri Raj Krishan Gaur (Congress (I), (Kullu); (47)Shri Rakesh Singha [CPI (M)] (Shimla); (48)Shri Rakesh Verma (BJP), (Theog); (49)Shri Ram Das Malangar (BJP), (Kutlehar); (50)Shri Ram Lal Thakur (Congress (I), Kot-Kehloor); (51)Shri Rattan Singh (Congress (I), Paonta-Doon); (52) Shri Ravinder Singh Ravi (BJP), (Thural); (53)Shri Sat Mahajan (Congress (I), Nurpur); (54)Shri Sher Singh (Congress (I), Sundernagar); (55) Shri Singhi Ram (Congress (I), Rampur); (56)Shri Sujan Singh Pathania (Congress (I), Jawali); (57)Shri Tek Chand (Ind), (Nachan); (58)Shri Thakur Ram Lal (Congress (I), Jubbal-Kotkhai); (59)Shri Thakur Singh (Ind), (Bharmaur); (60) Major Vijay Singh Mankhotia (Congress (I), Shahpur); (61)Shri Vijay Kumar Joshi (Congress (I), Santokhgarh); (62) Shri Vijyendra Singh (Congress (I), Nalagarh); (63) Smt. Viplove Thakur (Congress (I), Jaswan); (64)Shri Virender Kumar (BJP), (Pragpur); (65) Shri Yogendra Chandra (Ind) (Chopal); (66)Shri Jagat Singh Negi, (Congress (I), Kinnaur); (67)Shri Adarsh Kumar (Congress (I), Shimla); (68)Shri Ranjit Singh Bakshi (Congress (I), Nurpur).

Note: *(i) Man Chand Rana died in 1994 and in his place Kanwar Durga Chand was elected in the by-election in1995*

(ii) Dr. Dev Raj Negi was elected from Kinnaur seat but died on 30 October, 1994 and in his place Mr. Jagat Singh was elected in a by-election in 1995.

(iii) Rakesh Singha's election from Shimla was declared illegal and in by- election Adarsh kumar Sood was elected on 6th June, 1996.

(iv) Sat Mahajan got elected to Lok Sabha and so he resigned from Nurpur Seat and Mr. Ranjit Singh Bakshi was elected in his place in October 1996 in a by election.

(v) Smt. Anita Verma was elected in a by-election at the demise of Shri Jagdev Chand who died immediately after the declaration of results.

The demise of Thakur Jagdev Chand was a big set back to BJP in the state in general and Hamirpur segment in particular. He was one of the eight legislators, who were elected to Vidhan Sabha in 1993, yet the first time MLA Mr. J.P Nadda was made leader opposition by BJP by ignoring the natural claim of Jagdev Chand Thakur. This announcement proved fatal for a leader who was full of self-respect and party discipline. He suffered massive heart attack in Shimla and breathed his last there. The demise of Jagdev Chand was a set back to clean politics of the state. His popularity and mass appeal

was acknowledged by the central leadership of the BJP, the day he was cremated on the bank of Hathli Khad in Hamirpur. A sea of followers had accumulated there to bid farewell to their leader, not seen in the history of the state before.

The following were the members of Council of Ministers :

Shri Vir Bhadra Singh; Chief Minister: General Administration, Personnel, Home, Finance, M.P.P. & Power and all other Department not allocated to any other Minister.

Shri Sant Ram; Forest Minister: Forest Farming & Conservation and Excise & Taxation.

Shri J.B.L. Khachi; Public Works Minister: Public Works, Housing and Local Self Government.

Shri Narain Chand Prashar; Education Minister: Education (Primary & Secondary) and Language & Cultural Affairs.

Shri Rangila Ram Rao; Industries Minister: Industries, Parliamentary Affairs and Labour, Employment & Training.

Shri Chander Kumar; Irrigation & Public Health Minister: Irrigation & Public Health, Science & Technology, Technical Education, Vocational & Industrial Training.

Shri Gangu Ram Musafir; Rural Development Minister: Rural Development and Panchayati Raj.

Shri Gulab Singh; Revenue Minister: Revenue and Planning.

Shri Man Chand Rana; Agriculture Minister: Agriculture, Animal Husbandry and Fisheries.

Shri Vidya Dhar; Minister of State for Welfare: Social & Women's Welfare and attached with the Chief Minister for Health & Family Welfare.

Shri Anil Kumar Sharma; Minister of State for Youth Services & Sports : Youth Services & Sports and attached with the Forest Minister for Forest Farming & Conservation.

Shri Satya Prakash Thakur; Chief Parliamentary Secretary (appointed on 29.12.1993): Horticulture (Ind. Charge)

This period of governance is known for high scale corruption in recruitments for government jobs. Hundreds of candidates were appointed without any test and recruitment criteria. Mr. Vir Bhadra Singh reconstituted his ministry in 1995, which had following members :

Shri Vir Bhadra Singh; Chief Minister: General Administration, Finance, Home, Personnel, M.P.P. & Power, Public Relation and Food & Civil Supplies.

Shri Sant Ram; Forest Minister: Forest Farming & Conservation and Excise & Taxation.

Shri J.B.L. Khachi; Public Work Minister :Public Works, Housing and Local Self Government.

Shri . N. C. Prashar; Education Minister : Higher Education and H.P.

University, Language & Cultural Affairs and Printing & Stationery.

Shri . Rangila Ram Rao; Industries Minister : Industries, Parliamentary Affairs and Labour, Employment & Training

Shri .Chander Kumar; Irrigation & Public Health Minister : Irrigation & Public Health, Science & Technology and Technical Education, Vocational & Industrial Training.

Shri . Gangu Ram Musafir; Rural Development Minister : Rural Development and Panchayati Raj.

Shri . Gulab Singh; Revenue Minister : Revenue and Planning.

Shri . Vidya Dhar; Welfare Minister : Social & Women's Welfare and Elections.

Shri . Ram Lal Thakur; Health Minister : Health & Family Welfare.

Shri . Vijay Singh Mankotia; Tourism Minister : Tourism and Law.

Shri . Anil Kumar Sharma; Minister of State for Youth Services & Sports : Youth Services & Sports (Ind. Charge) and attached with Forest Minister for Forest Farming & Conservation

Shri . Satya Prakash Thakur ; Minister of State for Horticulture : Horticulture (Ind. Charge) and Town & Country Planning (Ind. Charge)

Shri . Kuldeep Kumar ; Minister of State for Cooperation : Cooperation (Ind.- Charge) and attached with Education Minister for Higher Education & H.P. University.

Shri . Sujan Singh Pathania; Minister of State for Agriculture : Agriculture (Ind.- Charge).

Shri . Kewal Singh ; Minister of State for Transport : Transport (Ind.- Charge).

Shri . Raghu Raj; Minister of State for Animal Husbandry : Animal Husbandry (Ind.- Charge) and attached with I & PH Minister for Irrigation & Public Health.

Smt. Asha Kumari ; Minister of State for Primary Education :Primary Education (Ind. Charge).

Smt. Viplov Thakur; Minister of State for Ayurveda : Ayurveda (Ind. Charge) and attached with Industries Minister for Industries.

Shri. Phunchog Rai; Minister of State for Tribal Development : Tribal Development (Ind. Charge) and attached with Health Minister for Health & Family Welfare.

To accommodate few more members of the Congress party the post of Parliamentary Secretaries were created in which the following MLAs were made Chief Parliamentary Secretary on October 20, 1995 :

Shri . Brij Bihari Lal Butail ; Chief Parliamentary Secretary: Attached with the Chief Minister for Public Relation Department with Public Works Minister for PWD and Local Self Government.

Shri Kashmir Singh ; Parliamentary Secretary: Attached with the

Chief Minister for MPP & Power and with Industries Minister for Parliamentary Affairs.

Smt. Anita Verma ; Parliamentary Secretary: Attached with the Rural Development& Panchayat Minister for Rural Development and Panchyati Raj Departments and with Industries Minister for Parliamentary Affairs.

Shri Rattan Singh ; Parliamentary Secretary: Attached with the Minister of State for Transport for Transport Department.

Shri Harsh Mahajan ; Parliamentary Secretary: Attached with the I & PH.Minister for Science & Technology and Technical Education, Vocational & Industrial Training.

In 1998 Vidhan Sabha election, Congress (I) won 29, BJP 29 and independents 4. The followings were elected member of Vidhan Sabha.

HIMACHAL PRADESH VIDHAN SABHA – 1998

Total Members : 68

Speaker : Sh Gulab Singh (Joginder Nagar)
Deputy Speaker : Sh Ram Das Malangar (Kutlehar)

MEMBERS

(1) Shri Jagat Singh (S.T.) (BJP), Kinnaur; (2) Shri Singhi Ram (S.C.) (Cong.I), Rampur; (3) Shri Veer Bhadra Singh (Cong. I) Rohru; (4) Shri Ram Lal (Con.-I) Jubbal-Kotkhai; (5) Shri Yogendra Chandra (Cong.I) Chopal; (6) Sh. Jai Bihari Lal Khachi (Con.I) Kumarsain; (7) Smt. Vidya Stokes (Cong.I), Theog; (8) Sh. Narinder Bragta (B.J.P.). Shimla; (9) Sh. Roop Das Kashyap (S.C.) (BJP), Kasumpti; (10) Sh. Dharam Pal (Cong.I) Arki; (11) Chaudhary Lajja Ram (Cong.I) Doon: (12) Shr. Hari Narayan Singh (BJP) Nalagarh; (13) Sh. Raghu Raj (S.C..) (Cong.I) Kasauli; (14) Ms. Krishna Mohini (Cong.I) Solan; (15) Sh. Gangu Ran Mussafir (S.C.) (Cong.I), Pachhad; (16) Sh. Prem Singh (S.C.) (Cong.I) Renuka; (17) Sh. Harsh Wardhan (Cong.I) Shillai; (18) Sh. Rattan Singh (Cong.I), Paonta-Doon; (19) SH. Kush Parmar (Cong.I), Nahan; (20) Sh. RamLal Thakur (Cong.I) Kot-Kehloor; (21) Sh. Jagat Prakash Nadda (BJP), Bilaspur; (22) Sh. Kashmir Singh (BJP), Ghumarwin; (23) Sh. Rikhi Ram (S.C.) (BJP) Gaharwin; (24) Sh. Babu Ram Mandyal (BJP). Nadaun; (25) Smt. Urmila Thakur (BJP), Hamirpur; (26) Sh. Prem Kumar Dhumal (BJP), Bamsan; (27) Sh. Iswar Dass Dhiman (S.C.) (BJP), Mewa; (28) Sh. Baldev Sharma (BJP), Nadaunta; (29) Sh. Kuldeep Kumar (S.C.) (Cong .I) Gagret; (30) Sh Praveen Sharma (BJP), Chintpurni; (31) Sh. Jai Krishan Sharma (BJP), Santokhgarh (32) Sh. Virender Gautam (Cong.I), Una; (33) Sh. Ram Das Malangar (BJP), Kutlehar; (34) Sh. Rakesh Pathania (BJP), Nurpur; (35) Sh. Desh Raj (S.C.) (BJP), Gangath; (36) Sh. Rajan Sushant (BJP), Jawali; (37) Sh. Chander Kumar (Cong.I) Guler; (38) Smt. Viplove Thakur (Cong.I), Jaswan; (39) Smt. Nirmala Devi (S.C.) (BJP), Pragpur; (40) Sh. Ramesh Chand (Indep). Jawalamukhi; (41) Sh. Ravinder Singh Ravi (BJP), Thural; (42) Sh. Atma Ram (S.C.) (BJP), Rajgir; (43) Sh. Dulo Ram, (BJP), Baijnath; (44) Sh. Brij Bihari Lal (Cong.I) Palampur; (45) Sh. Bipan

Singh Parmar (Cong.I) Sulah; (46) Sh. G.S. Bali (Cong.I) nagrota; (47) Smt. Sarveen Chaudhary (BJP), Shahpur; (48) Sh. Kishan Kapoor (BJP), Dharamshala; (49) Sh. Vidya Sagar (BJP), Kangra; (50) Sh. Kishori Lal (BJP), Bhattiyat; (51) Smt. Asha Kumari (Cong.I) Banikhet; (52) Sh. Mohan Lal (S.C.) (BJP), Raj Nagar; (53) Sh. Harsh Mahajan (Cong.I) Chamba; (54) Sh. Tulsi Ram (S.T.) (BJP), Bharmaur; (55) Dr. Ram Lal Markanda (S.T.) (HVC), Lahaul-Spiti; (56) Sh. Chander Sen Thakur (BJP), Kullu; (57) Sh. Karan Singh (BJP), Banjar; (58) Sh. Ishwar Dass (S.C.) (Cong.I) Anni; (59) Sh. Mansa Ram (S.C.) (HVC). Karsog; (60) Sh. Jai Ram Thakur (BJP), Chachiot; (61) Sh. Tek Chand (S.C.) (Cong.I), Nachan; (62) Sh. Roop Singh (Cong.I) Sundernagar; (63) Sh. Prakash (S.C.) (HVC), Balh; (64) Sh. Rangila Ram Roa (Cong.I); Gopalpur; (65) Sh. Mahender Singh (HVC), Dharampur; (66) Sh. Gulab Singh (Cong.I) Jogindernagar; (67) Sh. Kaul Singh (Cong.I), Darang; (68) Sh. Sukh Ram (HVC), Mandi.

Note: *1. Mr. Sant Ram (Cong.I) was elected from Baijnath in March 1998, Died on June 30th, 1998. Mr. Dulo Ram was elected in by-election on Ist December 1998.*

2. Smt (Major) Krishna Mohini was unseated by a Supreme Court Judgement dated 26.10.1999. In the by-election Dr. Rajeev Bindal was elected from Solan.

The Congress party forcefully captured independents and put its claim for the Government formation. Mr. Ramesh Chand Dhwala was under the siege of Congress Party for few days. Mrs. V.S. Rama Devi the governor of the state asked Mr. Vir Bhadra Singh to prove his majority in the house. Mr. Vir Bhadra Singh formed a proxy government in the state after the elections. Mr. Ramesh Chand Dhwala, an independent candidate was made to support this government with an understanding that he shall be made a cabinet minister. He constituted his council of minister on 9th March, 1998 with following members:

Shri Vir Bhadra Singh ; Chief Minister : General Administration, Finance, Home, Personnel, Information & Public Relation and all other Departments not allocated.

Shri Sant Ram; Forest Minister Forest, Excise & Taxation.

Shri J.B.L Khachi ; Public Works Minister: Public Works, Housing and Urban Development.

Shri Rangila Ram Rao ; Industries Minister : Industries. Parliamentary Affairs and Labour & Employment.

Shri Chander Kumar ; MPP & Power Minister : MPP and Power, Science & Technology, Technical Education, Vocational and Industrial Training.

Shri Gangu Ram Musafir ; Rural Development and Panchayat Minister : Rural Development and Panchayati Raj.

Shri Gulab Singh ; Revenue Minister : Revenue and Planning.

Shri Ram Lal Thakur ; Health Minister : Health and Family Welfare and Medical Education.

Shri Ramesh Chand Dhwala; Irrigation & Public Health Minister: Irrigation & Public Health, Youth Services and Sports.

Note : *Resignation of Chief Minister Shri Vir Bhadra Singh was accepted from 12.03.1998.*

Mr. Prem Kumar Dhumal, who was heading BJP Legislature party, conveyed the Central leadership and ensured the support of Mr. Ramesh Chand Dhwala, a staunch supporter of Shanta Kumar. BJP formed Government on 26th March, 1998, under the leadership of Prem Kumar Dhumal. After the election to tribal constituencies, the strength of BJP increased to 34. The following were the members :

Shri Prem Kumar Dhumal ; Chief Minister : General Administration, Finance, Home, Personnel and all other Departments not allocated to any other Minister.

Pandit Sukh Ram; Public Works Minister: Public Works and MPP and Power.

Shri Kishori Lal; Industry Minister: Industries, Labour & Employment and Fisheries

Shri Mohinder Singh ; Rural Development & Panchayat Minister : Rural Development. Panchayati Raj & Excise & Taxation.

Shri J.P. Nadda ; Health Minister: Health & Family Welfare and Parliamentary Affairs.

Shri Kishan Kapoor; Transport Minister : Transport and Tribal Development.

Shri Ramesh Chand Dhwala ; Irrigation & Public Health Minister : Irrigation and Public Health.

Shri Mansa Ram; Food & Supplies Minister : Food and Supplies and Social and Women's Welfare.

Shri Prakash Chaudhary; Minister of State for Animal Husbandry : Animal Husbandry (Ind. Charge).

In 1998 elections, Bhartiya Janta Party came into power with slender majority. Mr. Prem Kumar Dhumal became the Chief-minister. The 1998 election were pre-pond a year before the scheduled time. This was a gamble which proved counter productive to Mr. Vir Bhadra Singh. His scheme of early election was encouraged by the results of elections in other parts of the country in favour of Congress party.

While this political drama was being enacted in the state with the constitutional support of the governor Mrs. V. S. Rama Devi, Mr. A. B. Bajpai formed BJP led NDA government at the centre. This was the end of political interest shown by the governor in Mr. Vir Bhadra Singh's government. This proxy government continued from 5th March 1998 to 23rd March 1998.

For 20 days the capital Shimla, was the capital of violence and naked truth of political lust. All means were deployed by the Congress party to ensure

its continuance in power, but failed to negotiate the pressure of minority support. In April, 1998 the ministry was expanded with following members :

Shri Prem Kumar Dhumal ; Chief Minister : General Administration, Finance, Home, Personnel and all other Departments not allocated the any other Minister.

Pandit Sukh Ram; Public Works Minister : Public Works and MPP & Power.

Shri Kishori Lal; Industry Minister : Industries, Labour & Employment and Fisheries.

Shri Mohinder Singh; Rural Development and Panchayat Minister : Rural Development, Panchayati Raj and Excise & Taxation.

Shri J.P. Nadda; Health Minister : Health and Family Welfare and Parliamentary Affairs.

Shri Kishan Kapoor; Transport Minister : Transport and Tribal Development.

Shri Ramesh Chand Dhwala ; Irrigation and Public Health Minister : Irrigation and Public Health.

Shri Mansa Ram; Food and Supplies Minister: Food & supplies and Social & Women's welfare.

Shri Roop Singh Thakur ; Forest Minister : Forest.

Shri Vidya Sagar; Agriculture Minister : Agriculture.

Shri I.D. Dhiman; Education Minister : Education.

Shri Prakash Chaudhary ; Minister of State for Animal Husbandry : Animal Husbandry (Ind. Charge).

Shri Karan Singh; Minister of State for Primary Education : Primary Education (Ind. Charge).

Shri Narinder Bragta; Minister of State for Horticulture : Horticulture (Ind. Charge).

Shri Roop Dass Kashyap; Chief Parliamentary Secretary : Attached with Chief Minister for Urban Development.

Smt. Urmil Thakur ; Parliamentary Secretary: Attached with Chief Minister for Information and Public Relation.

In June, 1998, elections were held for three tribal constituencies of Kinnaur, Lahaul Spiti and Bharmaur; and all three went in favour of BJP, improving its tally in the house and making it a majority Government, with 35 members of its own party and five members of Himachal Vikas Congress extending their support to the Government. Few independents also supported the government. The period from 1998 to 2003 was a golden period in the political and administrative history of Himachal Pradesh from the point of view of non-Congress party government and the financial help provided by the union government under the leadership of Mr. Atal Bihari Bajpai to Himachal Pradesh. In May, 1998, another expansion was made by the Chief Minister

with following members :

Shri Prem Kumar Dhumal; Chief Minister : General Administration, Finance. Home, Personnel, MPP & Power and all other Departments not allocated to any other Minister.

Shri Kishori Lal; Industry Minister : Industries, Labour & Employment and Fisheries

Shri Mohinder Singh ; Rural Development & Panchayat Minister : Rural Development, Panchayat Raj, Excise & Taxation and Public Works.

Shri J.P. Nadda; Health Minister : Health & Family Welfare and Parliamentary Affairs.

Shri Kishan Kapoor ; Transport Minister : Transport and Tribal Dev.

Shri Ramesh Chand Dhwala ; Irrigation and Public Health Minister : Irrigation and Public Health.

Shri Mansa Ram; Food & Supplies Minister : Food and Supplies and Social & Women's Welfare.

Shri Roop Singh Thakur ; Forest Minister : Forest.

Shri Vidya Sagar; Agriculture Minister : Agriculture.

Shri I. D. Dhiman; Education Minister : Education.

Shri Prakash Chaudhary ; Minister of State for Animal Husbandry: Animal Husbandry (Ind. Charge.)

Shri Karan Singh ;Minister of State for Primary Education : Primary Education (Ind. Charge).

Shri Narinder Bragta; Minister of State for Horticulture : Horticulture (Ind. Charge).

Shri Roop Dass Kashyap; Chief Parliamentary Secretary: Urban Development.

Smt. Urmil Thakur; Parliamentary Secretary: Information and Public Relation (Attached with Chief Minister.)

During this period, Bhartiya Janta Party again faced internal problems on account of *Mitra Mandals (disgruntled group of B.J.P.)* activists. These were the people having deep rooted association with Bhartiya Janta Party, but ignored by the state leadership in the elections and political appointments. A group of minister led by Hari Narain Saini, presented an informal report against Mr. P. K. Dhumal's government. This was a unique instance in the political history of Himachal Pradesh, when ministers of the government were up against their own establishment. This turmoil was put under the carpet by the central leadership of the party and tolerance reflected by the chief-minister. But the tussle between P.K. Dhumal and Shanta Kumar groups continued unabated. Three more expansion were made by Chief Minister in his council of ministers in 1998 itself :

Council of Ministers (As on 10.10.1998)

Shri Prem Kumar Dhumal; Chief Minister : General Administration,

Finance. Home, Personnel, MPP & Power and all other Departments not allocated to any other Minister.

Shri Kishori Lal; Industry Minister : Industries, Labour & Employment and Fisheries.

Shri Mohinder Singh; Rural Development & Pancharyati Raj Minister : Rural Development, Panchayati Raj, Excise & Taxation and Public Works.

Shri J.P Nadda; Health Minister : Health & Family Welfare and Parliamentary. Affairs.

Shri Kishan Kapoor; Transport Minister : Transport and Tribal Development.

Shri Ramesh Chand Dhwala ; Irrigation and Public Health Minister : Irrigation and Public Health.

Shri Mansa Ram ; Food & Supplies Minister : Food & Supplies and Social & Women's Welfare.

Shri Roop Singh Thakur; Forest Minister : Forest.

Shri Vidya Sagar; Agriculture Minister : Agriculture.

Shri I. D Dhiman ; Education Minister : Education.

Shri Prakash Chaudhary ; Minister of State for Animal Husbandry : Animal Husbandry (Ind. Charge.)

Shri Karan Singh ;Minister of State for Primary Education : Primary Education (Ind. . Charge)

Shri Narinder Bragta ; Minister of State for Horticulture : Horticulture (Ind. Charge)

Shri Roop Dass Kashyap; Minister of State for Urban Development : Urban Development & Housing (Ind. Charge) and Attached with Food and Supplies Minister for Social & Women's Welfare Department .

Shri Rikhi Ram Kaundal; Minister of State for Cooperation : Cooperation (Ind. Charge) and attached with Chief Minister for Department of Election.

Shri Mohan Lal ; Minister of State for Ayurveda : Ayurveda (Ind. Charge) and attached with Health Minister for Health and Family Welfare Department.

Dr. Rajan Sushant; Minister of State For Revenue : Revenue (Ind. Charge) and attached with Chief Minister for Law.

Shri Ravinder Singh Ravi; Minister of State for Technical Education : Technical Education (Ind. (Charge) and attached with Chief Minister for MPP and Power Department.

Shri Parveen Sharma; Minister of State for Youth Services and Sports : Youth Services & Sports (Ind. Charge) and attached with Rural Development Minister for PWD.

Shri Hari Narayan Singh; Minister of State for Town and Country Planning : Town & Country Planning (Ind. Charge) and attached with

Industries Minister for Labour Employment and Training Department.

Smt. Urmil Thakur ; Parliamentary Secretary: Attached with Chief Minister for Information and Public Relation.

Shri. Chet Ram Negi ; Parliamentary Secretary: Attached with Transport Minister for Tribal Development Council of Ministers (as on 3.11.1998)

Shri Prem Kumar Dhumal ; Chief Minister : General Administration, Finance, Home, Personnel, MPP & Power and all other Departments not allocated the any other Minister.

Shri Kishori Lal; Industry Minister : Industries, Labour & Employment and Fisheries

Shri Mohinder Singh ; Public Works Minister : Public Works and Excise & Taxation.

Shri J.P Nadda; Health Minister : Health & Family Welfare and Parliamentary Affairs.

Shri Kishan Kapoor; Transport Minister : Transport and Tribal Development.

Shri Ramesh Chand; Irrigation and Public Health Minister : Irrigation and Public Health.

Shri Mansa Ram; Food & Supplies Minister : Food & Supplies and Social & Women's Welfare.

Shri Roop Singh Thakur; Forest Minister : Forest.

Shri Vidya Sagar; Agriculture Minister : Agriculture.

Shri I. D. Dhiman; Education Minister : Education.

Shri Prakash Chaudhary; Minister of State for Animal Husbandry : Animal Husbandry (Ind. Charge).

Shri Karan Singh ; Minister of State for Primary Education : Primary Education (Ind. Charge).

Shri Narinder Bragta; Minister of State for Horticulture : Horticulture (Ind. Charge).

Shri Roop Dass Kashyap; Minister of State for Urban Development : Urban Development & Housing (Ind. Charge) and Attached with Food and Supplies Minister for Social & Women's Welfare Department .

Shri Rikhi Ram Kaundal; Minister of State for Cooperation : Cooperation (Ind. Charge) and attached with Chief Minister for Department of Election.

Shri Mohan Lal ; Minister of State for Ayurveda : Ayurveda (Ind. Charge) and attached with Chief Minister for Health and Family Welfare Department.

Dr. Rajan Sushant; Minister of State For Revenue : Revenue (Ind. Charge) and attached with Chief Minister for Law.

Shri Ravinder Singh Ravi; Minister of State for Technical Education : Technical Education (Ind. (Charge) and attached with Chief Minister for MPP

& Power Department.

Shri Parveen Sharma; Minister of State for Youth Services & Sports : Youth Services & Sports (Ind. Charge) and attached with Public Works Minister for PWD.

Shri Hari Narayan Singh; Minister of State for Town and Country Planning : Town & Country Planning (Ind. Charge) and attached with Industries Minister for Labour Employment & Training Department.

Dr. Ram Lal Markande; Minister of State for Rural Development & Panchayati Raj : Rural Development (Ind. Charge) and Panchayati Raj (Ind.Charge).

Smt. Urmil Thakur ; Parliamentary Secretary: Attached with Chief Minister for Information and Public Relation.

Shri. Chet Ram Negi ; Parliamentary Secretary: Attached with Transport Minister for Tribal Development

Smt. Sarveen Chaudhary ; Parliamentary Secretary: Attached with Industries Minister for Labour & Employment.

Mr. Prem Kumar Dhumal, proved a competent Chief-minister who introduced a number of administrative and financial reforms in the state. In 1998, for the first time in the history of Himachal Pradesh Subordinate Services Selection Board was setup in Hamirpur as an administrative organ of the government to make recruitments for class III & IV jobs. HPSSSB made thousands of recruitments for the posts that were lying vacant with the government for decades. The Congress party, which was issueless in the state, made HPSSSB's recruitments an issue of corruption and propagated against the government of the day. The issue of corruption was so vocally preached by the Congress party that even every single aspirant of job thought that he/she has been denied justice in the recruitment.

A lie spoken by Congress party hundred times, sounded as truth, culminated in the form of defeat to Bhartiya Janta Party in the 2003 assembly elections. Mr. Vir Bhadra Singh became Chief-minister for 5th time in 2003. This election taught a very bitter lesson to B.J.P. and its state leadership that *united we win divided we fall.* In 2003, Congress party came to power with 43 seats, BJP 16 and independent and others 9.

HIMACHAL PRADESH VIDHAN SABHA – 2003

Total Members – 68

Speaker : Sh. Ganguram Musafir (SC) Congress (I)
Deputy Speaker : Sh. Dharam Pal Congress (I)

MEMBERS

(1) Shri Jagat Singh (S.T. Cong.I) Kinnaur; (2) Shri Singhi Ram (SC Cong.I), Rampur; (3) Shri Vir Bhadra Singh Rohru (Cong.I); (4) Shri Rohit Thakur,Cong.I Jubbal-Kotkhai; (5) Dr. Subhash Chand, Cong.I Chopal; (6) Smt. Vidya Stokes, Kumarsain, Cong.I; (7) Sh. Rakesh Verma, Cong.I, Theog;

(8) Sh. Harbhajan Singh Bhajji, Cong.I, Shimla; (9) Sh. Sohan Lal Thakur (S.C., Ind.), Kasumpti; (10) Sh. Dharam Pal Thakur, Cong.I Arki; (11) Sh. Lajja Ram, Cong.I, Doon; (12) Shr. Hari Narayan Singh, BJP, Nalagarh; (13) Sh. Raghu Raj (SC, Cong.I) Kasauli; (14) Dr. Rajiv Bindal, BJP, Solan; (15) Sh. Gangu Ram Mussafir (SC, Cong.I), Pachhad; (16) Dr. Prem Singh (SC, Cong.I) Renuka; (17) Sh. Harsh Wardhan, Cong.I, Shillai; (18) Sh. Sukh Ram Chaudhry, BJP, Paonta Doon; (19) Sh. Sada Nand Chauhan, LJS, Nahan; (20), Sh. Ram Lal Thakur, Cong.I Kot-Kehloor; (21) Sh. Tilak Raj, Cong.I, Bilaspur; (22) Sh. Karam Dev Dhamani, BJP, Ghumarwin; (23) Dr. Beeru Ram Kishore (SC, Ind.) Gaharwin; (24) Sh. Sukhvinder Singh Sukhu, Cong.I, Nadaun; (25) Smt. Anita Verma, Cong.I, Hamirpur; (26) Sh. Prem Kumar Dhumal, BJP, Bamsan; (27) Sh. Iswar Dass Dhiman (SC, BJP), Mewa; (28) Sh. Baldev Sharma , BJP, Nadaunta; (29) Sh. Kuldeep Kumar (SC ,Cong.I) Gagret; (30) Sh. Rakesh Kalia, Cong.I, Chintpurni; (31) Sh. Mukesh Agnihotri, Cong.I, Santokhgarh; (32) Sh. Satpal Satti, BJP, Una; (33) Sh. Virender Kanwar, BJP, Kutlehar; (34) Sh. Sat Mahajan, Cong.I, Nurpur; (35) Sh. Bodh Raj (SC, Cong.I), Gangath; (36) Sh. Sujan Singh Pathania, Cong.I, Jawali; (37) Sh. Chander Kumar, Cong.I, Guler; (38) Sh. Bikram Singh, BJP, Jaswan; (39) Sh. Naveen Dhiman (SC, Ind.), Paragpur; (40) Sh. Ramesh Chand Dhwala, BJP, Jawalamukhi; (41) Sh. Ravinder Singh Ravi (BJP), Thural; (42) Sh. Atma Ram (SC) (BJP), Rajgir; (43) Sh. Sudhir Sharma, Cong.I, Baijnath; (44) Sh. Brij Bihari Lal Butail, Cong.I, Palampur; (45) Sh. Jagjivan Paul, Cong.I, Sulah; (46) Sh. G.S. Bali,Cong.I, Nagrota; (47) Maj Vijay Singh Mankotia, Cong.I, Shahpur; (48) Smt. Chandresh Kumari, Cong.I, Dharamshala; (49) Sh. Surinder Kumar, Cong.I, Kangra; (50) Sh. Kuldeep Singh Pathania, Cong.I, Bhattiyat; (51) Smt.Asha Kumari, Cong.I, Banikhet; (52) Sh. Surinder Bhardwaj (SC, Cong.I), Raj Nagar; (53) Sh. Harsh Mahajan, Cong.I, Chamba; (54) Sh. Thakar Singh (ST,Cong.I), Bharmaur; (55) Sr. Rajbir Singh (ST, Cong.I), Lahaul Spiti; (56) Sh. Raj Krishan Gour, Cong.I, Kullu; (57) Sh. Khimi Ram, BJP, Banjar; (58) Sh. Ishwar Dass (SC, Cong.I), Anni; (59) Sh. Mast Ram (SC, Cong.I) Karsog; (60) Sh. Jai Ram Thakur; BJP, Chachiot; (61) Sh. Tek Chand (SC, Cong.I) Nachan; (62) Sh. Sohan Lal Thakur, Cong.I, Sundernagar; (63) Sh. Damodar Das (SC, BJP), Balh; (64) Sh. Rangila Ram Rao, Cong.I, Gopalpur; (65) Sh. Mohinder Singh, LMHP, Dharampur; (66) Sh. Surinder Pal, Cong.I, Jogindernagar; (67) Sh. Kaul Singh, Cong.I, Drang; (68) Sh. Sukh Ram, HVC Mandi.

Note: *1. Shri Chander Kumar resigned from H.P Legislative Assembly after being elected to Lok Sabha.*

2. Dr. Harbans Singh Rana was elected in the by-election from the seat vacated by Shri Chander Kumar.

Abbreviations: *Ind.= Independent, Cong.(I)= Congress Indira, HVC= Himachal Vikas Congress, LMHP= Loktantrik Morcha Himachal Pradesh, LJS= Lok Jan Shakti Party.* The council of minister formed by Mr. Vir Bhadra Singh had following members:

Shri. Vir Bhadra Singh ; Chief Minister : General Administration, Personnel , Home, Finance. Public Works, Tribal Development and all other

Department not allotted.

Smt. Vidya Stokes; MPP & Power Minister : M.P.P. & Power, Science and Technology.

Shri. Kaul Singh Thakur; Irrigation & Public Health Minister : Irrigation & Public Health and Parliamentary Affairs.

Shri. Sat Mahajan; Rural Development Minister :Rural Development, Panchayati Raj and Labour & Employment.

Shri. Rangila Ram Rao; Excise & Taxation Minister : Excise & Taxation

Shri. Chander Kumar; Forest Minister : Forest

Smt. Chandresh Kumari; Health Minister :Health.

Shri. Ram Lal Thakur; Industries & IT Minister :Industries & IT. Youth Services and Sports.

Smt. Asha Kumari; Education Minister :Higher Education & H.P University.

Shri. B. B. L. Butail; Revenue Minister :Revenue.

Shri. Raj Krishan Gaur; Agriculture Minister : Agriculture.

Shri. Vijay Singh Mankotia; Tourism & Civil Aviation Minister : Tourism & Civil Aviation.

Shri. Kuldeep Kumar ; Cooperation Minister : Cooperation.

Shri. Singhi Ram; Food & Civil Supplies Minister : Food & Civil supplies

Shri. Harsh Mahajan; Animal Husbandry Minister : Animal Husbandry, Fisheries.

Shri. G.S. Bali; Transport Minister : Transport.

Shri. Mukesh Agnihotri ; Chief Parliamentary Secretary : Attached with the Chief Minister for the Department of Housing.

Since 2003, it seemed that state was not being governed but ruled not by a democratic leader but a traditional prince who has very little concern for the economic development of the state. The issue of recruitment in government jobs became a mockery at the wake of growing unemployment in the state. The attitude of central government towards Himachal Pradesh during this period had not been very conducive, keeping in view the special geographical and economic conditions of the state. The state came under heavy financial debt trap. There was decline in the performance of the administrative, social and economic sector. By the end of 2006, the total debt of the state government was nearly Rs. 18,000 crore, that means, that every single citizen of the state was under Rs. 24,000/- debt trap.

In April, 2005, appointment of Chief Parliamentary Secretaries and Parliamentary Secretaries was made to accommodate more members of Congress Legislature party in the governance.

Shri. Thakur Singh Bharmauri ; Chief Parliamentary Secretary:

Attached with the Chief Minister for Higher Education and H.P. University Department.

Smt. Anita Verma ; Chief Parliamentary Secretary: Attached with the Chief Minister for Health and Family Welfare Department.

Dr. Prem Singh ; Chief Parliamentary Secretary: Attached with the Revenue Minister for Rural Development and Panchayati Raj Department.

Shri. Tek Chand; Chief Parliamentary Secretary: Attached with the Chief Minister for PWD.

Shri. Harsh Wardhan Chauhan; Chief Parliamentary Secretary: Attached with the Chief Minister for Primary Education Department.

Shri. Mukesh Agnihotri ; Chief Parliamentary Secretary: Attached with the Chief Minister for Information and Public Relations Department and attached with the I and PH Minister for Irrigation and Public Health Department.

Shri. Lajja Ram; Chief Parliamentary Secretary: Attached with the Horticulture Minister for Food, Civil Supplies and Consumer Affairs Department.

Shri. Harbhajan Singh Bhajji ; Chief Parliamentary Secretary: Attached with the Chief Minister for Technical Education, Vocational and Industrial Training Department.

Shri. Jagat Singh Negi ; Parliamentary Secretary: Attached with the Chief Minister for Tribal Development Department and attached to Forest Minister for Youth Services and Sports Department.

Shri. Surinder Kumar; Parliamentary Secretary: Attached with the Excise and Taxation Minister for Social Justice and Empowerment Department.

Shri. Sudhir Sharma; Parliamentary Secretary: Attached with the MPP and Power Minister for MPP & Power.

Shri. Raghubir Singh; Parliamentary Secretary: Attached with the Chief Minister for Ayurveda Department and attached with the Excise and Taxation Minister for Town & Country Planning Department.

Himachal Pradesh has, taken rapid strides from a primitive feudalistic society to a vibrating progressive democracy and developing economy. Still we find, what W.G.Riggs has called the prismatic society in Himachal Pradesh, where there is much of overlapping as the same functions are being performed by different structures. For example, at the time of need people approach their local *devta* as well as different government departments. Government agencies have still to seek the permission of local *devata* for undertaking some projects. Without the permission of local god or goddesses they cannot execute the projects in hand. For example, Thakur Ram Lal, the then Chief Minister of Himachal Pradesh wanted to construct airport near Theog in Shimla district but the goddess of the village Kanaga did not permit. As a result, the idea of constructing the airport had to be dropped.

Similarly the project of developing a lake as a tourist place in Karyali village of Sunni tehsil in Shimla district could not be executed in as much as the goddess of the village refused the permission.

Tensions between the traditional theocratic system and the modern administrative system have also been observed. In the past Dushehra festival at Kullu, some of the local gods and goddesses were not given due respect as a result of which they got annoyed with the district administration. This has happened many a time in Shivratri fair at Mandi also. Anyway, there is a need for reconciliation between the traditional and modern systems. Modern administrative system has to understand the traditional values, motivation and aspirations of the people. Recently in the case of Manali Ski village, local *devtas* took very tough stand against the project, which was given to an American company by state Government. The project was of Rs. 3500/- crore, covering an area of five hectare land. Till September 2014, no headway could be made at the face of strong opposition from Kullu Valley's God and Goddesses.

The regional factor came into play after the hill areas of the Punjab were merged into Himachal Pradesh during the reorganization of states in 1966. As leaders from the old Himachal continued to dominate the ruling Congress, discontent started brewing among party men in the merged areas who felt ignored. In a bid to upstage the established leadership of the party, leaders of the new areas raised the issue of discrimination on regional consideration.

The BJP, then Jan Sangh which had significant presence in these areas, took a cue from the disgruntled Congressmen and exploited the regional sentiment to expand its base. As the influence of the BJP largely remained confined to the new areas and the Congress continued to maintain its hold over the old areas, the people were emotionally divided on regional lines. While in power, Mr Dhumal earned the wrath of Kangra as three ministers and as many legislators from the district revolted against him. The BJP paid a heavy price for it in the 2003 Assembly elections. The situation was not so disquieting for the Congress as Maj. Mankotia had emerged as the lone voice of dissent against the Vir Bhadra Singh government from 2003-2007. The charges of discrimination against Kangra levelled by him certainly damaged the Congress (I) in 2007 election.

The congress party in the state since 2003 assembly election, had also been plagued with the problem of groupism. One group led by Mr. Vir Bhadra Singh and another by Mrs. Vidya Stokes, a prominent congress leader, having blessed by Mrs. Sonia Gandhi, the national chief of the Congress party. In 2005, some minor reshuffle was made in the Cabinet with following members :

Shri. Vir Bhadra Singh ; Chief Minister : General Administration, Personnel, Home, Finance, Public Works, Tribal Development, Health, Education and all other Department not allotted.

Smt. Vidya Stokes ; MPP & Power Minister : M.P.P. & Power , science and Technology.

Shri. Kaul Singh Thakur ; Irrigation & Public Health Minister : Irriga-

tion & Public Health, Urban Development Law and Parliamentary Affairs.

Shri. Sat Mahajan ; Revenue Minister : Revenue, Rural Development and pancharyati Raj.

Shri. Rangila Ram Rao; Excise & Taxation Minister : Excise & Taxation, Social Justice and Empowerment and TCP.

Shri. Ram Lal Thakur; Forest Minister : Forest, Youth Services and Sports and Elections.

Shri. Raj Krishan Gaur; Agriculture Minister : Agriculture and LEP

Shri. Kuldeep Kumar ; Industries Minister :Industries and Cooperation.

Shri. Singhi Ram ; Horticulture Minister : Horticulture, Food and Civil Supplies and Consumer Affairs.

Shri. Harsh Mahajan; Animal Husbandry Minister : Animal Husbandry, Fisheries and Housing.

Shri. G.S Bali ; Transport Minister : Transport , Tourism and Civil Aviation.

The election of Mrs. Viplov Thakur as the state Congress president in the year 2005, tilted the balance of power in favour of Mrs. Vidya Stokes. The tussle within BJP was also touching new heights. The inability of the state unit of the congress to elect its state president unanimously in the year 2006 reflected the inherent political ambitions of the state leaders. In 2007 Vidhan Sabha election Congress party got 38.90 per cent votes and only 23 seats, while BJP got 41 seats with 43.78 per cent of votes. The result of 2007 Vidhan Sabha election was on expected line.

HIMACHAL PRADESH VIDHAN SABHA – 2007

Total Members : 68

Speaker : Sh. Tulsi Ram (BJP), ST Bharmaur
Dy Speaker : Sh. Khimi Ram (2008-09), (BJP), Banjar
Sh. Rikhi Ram Kaundal (2009-12), (BJP), SC Geharwin

MEMBERS

(1) Shri Anil Kumar Sharma, (Cong.I, Mandi); (2) Shri Atam Ram (BJP, SC, Rajgir), (3) Shri Balbir Singh (BJP, SC, Gagret) (4) Shri Baldev Sharma, (BJP, Nadaunta); (5) Shri Bal Krishan Chauhan, (BJP, Chamba); (6) Shri Des Raj, (BJP, SC, Gangath); (7) Shri Dile Ram, (BJP, SC, Nachan); (8) Shri Gangu Ram Mussafir (Cong.I, SC, Pachhad) (9) Shri Gobind Ram Sharma (BJP, Arki); (10) Shri Govind Sing Thakur, (BJP, Kulu); (11) Shri Gulab Singh Thakur, (BJP, Jogindernagar); (12) Shri G.S. Bali (Cong.I, Nagrota); (13) Shri Hari Narayan Singh, (BJP, Nalagarh); (14) Shri Harshwardhan Chauhan (Cong.I, Shillai); (15) Shri Hira Lal (IND, SC, Karsog); (16); Shri Inder Singh Thakur, (BJP, Gopalpur); (17) Shri Ishwar Dass Dhiman, (BJP, SC, Mewa); (18) Shri Jagat Parkash Nadda, (BJP, Bilaspur); (19) Shri Jai Ram Thakur (BJP, Chachiot); (20), Shri Kaul Singh Thakur, (Cong.I, Drang); (21), Shri

Khimi Ram, (BJP, Banjar); (22) Shri Kishan Kapoor, (BJP, Dharamshala); (23) Shri Kishori Lal Sagar, (BJP, SC, Anni); (24) Shri Kuldeep Singh Pathania (Cong.I, Bhattiyat); (25) Shri Kush Parmar, (Cong.I, Nahan); (26) Shri Mahender Singh, (BJP, Dharampur); (27) Shri Mukesh Agnihotri, (Cong.I, Santokhgarh); (28) Shri Nand Lal, (Cong.I, SC, Rampur); (29) Shri Narinder Bragta, (BJP, Jubbal-Kotkhai); (30) Shri Neeraja Bharti, (Cong.I, Guler); (31) Shri Nikhil Rajour, (Cong.I, Jaswan); (32) Shri Parveen Kumar, (BJP, Palampur); (33) Shri Prakash Chaudhary, (Cong.I, SC, Balh); (34) Prof. Prem Kumar Dhumal, (BJP, Bamsan); (35) Dr. Prem Singh, (Cong.I, SC, Renuka); (36) Dr. Rajan Sushant, (BJP, Jawali); (37) Shri Rajesh Dharmani, (BJP, Ghumarwin); (38) Dr. Rajiv Bindal, (BJP, Solan); (39) Dr. Rajiv Saizal, (BJP, SC, Kasauli); (40) Shri Rakesh Kalia, (Cong.I, Chintpurni); (41) Shri Rakesh Pathania, (IND, Nurpur); (42) Shri Rakesh Verma, (IND, Theog); (43) Shri Ramesh Chand, (BJP, Jawalamukhi); (44) Dr. Ram Lal Markanda, (BJP, SC, Lahaul & Spiti); (45) Shri Randhir Sharma, (BJP, Kot-kehloor); (46) Shri Ravinder Singh, (BJP, Thural); (47) Smt. Renu Chadha, (BJP, Banikhet); (48) Shri Rikhi Ram Kaundal, (BJP, SC, Geharwin); (49) Shri Roop Singh Thakur, (BJP, Sundernagar); (50) Shri Sanjay Chaudhary, (BSP, Kangra); (51) Smt. Sarveen Choudhary, (BJP, Shahpur); (52) Shri Satpal Singh Satti, (BJP, Una); (53) Shri Sohan Lal, (Cong.I, SC, Kasumpti); (54) Dr. Subhash Chand, (Cong.I, Chopal); (55) Shri Sudhir Sharma, (Cong.I, Baijnath); (56) Shri Sukh Ram, (BJP, Paonta- Doon); (57) Shri Sukhvinder Singh, (Cong.I, Nadaun); (58) Shri Suresh Bhardwaj, (BJP, Shimla); (59) Shri Surinder Bhardwaj, (Cong.I, SC, Rajnagar); (60) Shri Tejwant Singh Negi, (BJP, ST, Kinnaur); (61) Shri Tulsi Ram, (BJP, ST, Bharmour); (62) Smt. Urmil Thakur, (BJP, Hamirpur); (63) Smt. Vidya Stokes, (Cong.I, Kumarsain); (64) Smt. Vinod Kumari Chandel, (BJP, Doon); (65) Shri Vipin Singh Parmar, (BJP, Sulah); (66) Shri Virbhadra Singh, (Cong.I, Rohru); (67) Shri Virender Kanwar, (BJP, Kutlehar); (68) Shri Yog Raj, (Cong.I, SC, Pragpur).

Note: *Consequent upon election of Shri Vir Bhadra Singh, MLA (Congress- I) from Rohru and Dr. Rajan Sushant, MLA (BJP) from Jawali to 15th Lok Sabha from Mandi and Kangra Parliamentary constituencies respectively and their subsequent resignation from State Assembly resulted in vacancies in the House. Notification declarig election programme for these two Assembly seats was issued on 14th October, 2009 and the poll was conducted on November 7, 2009.*

As a result of the by-election, two new Members Sh. Khushi Ram Balnahta (Rohru, BJP) and Sh. Sujan Singh Pathania (Jawali, Congress-I) were declared elected to the 11th Vidhan Sabha on 10th November, 2009.

From 2007 to 2012 BJP had full opportunity to implement its much publicized election manifesto to ensure the repeat of Government. During this period 75 awards were received by the state Government for its excellent performance in education, tourism, law and older, economic growth, rural development implementation of various schemes launched and sponsored by Central Government.

After winning 2007 election, BJP formed a majority goverment in the

state under the leadership of Mr. Prem Kumar Dhumal, who became Chief Minister for the second time. The members of ministry were following-

Mr. Prem Kumar Dhumal; Chief Minister: All the Departments not allocated to any of the Cabinet Ministers.

Shri Gulab Singh Thakur; Public Works Minister: Public Works, Revenue

Shri Ishwar Dass Dhiman; Education Minister: Higher Education, Elementary Education

Shri J.P. Nadda; Forest Minister: Forest, Environment & Scientific Technologies, Parliamentary Affairs

Shri Ravinder Singh; Irrigation & Public Health Minister: Irrigation & Public Health

Shri Kishan Kapoor; Transport Minister: Transport, Town & Country Planning, Housing

Shri Narinder Bragta; Horticulture Minister: Horticulture, Technical Education, Vocational & Industrial Training

Shri Ramesh Chand; Food, Civil Supplies & Consumers Affairs Minister: Food, Civil Supplies & Consumers Affairs, Labour & Employment

Dr. Rajiv Bindal; Health & Family Welfare Minister: Health & Family Welfare, Ayurveda

Smt Sarveen Choudhary; Social Justice & Empowerment Minister: Social Justice & Empowerment. The Former Primary education minister and BJP member Karan Singh, younger brother of Raja Maheshwar Singh left BJP and joined congress -(I) on 4th October 2008. The resignation was seen as a rift in the Kullu unit of BJP.

The only MLA of Bahujan Samaj Party (BSP) elected in 2007 from Kangra, Sanjay Chaudhary joined BJP on 17 December 2008.

On 9th July 2009 Sh Jai Ram Thakur and Sh Mahender Singh were inducted into the Council of Minister and Sh. Satpal Singh Satti, Sh. Virender Kanwar and Sh. Sukh Ram Chaudhary were appointed by the Chief Minister as Chief Parliamentary Secretaries. On the same day portfolios of some other Minister were also changed or reshuffled.

In 2010, on May 12th, ministry was reshuffled to accommodate few more members as minister and parliamentary secretaries. The new team was as followed-

Mr. Prem Kumar Dhumal; Chief Minister: All other Departments, which are not allocated to the minister.

Thakur Gulab Singh; Public Works Minister: Public Works, Revenue

Shri Ishwar Dass Dhiman; Education Minister: Higher Education, Elementary Education

Shri Ravinder Singh; Irrigation & Public Health Minister: Irrigation & Public Health, Printing & Stationery

Shri Kishan Kapoor; Industries Minister: Industries, Labour & Employment, Sainik Welfare

Shri Narinder Bragta; Horticulture Minister: Horticulture, Technical Education, Vocational & Industrial Training

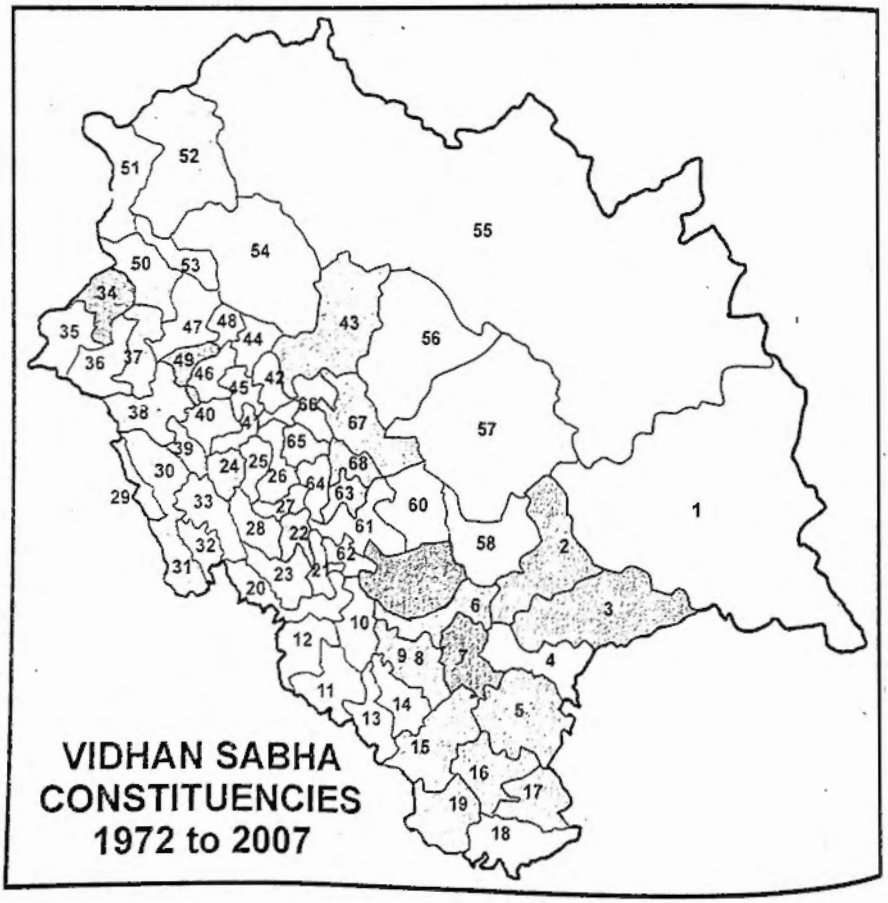
Shri Ramesh Chand Dhwala; Food, Civil Supplies & Consumers Affairs Minister: Food, Civil Supplies & Consumers, Fisheries

Dr. Rajeev Bindal; Health & Family Welfare Minister: Health & Family Welfare, Ayurveda, Medical Education

Smt Sarveen Choudhary; Social Justice & Empowerment Minister: Social Justice & Empowerment

Shri Jai Ram Thakur*; Panchayati & Rural Development Minister: Panchayati Raj, Rural Development

Shri Mahender Singh*; Transport Minister: Transport, Town and Country Planning , Housing, Urban Development



Sh. Satpal Singh Satti*; Chief Parliamentary Secretary: Attached with Chief Minister for MPP & Power and Youth Services and Sports.

Sh. Virender Kanwar*; Chief Parliamentary Secretary: Attached with PWD Minister for PWD and for Elementary and Secondary Education with the Education Minister.

Sh. Sukh Ram Chaudhary*; Chief Parliamentary Secretary: Attached with Chief Minister for Agriculture and Animal Husbandry.

J.P Nadda resigned from state cabinet on 15th November 2010 as a rule one man one post, since he became National General Secretary of BJP in October 2010. Mr. Khimi Ram MLA from Banjar, was inducted in the ministry as Forest and Tribal affairs minister on 23rd February 2011. Dr. Rajan Sushant was suspended from BJP on 11th March 2011 for his Anti party tirade. J.P Nadda was elected to Rajya Sabha unopposed on 22nd March 2011.

In December 2011, by-election were held for two seats i.e. Renuka and Nalagarh. Congress lost Renuka seat after 29 years to BJP. Mr. Hirda Ram of BJP won by defeating Vinay Kumar of Congress. From Nalagarh Mr. Lakhvinder Rana of congress defeated Ms. Gurnam Kaur of BJP by a slender margin of 1599 valid votes. Radha Raman Shastri and Maheshwar Singh resigned from BJP on 23rd December 2011, on the issue of negligence and corruption in their own government. To resolve the issue of disenchantment, national general secretary J.P Nadda and state incharge Shyam Jaju came to Shimla on 12th February 2012, but the issues remained unresolved.

Mr. Khimi Ram MLA from Banjar was inducted in the state ministry as forest and tribal welfare minister on 23rd February 2012. This move was to counter the power and threat of Maheshwar Singh in Kullu district. Dr. Rajan Sushant, another leader of the BJP from Kangra was suspended from BJP on 11th March 2012, for his anti party statements. Dr. Rajiv Bindal, a strong supporter of Chief minister P.K Dhumal, resigned on 12th March 2012 from state cabinet on account of corruption charges leveled against him by Congress party. But Chief minister refused to accept his resignation.

Mr. J.P Nadda was elected to Rajya Sabha unopposed on 23rd March 2012, on his election to Rajya Sabha Mr. J.P Nadda resigned from Vidhan Sabha on 3rd April 2012. Dr. Rajan Sushant was expelled from party earlier, launched scathing attack against BJP state government. After their resignation from BJP, Maheshwar Singh and Radha Raman Shastri formed a new party called "Himachal Lokhit Party" (HLP). But soon after R.R Shastri on 23rd May 2012 resigned from HLP and joined National Congress Party (NCP) of Sharad Pawar. On 25th June 2012, health minister Rajiv Bindal's resignation was accepted and additional charge of health was giver to Ravinder Singh Ravi, which he refused and then Narender Bragta was given the charge of health and ayurveda department. Keeping an eye on election some more party leaders started showing trouble in the party (BJP). Mr. Khushi Ram Balnahta also quit party in July 2012.

In August 2012, Congress party state president Kaul Singh Thakur resigned and paved the way for Mr. Vir Bhadra Singh to take over the reign of Congress party in his hand. The move was not appreciated by the majority of senior party leaders in the state. The Congress party quickly judged the situation and as a balancing act Ms. Viplov Thakur was made Chairperson of election campaign committee.

Assembly Election 2012: The wheel turned a full cycle for the opposition Congress (I) since it was ousted from power five years ago. Old war horse Vir Bhadra Singh, who was carted out of state politics following the party's 2007 electoral debacle, was back in the saddle to lead the Congress (I) in the forthcoming Assembly election. With plans of the high command to bring in new leadership falling flat, the party, which dominated the political scene for decades, was making a determined bid to stage a comeback in rather adverse circumstances. The return of Vir Bhadra Singh as PCC chief infused new life in the party cadres, but the problem of factionalism persists. Leaders of the rival camp, which had been calling the shots in the state party unit for the past five years, were finding themselves in an awkward position.

The party had to bear the fallout of its failure to contain the infighting over the five years and take decisions on merit rather than factional considerations. Senior leader Kaul Singh was given two successive terms as the state Congress chief, but when the real test came, the party had to again fall back upon Vir Bhadra Singh, who was otherwise being gradually marginalised. Apart from the indomitable spirit of Vir Bhadra Singh, who relentlessly fought his rivals in the party and the high command all this while, political developments at the national level and the electoral losses of the party suffered across the country during that period forced the high command to redraft its strategy on the eve of election

National Fallout: The Congress (I) was going to the polls this time under circumstances that were much changed since the 2007 elections. The political environment at the national level was becoming increasingly unfavourable for the party due to the 'mega scams' that have hit the UPA regime. The anticorruption campaign of Arvind Kejriwal was only adding to that. More importantly, the defeat of the party in Punjab and its below par performance in Uttarakhand had added to its nervousness in Himachal. These developments were supposed to weaken the impact of the anti-incumbency factor, which has been playing a decisive role in Assembly polls, giving alternating shots at power to the Congress (I) and BJP. There was a strong anti-incumbency sentiment against the Dhumal government this time too, as was manifested during the Shimla municipal elections four months back. However, it was the CPM that took advantage, and won the two top posts of Mayor and Deputy Mayor. Had the Congress been in good health, it would have been the automatic beneficiary of the anti-incumbency.

Lacking Leadership: Obviously, the party was lacking requisite organisational strength to convert the resentment among the people into votes.

The reasons were not far to seek. Instead of taking the Dhumal regime head on, senior party leaders were busy fighting each other and the rather prolonged leadership tussle had left the cadres vertically divided. It all started after Pratibha Singh, wife of Vir Bhadra Singh, was denied the ticket for the Rohru by-election. Backed by the high command, the anti-Vir Bhadra Singh camp led by Kaul Singh gained strength. An array of senior leaders, including Asha Kumari, G.S. Bali, Viplove Thakur and a number of second-rung leaders, started gunning for him. They also enjoyed the support of Union Minister Anand Sharma.

With so many leaders opposing him, he was virtually pushed to the wall. Even his efforts to stage a comeback by ensuring a huge victory of his son Vikramaditya in the first-ever direct organisational elections for the State Youth Congress were thwarted as the election was quashed and the young entrant was also debarred from contesting polls in future.

Defence in Offence: As the situation turned desperate, Vir Bhadra Singh started attacking Kaul Singh and his team for being soft on the Dhumal government. Over the past nine months, he had demonstrated his strength by celebrating occasions like his birthday, completion of 50 years in state politics, and some informal get-together, which were attended by most of the sitting MLAs. He also patched up with Leader of the Opposition Vidya Stokes to take on Kaul Singh. Keen to win elections, the high command decided to make Vir Bhadra Singh the state party president in place of Kaul Singh after the final show of strength, during which his supporters camped in Delhi in August 2012. The decision came rather late, but the party tried to put its best foot forward. Vir Bhadra Singh is the tallest party leader with a mass base and capable of taking on the challenge. Aware of the organisational weakness, the party was cautious in ticket allotment. It selected candidates who were seen as capable of winning on their own. Unity was never the Congress (I)' strong point, but after the ticket distribution, it looks in better shape.

To cap it all, the shrewd politician that Vir Bhadra Singh is, he played a master stroke by bringing his *bete noire* Vijay Singh Mankotia back into the party-fold. Mankotia, who had released a controversial CD against Vir Bhadra Singh, was being used by the BJP to attack him. It was yet to be seen if Mankotia boomerang on the BJP. Vir Bhadra Singh had also sent message across to detractors that he was prepared to put rivalries behind. Most Assembly elections have been a tough call for the Congress, despite having been the dominant player for so long. It had polled more than 50 per cent only twice since 1951, that too in special circumstances. In 1972, the elections followed the historic victory in the Indo-Pak war, while in 1985 the Congress swept the polls in the wake of Indira Gandhi's assassination. Its popularity hit the nadir during Emergency, polling the lowest-ever 27.21 per cent votes in the 1977 elections, when it was ousted from power in Himachal for the first time by the Janta wave. Its highest-ever vote share was 55.4 per cent in 1985.

The challenges from within for BJP from Dr. Rajan Sushant Lok Sabha

member from Kangra, Raja Maheshwar Singh from Kullu, Khushi Ram Balnahta and Dr. Radha Raman Shastri from Shimla and above all idealistic approach of Mr. Shanta Kumar continued damaging the image of the party. These leaders without any substantial proof, made serious allegation of corruption against their own Government led by Mr. Prem Kumar Dhumal. With every passing day, each one of them intensified his tirade against the Government. In the process, Congress (I) under the headship of Mr. Kaul Singh Thakur was a divided house. Two prominent leaders, Mr. Vir Bhadra Singh and Mr. Anand Sharma of the party at central level were at loggerheads. Both of them had their own group and supporters in the state political arena. This was the period when Mr. Vir Bhadra Singh facing opposition within the party and was being isolated by the rival group.

The charges of corruption were also weighing heavily against him. In March 2012, he was made to resign from the Union cabinet on account of corruption charges. This was the turning point of his political career. The people in general and political leaders in particular thought this as an end of his political journey but destiny had something else for him.

Mr. Kaul Singh Thakur on the other side started projecting himself as the Chief-minister in waiting as election for 12th Vidhan Sabha were due by the end of December 2012. BJP was in jubilant mood as it was predicted that party will return to power with increased number of seats. In August 2012 Congress high command under pressure appointed Vir Bhadra Singh, the State Chief and demoted Kaul Singh Thakur to second position. It was said that had Vir Bhadra Singh not been given the charge of state at that time he would have probably formed a regional party as in any case this was the last and only opportunity for him to head the new Government of Congress party if voted to power. Till September 2012, pre-election survey predicted BJP government with increased number of seats. But from September 2012 to 3rd November 2012 Himachal Pradesh saw a truly fierce battle between two individuals i.e., Prem Kumar Dhumal and Vir Bhadra Singh having common charges of corruption against each other and also opposition from within the party. Both of them addressed hundreds of rallies all over the state. BJP all of sudden pressed panic button and came to defensive approach. This made people believe of having something wrong with the party ruling the state for past five years.

For the students of development administration, it is important to know that although direction of development is controlled and guided by the political executives yet it is not certain that reward of that development would also go to them. Since 1971 this was for the first time, when state achieved very high growth rate in GDP and sectors associated with infrastructure such as roads, health, education, social sectors employment etc. In comparison to other states of northern India, Himachal achieved very high rate of growth. On the basis of this, it was presumed that people of the state would reassert their-self positively in favour of BJP government of the state. But on 20th December

2012, BJP got the real shocker from the ballot boxes, when its dream of reforming the government came to naught. In the recent past all governments as in Gujarat, Madhya Pradesh, Punjab, Orissa, Chhattisgarh etc. were repeated, wherein development work done by the government was of very high order except Himachal Pradesh. This trend of changing Government alternatively could prove detrimental and counter productive for the masses.

Taking the change for sure work or no work, then why should party in power waste its efforts. This message has gone down well with the politician of the state after 2012 Vidhan Sabha election, where a party was penalised for its massive development works. There was hardly any such parallel in the post-independent history of India in regard to state politics. When a performing government was replaced. Was it a continuation of tradition of change or role played by self-centered leaders of BJP, who always wanted to have a lion share in state politics irrespective of their contribution and mass appeal?

State Politics : Six decades of democratic process has seen the hill state mature from a Congress monopoly to a bipolar polity, with the BJP coming up as the primary alternative. The growth of the electoral process is also apparent from the fact that in the first Assembly elections held in 1951, only 25 percent of the 5,31,018 strong electorate cast their vote, whereas in the 2007 elections, the polling percentage saw as high as 71.61 per cent. The first election was held with 28 constituencies, but as there were eight double-member constituencies, the House had 36 strength.

In 1957, the state was converted into a Territorial Council, with 29 constituencies (12 double-member seats), with a House strength of 41. In 1961, the double-member seats were abolished, and instead 12 new reserved constituencies were created for the Scheduled Castes. The Assembly was again revived in July 1963, and the existing members of the Territorial Council became its members. The number of the constituencies increased to 60 when the hill areas of Punjab were merged in 1966, and there were also three nominated members then.

Rise of Opposition: There was no organised opposition in the state till 1966, and the Congress dominated the political scene, though a large number of candidates were elected as Independents. It was only after the merger of Punjab areas that the Jan Sangh appeared on the scene, winning seven seats in 1967, with a vote-share of 13.87 per cent. The CPI also bagged two seats.

The complexion of the Assembly changed again when Himachal became a full-fledged state in 1971. The number of constituencies was raised to 68, and the first election was held in 1972, which was swept by the Congress, polling 53.24 per cent votes to bag 53 seats. The Jan Sangh won just five seats, but seven Independents were also among the winners. The Congress citadel was finally demolished by the Janata wave in 1977, when the Congress polled only 27 per cent votes, and its tally of seats came down to nine, while the Janata Party won 53 seats, polling 49 per cent votes. The vote share of

Independents increased to 21.1 per cent, and six of them were elected. The Janata Party disintegrated in 1980, but it had ended the Congress monopoly and laid the foundation for a virtual two-party system in the state.

BJP Joins Fray: The BJP emerged as the main opposition in the state following a split in the Janata Party. In the 1982 Assembly polls, it won 29 seats, with 35.15 per cent votes, while the Congress got only 31 seats — despite a vote share of 42.52 per cent — and failed to get a clear majority. The Janta Party, CPI and the CPM accounted for just 8 per cent votes. Taking advantage of the sympathy wave in the wake of Indira Gandhi's assassination, the Congress went for snap Assembly elections in 1985, and secured a massive majority, winning 58 out of the 68 seats. The BJP could win only seven.

Thereafter, the Congress and the BJP have been winning Assembly election by turns. The BJP won the 1990 polls, contesting in alliance with the Janata Dal which got 11, while the Congress came in a poor third with just nine. However, the BJP government could not complete the term, as it was dismissed after LK Advani's Rath Yatra, which helped the Congress stage a comeback with a thumping majority in 1993, winning 54 seats. The BJP managed just eight.

Taking Turns: In 1998, the BJP failed to get a majority, but managed to form the government with the support of the Himachal Vikas Congress, a break away group of the Congress led by Pt. Sukh Ram. The Congress again turned the tables on the BJP in 2003 bagging 43 seats. The BJP won 16 seats, but the HVC was almost wiped out, getting only one. Continuing the alternating sequence, the BJP again came to power in the 2007 polls, winning 41 seats, while the Congress dropped to 23.

The old Himachal areas have been traditionally the Congress' stronghold, but after 1998 its support base started shrinking in these areas also. While it has been winning the majority of seats in Shimla and Sirmaur districts, the margin of victory has been on declining. The decision to go to the polls under the leadership of Vir Bhadra Singh help recover some of the lost ground. Similarly, it was no longer as strong in Mandi district as it used to be. The exit of leaders like Sukh Ram, Gulab Singh and Mohinder Singh (the last two were ministers in the Dhumal government) weakened the party's base considerably.

The Congress had the wherewithal to stop the BJP from accomplishing its *"Mission repeat"*, but it could not work unless the senior leaders had put up a united fight. Having witnessed a split for the first time in the history of Himachal, BJP the party in the run up to the Assembly elections appeared to be a divided house, making its "Mission Repeat" a daunting task. The ceaseless battle between its two giants, Chief Minister Prem Kumar Dhumal and Rajya Sabha MP and BJP national Vice-President Shanta Kumar had become the bane of the state unit. Shanta had in no uncertain terms made it clear that he was not in the race for chief-ministership and also no intention of returning

to state politics, but the slighting of his loyalists, especially in Kangra, had left him fuming.

Faced with the hurricane task of creating history by repeating its 2007 victory, the BJP was banking heavily on Dhumal who was clearly a head above other state party leaders. The BJP had an advantage over the Congress to the extent, there was no ambiguity over its chief ministerial candidate yet the chasm between rival factions could cost dear. The BJP had won the 2007 polls by getting 41 of the 68 seats, and received the support of three independent MLAs, who later became the party's associate members. Its strength in the 12 Vidhan Sabha rose to 42 when the lone Bahujan Samaj Party MLA, Sanjay Chaudhary (Kangra) also joined.

Din of Dissidence: Despite the backing of party bigwigs, Dhumal had to contend with dissidence from Shanta loyalists ministers Kishan Kapoor and Ramesh Dhwala, and MLAs Khushi Ram Balnahta, Vipin Parmar, Des Raj and Praveen Sharma. During the past years, they had been actively running an anti Dhumal campaign, and had even approached the high command seeking change in the leadership and raising the issue of corruption. They had also made known their discomfort with the prominence being given to he Himachal Pradesh Cricket Association, headed by Anurag Thakur, Hamirpur MP and Dhumal's son. The majority of these leaders, hailing from the politically sensitive Kangra the stronghold and home district of Shanta Kumar had expressed anguish over the "slighting of dedicated party workers" and the rise of a select few close to the Chief Minister. In fact Balnahta, MLA from Rohru even wrote to then BJP President Nitin Gadkari, seeking change in leadership. He said the BJP could well win once again provided Dhumal was changed. The argument apparently did not find favour. Rajan Sushant, Lok Sabha MP from Kangra too had accused Dhumal of shielding the corrupt. The party suspended him but there was no follow-up action. Later on, he quit BJP as he was seeking the ticket for his wife, which was denied.

The Split: One branch of dissidence that started as a murmur also culminated in the formation of a new political outfit the Himachal Lokhit Party (HLP) on February 2, 2012. The party headed by Maheshwar Singh a former state BJP chief and also former ministers and MLAs, including Shyama Sharma, Mohinder Sofat and Naveen Dhiman. The HLP was expected to dent the BJP vote bank in these leaders areas. However despite several disgruntled former MLAs joining the Party, none of them could make the HLP a force to reckon with. The HLP which had already announced around 40 candidates was hoping to net some senior BJP and Congress leaders who have been denied the ticket. The party also joined hands with the CPM and CPI to forge the Himachal Lok Morcha, which contested the election under a seat sharing arrangement. To make matters worse, Balnahta finally *bid adieu* to the BJP on October 7, 2012 announcing his plan to contest from Kasumpti on the HLP ticket. He threatened to expose the corrupt face of the BJP regime" and the "politician- corporate nexus".

Weak Organisation: The single largest factor that caused the divide in the party was Dhumal's complete control over both government and party, which resulted in his faction having its way in everything and Shanta loyalists being marginalised. The feud between Chief Minister Prem Kumar Dhumal and Shanta Kumar gave the young Satpal Singh Satti the chance to head the state BJP. After the induction of Jai Ram Thakur state BJP chief under whom the party won in 2007 into the Cabinet, the organisational structure started crumbling.

The new incumbent, Khimi Ram Sharma, remained a rubber stamp for the Chief Minister. Sharma's removal on demand from the dissidents and installation of a young and fiery Satpal Singh Satti happened too late to resolve matters. Satti, despite his young age focused on the task of handling the party bickering, a fact appreciated even by his detractors. But not everyone was ready to listen to him which adds to the woes of the party. The BJP did create history of sorts by winning two by-elections, **Rohru** and **Renuka** which had been Congress bastions. It however lost out to the Congress in Nalagarh following the death of its legislator Hari Narain Saini. He remained vocal and critical of Dhumal since 1998.

The BJP was banking heavily on Dhumal for victory, as he had his stamp on everything, and the performance of his government was put to test. Whether Shanta would campaign extensively was not known, there was a possibility that he may confine himself to Kangra and Chamba proved true. There was a dispute with in the party over whether its main slogan should have been *"Kaho dil se, Dhumal Phir se"* or *" Kaho dil se BJP fir se"* the bitterness from Dhumal's efforts to dislodge Shanta loyalist Dhwala from Jwalamukhi to make way for his blue eyed boy Ravinder Singh Ravi made matters worse. In fact it provoked Shanta to openly air resentment over ticket distribution.

At Their Own Peril: The perception of pandemic corruption had touched a raw nerve with the common man across the country. Such was the flurry of allegations in Himachal, that the voter was hard pressed even deciding which party is relatively clean. Even as both the main protagonists in the fray, the Congress and the ruling BJP, level corruption charges at each other, they were also forced to consider the skeletons in their own cupboards. Neither was sure what effect raising the issue would have. As for the voter, he had no way to know the truth from political gimmick.

The Congress was trying to project the BJP regime led by Chief Minister Prem Kumar Dhumal as the most corrupt ever in Himachal. But with its own party chief Vir Bhadra Singh in the dock over the latest controversy involving alleged kickback from a steel company, the main opposition party find itself on sticky wicket. The BJP was gleefully playing up the charge against Vir Bhadra, questioning the 'wisdom' of the Congress high command in handing over the reins of the party to a man facing "serious corruption allegations". This had blunted the Congress campaign on the issue of corruption, as

hardly any senior leader from the Centre or state came out openly in defence of Vir Bhadra Singh.

The BJP also raked up the infamous 'CD episode' involving Vir Bhadra Singh. "The fact that charges had been framed by a local court against him in the CD case should have deterred the Congress high command from making him the state party chief,". It was on similar grounds that Vir Bhadra had to resign from the Union Cabinet, how could he be considered fit to lead the party in the elections. The CD in question had a purported recorded conversation of Vir Bhadra Singh, his wife and a bureaucrat regarding some financial transactions. The BJP was also pointing to the "political compromise" arrived at by Vir Bhadra Singh with the very person who accused him in the case, Vijay Singh Mankotia. Mankotia, who had been expelled from the Congress, now was given the party ticket from the Shahpur constituency.

The voter also did not know what to make of the 'compromise', as till recently Vir Bhadra and Mankotia were sworn enemies. Mankotia had vowed to fight corruption. Vir Bhadra then- said that the compromise is in the *"interest of the party"*, adding that personal differences still exist. He accused the BJP of being behind the fresh charges against him in the steel ministry controversy as they "fear his sway among the electorate". Another Congress candidate facing corruptions charges was former minister Asha Kumari. A local court in Chamba had framed charges against her in a land deal case. She was the party candidate from Dalhousie.

Happy to pursue charges against the Congress, the BJP's own slate was hardly clean. It fielded former Lok Sabha member Suresh Chandel from Bilaspur, whose name had figured in the cash-for-query sting operation, which put the BJP on the defensive. However, Chandel said, "Since the case is still pending in court, the matter is *sub-judice*. Charges have not been framed, and the action of the then Speaker, Somnath Chatterjee, was disciplinary in nature, and the charges have yet to be proved." BJP Lok Sabha member from Shimla Virender Kashyap also faced corruption charges when a video purportedly showing him accepting money from people setting up a private university was released.

Cases against former minister and BJP nominee from Nahan Rajiv Bindal were still pending with the Vigilance Bureau, which had sought sanction to prosecute him from the Vidhan Sabha Speaker. The challan was likely to be put up in court but was not. The vigilance Bureau did not make much headway in the complaints that had been filed with it against ministers in the Vir Bhadra regime, an issue that had also figured in a "charge sheet" prepared by the BJP against the Congress regime. Only in the matter related to resale of land by Himalayan Fertiliser in Nalagarh was case registered against Vir Bhadra Singh and his entire Cabinet.

Congress Charge Sheet : The Congress prepared an 85 pages charge sheet, listing "irregularities" in various departments and allegations of corruption against the Chief Minister, his family and ministers. Raising the

slogan of *"Himachal on Sale"*, the Congress alleged that permission had been granted for purchase of thousands of acres of land by private universities, religious and charitable institutions and real estate developers in violation of Section 118 of the Tenancy and Land Ceiling Act, which prohibits purchase of land by non-Himachalis. This, they pointed out, had led to several *'benami'* land deals.

The Bemloe housing project, located amidst a thick deodar forest on the outskirts of Shimla, was one such case. The Congress alleged that Dhumal regime granted all required permissions for the plush cottages in a day. It also raised questions over the "delay" in the acquisition of the heritage property of Bantony on the Mall, which was being converted into a hotel by a London-based NRI. The Congress also attacked the Dhumal regime for the "benevolence" in giving prime land at Dharamshala, Shimla, Nadaun and Gumma to the HP Cricket Association headed by Anurag Thakur, Dhumal's son and MP. They also accused the government of trying to hand him over the Annandale Ground in Shimla, currently with the Army, to convert it into a cricket stadium.

The UPA Shadow: Adding to the Congress' unease was the pervading shadow of scams involving Central ministers, regarding which the party has had to do a lot of explaining. Charges referring to Robert Vadra had only made things more difficult. The ban on the number of subsidised LPG cylinders imposed by the Centre too emerged as a major poll issue in the hill state, which has long winter months. Vir Bhadra Singh tried to counter this by announcing that if voted to power, the Congress would provide subsidy on three more cylinders.

The other issues which equally impacted the mind of the voters were, setting up of large number of Private Universities, creation of new districts, financial health of the state, economic liabilities, Status of Public Sector Units etc. To understand the complete background of 2012 Vidhan Sabha election, these issues have also been discussed here thread-ware.

Private Varsities: The BJP government set out to make the hill state a hub of higher education, but what prevails was academic anarchy caused by the 'indiscriminate' opening of private institutions of doubtful credentials, without assessing the requirement. The manner in which private universities were allowed to open without any vision, justification or plan raised questions over the intentions of the government. The Congress and the CPM had made it a major issue, accusing the government of serving the interests of the land *mafia* in the garb of promoting higher education.

The fact that no uniform policy was followed while granting permission for acquiring land under Section 118 of the Land Reforms and Tenancy Act, lends currency to the allegation. While some institutions were allowed to purchase huge chunks of land, some did not fulfil the minimum stipulated quantum, making it obvious the entire process was arbitrary and not based on

legitimate stipulations. With no social science streams, most of the universities offering engineering and management courses. Out of the total 16 universities set up so far, 10 came up in Solan district, which accounts for just 9 per cent of the state's population. In fact three universities set up in one panchayat. Arni University in Kangra district was allowed to acquire 624 bigha of land, while Sai University Palampur, could set up in only 52 bighas. Eyebrows were raised when it became known that former Haryana minister Gopal Kanda, who came into limelight with the suicide case of his Secretary had acquired Arni University.

Intriguingly, the government prescribed a minimum requirement of 50 *bigha* of land at one place, but did not fix any upper limit. However even the minimum limit was not adhered to as evident from the case of Manav Bharti University, which had only 30 bighas at Sultanpur in Solan. The other piece of 45 bighas and 10 biswas was at Kaunihat in Sirmaur. The Baddi University of Engineering Sciences was allowed to acquire 131 bighas, Mahrishi Markandeshwar University 232 bighas. Chitkara University bought 67,835 sq m, APG University 219 bigha and Career point 10 bigha, while the Institute of Chartered Financial Analysts of India University purchased 1,97,790 sq m land from HIMUDA. Indus University, Una was allowed to acquire 57 bighas. The Kalighar Trust which sponsored Eternal University, Badu Sahib was already in possession of 102 acres.

Some of the private universities also indulged in gross irregularities and committed illegalities, making a mockery of UGC rules and regulation. Some even admitted students after Class X, instead of plus two as laid down under the law jeopardizing the future of hundreds of students whose degrees cannot be recognised. The universities claimed they have got approval but, it is meaningless as the government is not competent to grant permission in contravention of the law and UGC regulations. On the other hand many universities had enrolled students for Ph. D in violation of UGC regulations, as they do not have any postgraduate classes or qualified faculty.

True dimensions of the admission scam were revealed when the State Private Educational Institutions Regulatory Commission carried out inspection of Manav Bharti University. It was revealed that 115 students had been admitted in violation of norms in the 2011-12 session alone and Rs 41.92 lakh had been charged as fee from them. The commission imposed a fine of Rs 1 core for a number of irregularities. There had been instances of private universities admitting students even before coming into existence. The government promulgated ordinances to set up private universities, even though there were few taker for the seats. Most universities lack qualified faculty, as was evident from the meagre spending on salaries, which range from 20 to 40 per cent of receipts, as against the normative 60 per cent. In case of state universities, it is as high as 80 per cent.

Chief Minister Prem Kumar Dhumal and other ministers had repeatedly been quoting Union minister for Human Resource Development Kapil Sibal's

statement that the country needs 50,000 colleges and 1,000 universities to raise the gross Enrolment Ratio (GER) in higher education from the existing 12 per cent to 25 per cent by 2020. While 16 private universities are already functional and five more letters of intent had been given, the government had not bothered to open any colleges in the private sector. Rather it has taken over many private colleges. The only apparent reasons is that private universities are competent to award degrees, whereas students of private colleges will have to clear the examinations conducted by the university they are affiliated to.

Instead of raising the academic standards, the government had been consistently lowering the minimum eligibility criteria. The minimum marks for admission to B.Ed. colleges have been lowered and admissions at times are allowed mid-session as late as January, with examinations held in May for a one year course. It is of common knowledge that most students do not attend classes and only take the exams. In fact the government was also allowing its own universities to carry out admissions in violation of the law. The decision of the newly set up State Technical and vocational Educational Institutions (Regulations of Admission and Fixation of Fee) Act was an example. The Act says admission will be carried out on the basis of a national or state-level entrance test, but the newly set up university allowed affiliated private institutions to admit students without having appeared in the All India Engineering Entrance Test (AIEEE).

That it is more the business interest that decides matters was apparent from the fact that despite bypassing the entrance test, more than 40 per cent of the seats in 17 engineering colleges affiliated to the university are lying vacant. The pass percentage of the first-semester examination was a dismal 11 per cent. Some polytechnic institutions even recorded zero per cent result. The State Private Educational Institutions Regulatory Commission took some measures to bring transparency in admissions and streamline the functioning of private universities, but it will take a long time to restore credibility. The issue of private Universities remained as a focal point during 2012 Vidhan Sabha election.

The Issue of New Districts : The issue of carving out new districts from Kangra, the biggest district in the state in terms of population and number of Assembly constituencies, remained a hot issue through out the last year of the BJP government. The government - egged by Chief Minister Prem Kumar Dhumal's loyalists, Minister for IPH Ravinder Ravi and Independent MLA from Nurpur Rakesh Pathania first floated the idea of creating of new districts casually. The move was aimed at assessing the public sentiment on the issue. It was also hoped it would help the BJP counter the anti-incumbency factor in the district, which accounts for more than 20 per cent of the Assembly segments.

Rakesh Pathania spearheaded the movement, demanding district status for Nurpur subdivision. Since Dehra subdivision is part of the Hamirpur parlia-

mentary constituency, represented by Anurag Thakur, Dhumal's son, one lobby also wanted district status for Dehra. However the idea was opposed by national Vice-President of the BJP Shanta Kumar and his loyalists. They believed the move was aimed at finishing the veteran's clout in Kangra. Those opposed included Minister for Industries Kishan Kapoor, who represented the Dharamshala Assembly constituency, which is district headquarters of Kangra. The group opposing new districts would not provide any political gain to the BJP. They cited the example of a similar move by the then BJP government in 2002 when just before election on the government had appointed ADCs in Palampur, Nurpur and Dehra to suggest the subdivision would be converted into districts after elections. However, the BJP lost the elections in most of the affected areas. Shanta Kumar was also miffed at the thought that despite his being from the district, no party leader consulted him on the issue before making announcements. His stand forced the government to shelve the issue.

This was rather shocking that how Shanta Kumar attached his sentiments to the Kangra district. While the people of the district have ignored and defeated him both for Vidhan Sabha and Lok Sabha many a time. The creation of more districts should be viewed as a step for speedy actions on various plans and easy access to the administration. He should not forget that Hamirpur and Una were also part of Kangra district before 1972 and represent the same social, cultural and economic values as their parent district i.e. Kangra does. Should we merge these two districts with Kangra as an excuse of their being of same social and cultural ethos.

The Congress also found itself in a catch-22 situation. Fearing backlash in areas where there was a demand for new districts, party leaders like G.S Bali merely questioned the timing of the move, but didn't oppose the idea. The most curious argument at the time had come from Vijay Singh Mankotia, who said Kangra had never displayed unity as a district. Has there been unity, the post of Chief Minister would never have gone out of the area, Major Mankotia advocating smaller districts also from the administrative point of view. The issue, however remained more political than administrative. The existing districts lack infrastructure. In Kangra, there is shortage of space for government offices and courts, despite a new secretariat being built at Dharamshala. New districts would only spread the resources thinner.

A group of senior leaders within BJP formed *'Bhrastachar Mukati Morcha'* (BMM) against their own Government Ministers. These leaders were Maheshwar Singh, Radha Raman Shastri, Sarla Sharma, Mohinder Sofat, Naveen Dhiman and Tikku Thakur. When they could not get their grievances redressed within the party framework, then on 3rd February 2012, they formed Himachal Pradesh Lokhit Party (HLP), under former party president of BJP Mr. Maheshwar Singh. The BJP which had been hoping to ride the *"Anna wave"* to retain power in the state found itself in an embarrassing situation with a group of senior leaders deserting the party on the issue of corruption. Things would not have gone that far if the party high command had taken

due notice of the issues raised by these leaders and had taken corrective measures. The dissidents have been raising the issue of corruption and other grievances pertaining to the functioning of the party organisation and the government for the past some time.

Himachal Progressive Alliance : In their bid to give a "third alternative in the state Assembly election in 2012", a motley group of political fronts had announced the launch of the Himachal Progressive Alliance (HPA) of non-BJP and non-Congress parties with the nationalist Congress Party (NCP) taking a lead in this regard in Mandi, political hub in the central range, which has 10 Assembly seats. HPA's executive president, Anirudh Sharma, who was also the state president of the NCP took the initiative.

The issue of financial health always come up during election time. The state's resources had grown by just Rs 1,729 crore over the past three years from 2009 to 2012 as against its committed liabilities of Rs. 2,540 crore. To come out of this mess, the government was expected to stay clear of populism, lighten the salary burden and address the losses on account of PSUs and power board. With the fiscal responsibility and Budget Management the state was forced to exercise a degree of fiscal discipline.

The government no longer has the luxury of raising indiscriminate loans, but it is not providing any respite from the perennial financial crisis and only leading to compression of expenditure. The fiscal woes of the state multiplying with each passing day due to the mounting wage bill, interest burden and other committed liabilities. The issue of loan, subsidy, debt, salary, pension etc. had been frankly discussed and misused to malign each other.

The Liabilities : The financial health of the debt-ridden state had been steadily worsening due to the inability of successive regimes to contain the swelling wage bill and mobilise resources. The gravity of the situation can be judged from the fact that the government expenditure on committed liabilities was higher of its own tax and non-tax revenue in 2013-14. The committed expenditure on salaries, pensions and interest liability mounting with each passing year but the state's revenue was not growing at the same pace. The annual outgo on account of salaries shot up from Rs. 2,615 crore in 2007-98 to Rs. 6,956 crore in 2013-14 and projected to reach Rs 9,520 crore by 2016-17 Similarly, the pension burden increased from Rs. 880 crore to Rs. 2,839 crore and likely to touch Rs 3,990 by 2016-17 while the interest liability will swell from Rs. 1,778 crore to Rs. 2,431 crore and to Rs. 3,374 by 2016-17.

The state's own resources grew by just Rs. 1,729 crore over the past three years (2009-2012) whereas the committed liabilities on account of salary, pension and interest on loans increased by Rs. 2,540 crore over the period. The outstanding debt increased from Rs. 21,241 crore on March 2008 and Rs. 28,513 crore in 2013. It is set to cross the Rs 31,000 crore by the end of 2014. The only redeeming feature is that the outstanding debt as percentage of the Gross State Domestic product (GSDP) was projected to improve from

39.58 per cent in 2012-13 to 33.86 per cent in 2016-17.

As per the fiscal correction path chalked out by the World Bank while granting the Rs 900 crore development policy loan to pull the state out of the debt trap, the ratio of fiscal deficit to the GSDP was to be reduced from 3.4 per cent in 2007-08 to 2.2 per cent in 2011-12 by implementing the approved *"policy matrix"* The figure of 2.85 per cent for 2013-14 was higher though it was within the norm of 3 per cent. Over indulgence in populism and inability to raise resources has been undermining fiscal stability of the state and hurting the pace of development. The tax revenue as percentage of the GSDP was set to decline from 7.03 per cent in 2012-13 to 6.59 per cent in 2013-14 As per the medium term fiscal plan statement, the figure will increase only marginally to 6.66 per cent by 2016-17.

Pay Panel Must : There was no downsizing of the administration despite switch over to governance and the number of employees has been increasing. The number was projected to go up from 2,25,113 in 2012-13 to 2,28,409 in 2013-14. The fact that the state is committed to grant pay scales on the Punjab pattern does not help. Given the scant resources and limited scope for revenue generation the state should have set up its own pay commission but no government has the courage to do so as it will have adverse political fallout. The BJP government lost a golden opportunity when it responded negatively to the advice of the state High Court to consider the option of having its own pay commission.

Successive governments have been coming out with ad hoc schemes like voluntary teachers and PTA teachers to avoid recruitment of "expensive" regular staff. Even appointments of doctors and other hospital staff have been made through 'Rogi Kalyan Samitis' for the same reason. Such measures affecting the quality of services, particularly in the education and health sectors, as evident from the declining learning levels at school and the mess created by indiscriminate opening of private universities at the higher level. Both political parties have been misusing the clout of Union leaders, to generate support for the party in power.

The lack of funds was also hurting development as almost 88 per cent of the budget was being utilised to meet the committed expenditure and only 12 per cent was available for development. The roads were in bad shape as there was not enough money for maintenance. The policy to recruit employees on contract basis has lost its purpose due to competitive populism. Initially, there was no provision for regularisation and periodical increase in wages did not put much burden on the state exchequer. However, subsequently the government came out with a policy for regularisation of contract employees after eight years of service, which was reduced to six years on the eve of election. It would have been better for the state to have its own pay structure for new employees.

The Public sector units have also been contributing to the poor economic

position of the state. These are purely white elephants, where party workers have been given employment. The financial position and functioning of public sector undertakings (PSUs) deteriorating due to lack of political will to carry out fiscal reforms. The aggregate losses of the 20 PSUs exceeded the equity share of the government for the first time in 2011-12. The cumulative losses shot up during the year from Rs. 1,666 crore to Rs. 522 crore, (2011-12) exceeding the government investment to Rs. 2,022 crore form Rs. 1,877 crore. As many as 12 PSUs have been perpetually in the red. The number of employees in these units declined marginally from 43,165 to 42,386 during the 2010-12. It is obvious that the stringent norms laid down by the 13th Finance Commission to restrain the government from extending "soft" loans or make "imprudent" investments to bail out inefficient PSUs has not helped. As per, a minimum of 5 per cent return on investment was made mandatory and an interest of 7 per cent was to be charged on all loans advanced to sustain loss-incurring units. These norms have not been followed over the past three years.

OUTSTANDING DEBT (Rupees in Crores)

2007-08	2008-09	2009-10	2010-11	2011-12	2012-13
Rs.124	Rs.23,151	Rs.23,164	Rs.24,960	Rs.26,494	Rs.28,513

Gross State Domestic Product

2012-13	2013-14	2014-15	2015-16	2016-17
Rs. 72,045	Rs. 81,582	Rs. 92,810	Rs. 1,05,099	Rs. 1,19,560

Committed Liabilities

Year	Salary	Pension	Interest	Subsidies
2012-13	Rs. 6,146 cr	Rs. 2,494 cr	Rs. 2,297 cr	Rs. 623 cr
2013-14	Rs. 6,956 cr	Rs. 2,833 cr	Rs. 2,431 cr	Rs. 697 cr
2014-15	Rs. 7,775 cr	Rs. 310 cr	Rs. 2,768 cr	Rs. 733 cr
2015-16	Rs. 8,575 cr	Rs. 3,560 cr	Rs. 3,052 cr	Rs. 792
2016-17	Rs. 9,520 c	Rs. 3,990 cr	Rs. 3,374 cr	Rs. 855 cr

Year	Tax revenue	Non-tax revenue	Plan exp.	Non-plan exp.
2012-13	Rs. 5,068 cr	Rs. 1,902 cr	Rs. 1,693 cr	Rs. 14,217 cr
2013-14	Rs. 5,373 cr	Rs. 2,393 cr	Rs. 1,718 cr	Rs. 15,720 cr
2014-15	Rs. 6,125 cr	Rs. 2,613 cr	Rs. 1,805 cr	Rs. 17,506 cr
2015-16	Rs. 6,983 cr	Rs. 2,757 cr	Rs.1,895 cr	Rs. 19,390 cr
2016-17	Rs. 7,960 cr	Rs. 2,910 cr	Rs.1,990 cr	Rs. 21,489 cr

Consequently, the PSUs plunged deeper in the red. The state electricity board, with the highest number of 25,208 employees, accumulated the maximum loss of Rs 1,406 crore including Rs 512 crore during 2011-12 as on March 31,2012. It crossed the Rs 2,000 crore mark by the end of the financial year 2012-13. The failure of the government to carry out proper restructuring to segregate the functions of distribution, generation and transmission turned a

profit-earning board into a loss-incurring unit within a short period. The state has been blaming the "faulty" recommendations of the 13th Finance Commission for its woes and maintaining that it underassessed its committed liabilities as a result of which the state received a much less revenue deficit grant.

The uncovered gap in committed liabilities of the state on account of pensions, salaries and interest worked out to Rs 3,522 crore during 2012-13 and increased to Rs 4,043 crore during 2013-14. It sought a special economic package of Rs 7,565 crore to tide over the difficult financial situation but the centre refused to do so. The only ray of hope was that the state may get the arrears of its claim in the BBMB pockets. The amount worked out in accordance with the Supreme Court verdict by the committee set up for the purpose was Rs 4,250 crore, but the centre reduced it by Rs 850 crore after taking certain aspects into consideration. So for centre neither helped the state with special package nor BBMB's liability was fixed as per original arrangement.

Finally Election Commission of India declared the election schedule for Vidhan Sabha election 2012 in October, 2012. The election day was fixed on 4th November, 2012 and counting day on 20th December, 2012, as there were some more states going to poll in November-December, 2012. All political parties declared their candidates and jumped in the election fray, which was presumed to be fierce and bitter one. Himachal Pradesh, otherwise perceived as a poor state, had a billionaire amongst its ranks of politicians contested the Assembly elections in the state. Brij Behari Butail, the Congress (I) candidate from Palampur in Kangra district, was the richest politician contesting elections, owning movable and immovable assets worth more than Rs 100 crore. He owes it to the value of tea gardens he owns in Palampur. Butail is a former revenue minister and belongs to the family that has been affiliated with the Congress (I) from the very beginning.

His elder brother Kunj Behari Lal Butail was a former head of the HPCC. Brij Behari Butail won his first election in 1985 from Palampur. Right from the start of his political career, he had been squaring off against BJP stalwart Shanta Kumar, with both leaders defeating each other consecutively from the Palampur Assembly constituency. In the last Assembly elections 2007 Brij Behari Butail was defeated by BJP candidate Parveen Sharma, a Shanta's protege. He is a leading tea planter of the state and owns maximum land in Palampur town. The Butail family was able to retain a majority of its land even after the land ceiling of 300 kanal per person was imposed in the state, as the state government exempted the tea garden land from the land ceiling Act. The exemption had come with the condition that the land could not be diverted for any other purpose. But Butail family's tea garden land was diverted for housing colonies in Palampur. G.S Bali, the Congress candidate from Nagrota Bagwan, had disclosed an annual income of Rs 1,06,02,721 in his tax return for 2011-12.

In their affidavits of income filed before the returning officers, a majority of contesting candidates have disclosed meager annual incomes despite

having assets worth crores of rupees. The annual income of some candidates from Kangra district: Kishan Kapoor (BJP-Dharamshala) Rs 7,35,000; Ravinder Ravi (BJP-Dehra) Rs 5,42,032; Rakesh Pathania (Independent-Nurpur) Rs 5, 31, 640; Ajay Mahajan (Con.-Nurpur) Rs 3, 89,707; and Sujjan Singh Pathania (Cong.-Fatehpur) Rs 3,47,436. The election of 2012, Vidhan Sabha was not issue based, it was more focussed on personal rivalries. In some cases derogatory language was also used to malign each other. Character assassination, fake charges and misuse of public platform were common every where. Sponsored/ paid news were also used to mislead the voters.

In 2012 legislative assembly, a loss of 5.31 per cent in its vote share cost the Bhartiya Janata Party (BJP) 15 seats while the Congress romped home with 13 more seats in its kitty with an increase of a mere 3.27 per cent compared to the 2007 elections. The Congress got 42.81 per cent of the total votes polled this time compared to 39.54 per cent in the last Assembly elections in 2007. In the 68 member House, its tally went up from 23 in 2007 to 36 this time. On the other hand, the BJP got a vote percentage of 38.47 compared to 43.78 in the last elections, reducing its legislators from 41 to 26. Significantly, it lost four seats to its rebels who won as Independents. The performance of the Communist Party of India, the Bahujan Samaj Party the Samajwadi Party, the Trinamool Congress, the Lok Janatantrik Party and the Shiv Sena was poor.

These parties had a mere token presence in the elections. The Communist Party of India (Marxist) did well in a handful of its traditional pockets, but could not manage a win. The collective share of the two main political parties, which was 83.32 per cent in the last elections, declined marginally to 81.28 per cent this time.

The performance of the Himachal Lokhit Party (HLP) was far from impressive. Aiming to repeat the performance of the Himachal Vikas Congress (HVC) floated by former Telecommunications Minister Sukh Ram in 1998, it could not replicate a Power-deciding swing. This was a strange coincidence that HVC and HLP were allotted the same election symbol *"Telephone"*. While HVC's founder was Pt. Sukh Ram a rebel of Congress (I) and hailing from Mandi district and HLP founder Maheshwar Singh from Kullu, and a rebel of BJP. Both these leaders had contested against each other from Mandi Lok Sabha seat in the past. Mr. Sukh Ram had the privilege to be minister in the Union Cabinet and also at the state level, and Maheshwar Singh state BJP President, Member of Lok Sabha and Rajya Sabha. Both leaders had enough from their respective parties, yet for their personal gains they formed new political outfits without much clout in the larger part of the state. The formation of political parties by these two leaders was nothing but political resentment against their parent organization.

While the HVC had won five seats in 1998 and polled about nine per cent of the votes, the HLP managed to win only one seat and got barely 2.5 per cent of the total votes. Compared to the HLP, the performance of Independent candidates was impressive, with five of them winning. The share of votes polled

infavour of 106 Independent candidates this time showed a slight increase over last time, when 60 of them were in the fray. This time, about a dozen Independent candidates, mostly rebels from the Congress and BJP, did well by polling more than one lakh votes. The 60 Independent candidates in the fray in 2007 had got a vote share of 14.2 per cent and had won three seats.

National Parties Fail to Make Impact: None of the national parties like the Samajwadi Party (SP), the Bahujan Samajwadi Party (BSP), the CPM and the CPI, nor the latest outfit floated by BJP dissidents, Himachal Lokhit Party (HLP), could touch the one lakh figure in terms of votes they polled in the Assembly elections this time. Among the 15 political parties who had put up candidates, none except the Congress and the BJP crossed the one lakh mark.

The performance of the HLP can at best be termed decent as its 36 candidates polled 81,024 votes with the poll percentage touching 2.39 per cent. Barring the Congress and the BJP, it is only the 106 Independents who managed to put up a good show by polling 4.10 lakh as compared to 2.62 lakh in the 2007 poll. In fact, six of them, as compared to three in the previous poll, won. A total of 33,81,023 votes were polled this time as compared to 32,91,666 votes in 2007. The vote share of the BSP showed a tremendous decline from 2.38 lakh in 2007 to 39,575 this time with a mere 1.17 per cent. With former minister Vijay Singh Mankotia as its state convener, the BSP had not only won the seat of Kangra as Sanjay Chaudhary emerged victorious, but its candidates also performed well in districts like Kangra, Una, Hamirpur and Bilaspur.

The CPM also enhanced its vote share marginally as compared to 18,916 votes polled last time its candidates polled 39,081 votes at 1.15 per cent. The share of the CPI remained almost static as compared to 6,366 votes it polled in 2007, this time it touched 6,525 votes. Notwithstanding the loud shrill created by the All-India Trinamool Congress in its campaigning in the hill state, its party candidates got merely 16,495 votes in its favour at a mere 0.48 per cent. The votes polled for the Congress went up from 12.80 lakh in 2007 to 14.47 lakh this time, thereby giving a gain of 13 Assembly seats. The Congress had a total of 23 seats in the last assembly while this time it got 36 legislators. The BJP's vote bank dipped from 14.41 lakh to 13 lakh this time, thereby denying it the chance to create history by returning to power. As such the number of BJP legislators too went down from 41 in 2007 to 26 this time.

HIMACHAL PRADESH VIDHAN SABHA 2012

Speaker - Mr. B.B Butail (Congress-I)
Dy. Speaker- Mr. Jagat Singh Negi (Congress-I)

MEMBERS

1. Shri KHUB RAM, Anni (Cong.I), 2. Shri GOVIND RAM SHARMA, Arki (BJP), 3. Shri KISHORI LAL, Baijnath (Cong.I), 4. Shri PRAKASH CHAUDHARY, Bajh (Cong.I), 5. Shri KARAN SINGH, Banjar (Cong.I), 6. Shri INDER DUTT LAKHANPAL, Barsar (Cong.I), 7. Shri THAKUR SINGH BHARMOURI, Bharmour (Cong.I), 8. Shri BIKRAM SINGH JARYAL,

Bhattiyat (BJP), 9. Shri ISHWAR DASS DHIMAN, Bhoranj (BJP), 10. Shri BUMBER THAKUR, Bilaspur (Cong.I), 11. Shri B. K. CHAUHAN, Chamba (BJP) 12. Shri KULDIP KUMAR, Chintpurni (Cong.I), 13. Shri BALBIR SINGH VERMA, Chopal (Independent), 14. Shri HANS RAJ, Churah (BJP), 15. Smt. ASHA KUMARI, Dalhousie (Cong.I), 16. Shri KAUL SINGH THAKUR, Darang (Cong.I), 17. Shri RAVINDER SINGH RAVI, Dehra (BJP), 18. Shri MAHENDER SINGH, Dharampur (BJP), 19. Shri SUDHIR SHARMA, Dharamshala (Cong.I), 20. Shri RAM KUMAR, Doon (Cong.I), 21. Shri SUJAN SINGH PATHANIA, Fatehpur (Cong.I), 22. Shri RAKESH KALIA, Gagret (Cong.I), 23. Shri RAJESH DHARMANI, Ghumarwin (Cong.I), 24. Shri PREM KUMAR DHUMAL, Hamirpur (BJP), 25. Shri MUKESH AGNIHOTRI, Haroli (Cong.I), 26. Shri MANOHAR DHIMAN, Indora (Independent), 27. Shri YADVINDER GOMA, Jaisinghpur (Cong.I), 28. Shri BIKRAM SINGH, Jaswan-Pragpur (BJP), 29. Shri SANJAY RATTAN, Jawalamukhi (Cong.I), 30. Shri NEERAJ BHARTI, Jawali (Cong.I), 31. Shri RIKHI RAM KONDAL, Jhanduta (BJP), 32. Shri GULAB SINGH THAKUR, Jogindernagar (BJP), 33. Shri ROHIT THAKUR, Jubbal-Kotkhai (Cong.I), 34. Shri PAWAN KAJAL, Kangra (Independent), 35. Shri MANSA RAM, Karsog (Cong.I), 36. Shri RAJIV SAIZAL, Kasauli (BJP), 37. Shri ANIRUDH SINGH, Kasumpti (Cong.I), 38. Shri JAGAT SINGH NEGI, Kinnaur (Cong.I), 39. Shri MAHESHWAR SINGH, Kullu (Himachal Lokhit Party), 40. Shri VIRENDER KANWAR, Kutlehar (BJP), 41. Shri RAVI THAKUR, Lahaul & Spiti (Cong.I), 42. Shri GOVIND SINGH THAKUR, Manali (BJP), 43. Shri ANIL KUMAR, Mandi (Cong.I), 44. Shri VINOD KUMAR, Nachan (BJP), 45. Shri VIJAY AGNIHOTRI, Nadaun (BJP), 46. Shri G.S. BALI, Nagrota (Cong.I), 47.Shri RAJEEV BINDAL, Nahan (BJP), 48. Shri KRISHAN LAL THAKUR, Nalagarh (BJP), 49. Shri AJAY MAHAJAN, Nurpur (Cong.I), 50. Shri SURESH KUMAR, Pachhad (BJP), 51. Shri BRIJ BEHARI LAL BUTAIL, Palampur (Cong.I), 52. Shri KIRNESH JUNG, Paonta Sahib (Independent), 53. Shri NAND LAL, Rampur (Cong.I), 54. Shri MOHAN LAL BRAKTA, Rohru (Cong.I), 55. Shri INDER SINGH, Sarkaghat (BJP), 56. Shri JAI RAM THAKUR, Seraj (BJP), 57. Smt. SARVEEN, Shahpur (BJP), 58. Shri BALDEV SINGH TOMAR, Shillai (BJP), 59. Shri SURESH BHARDWAJ, Shimla (BJP), 60. Shri VIR BHADRA SINGH, Shimla Rural (Cong.I), 61. Shri DHANI RAM SHANDIL, Solan (Cong.I), 62. Shri RANDHIR SHARMA, Sri Naina Deviji (BJP), 63. Shri VINAY KUMAR, Sri Renukaji (Cong.I), 64. Shri RAJINDER SINGH RANA, Sujanpur (Independent), 65. Shri JAGJIWAN PAUL, Sullah (Cong.I), 66. Shri SOHAN LAL, Sundernagar (Cong.I), 67. Smt. VIDYA STOKES, Theog (Cong.I), 68. Shri SAT PAL SINGH SATTI, Una (BJP)

Note: *1. Mr. Rajinder Rana joined Congress(I) in February 2014 to contest the Lok Sabha election and resigned from Sujanpur Vidhan Sabha seat. The by-election to Sujanpur Vidhan Sabha seat took place along with Lok Sabha election in which Mr. Narendra Thakur of BJP defeated Ms. Anita Rana, wife of Rajinder Rana. Mr. Rajinder Rana also lost election to Hamirpur Lok Sabha seat.*

2012 VIDHAN SABHA ELECTION PARTY WISE VOTE AND PERCENTAGE

Party	Votes	Percentage
Congress (I)	14,47,319	42.80
BJP	13,00,756	38.47
Independents	4,10,393	12.13
Himachal Lokhit Party	81,024	2.39
BSP	39,575	1.17
CPM	39,081	1.15
AITMC	16,495	0.48
Loke Jan Shakti Party	14,880	0.44
CPI	6525	0.19
Himachal Swabhiman Party	6571	0.19
SP	3882	0.11
Shiv Sena	1220	0.03

Assets of 47 MLAs up 184% in 2007-12: The assets of newly elected legislators grew by a staggering 184 per cent, on the average, in the last five years, according to the National Election Watch (NEW), non-government organization that monitors elections in the country. Rajiv Sazal, the Bhartiya Janata Party (BJP) legislator from Kasauli, leads the pack. His assets were grown by 1,936 per cent, from Rs 1.53 lakh in 2007 to Rs 29.52 lakh in 2012.

The assets of Anil Sharma, the Congress legislator from Mandi, who was the richest, have increased from Rs 3.11 crore in 2007 to Rs 29.70 crore in 2012. The assets of G.S Bali, the Congress legislator from Nagrota Bagwan, Who was the second richest, increased from Rs 3.81 crore in 2007 to Rs 24.85 crore in 2012. The assets of Brij Bihari Lal Butail, the Congress legislator from Palampur, increased from Rs 91.92 crore in 2007 to Rs 169.21 crore in 2012. He had lost in 2007. Vir Bhadra Singh had shown an increase from Rs 24.18 crore in 2007 to Rs 33.65 crore in 2012. His assets grew by 39 per cent. Outgoing Chief Minister PK Dhumal showed an increase of 119 per cent. KD Dharmani, the BJP legislator from Jhandutta, had an increase of 874 per cent.

Vidya Stokes, the Congress legislator from Theog, had shown a growth of 724 per cent. Ajay Mahajan, the Congress legislator from Nurpur, had shown an increase of 624 per cent. Sudhir Sharma, the Congress legislator from Dharamshala, showed a growth of 484 per cent. Gobind Thakur, the BJP legislator from Manali had shown an increase of 444 per cent. The assets of outgoing BJP ministers Sarveen Chaudhary (Shahpur), Ravinder Singh Ravi (Thural), Jai Ram Thakur (Seraj), Rajiv Bindal (Nahan) and Gulab Singh Thakur (Jogindernagar), All reelected, had increased by 426, per cent, 404 per cent, 334, per cent. 301 per cent and 178 per cent, respectively. The average assets of newly elected BJP legislators, also elected in 2007, increased by 181 per cent and all of them are *'crorepatis'*. The average assets of 12 Congress legislators, all reelected, gone up by 184 per cent.

In 2012 Vidhan Sabha election, there were 459 total candidates, 425 male and 34 female. Total voter were 4608359, out of that 2876857 were male and

2231972 female. Dehra constituency had maximum contestants i.e. 16 and Churah and Nadaun minimum 3 each. In total 9191 EVM machines were used (including reserve). In total 68 constituencies, 7252 polling station were created, Sulah had maximum voters 89293 and Lahaul-Spiti minimum 22344 voters. After the result of 2012 Vidhan Sabha election four independent candidates; Kirnesh Jung (Paonta), Balvir Verma (Chaupal), Manohar Dhiman (Indora) and Rajinder Rana (Sujanpur) became associate member of Congress (I), in January 2013, thus making ruling party much stronger.

DISTRICT WISE VOTER TURNOUT IN 2012 VIDHAN SABHA ELECTION

Sirmaur District	81.48%
Constituency	Polling (%)
Pachhad (SC)	80.19
Nahan	85.22
Renuka (SC)	77.21
Paonta Sahib	82.15
Shillai	82.36

Solan District	80.34%
Constituency	Polling (%)
Arki	71.54
Nalagarh	94.08
Doon	89.36
Solan (SC)	69.85
Kasauli (SC)	73.12

Kullu District	78.74%
Constituency	Polling (%)
Manali	80.08
Kullu	76.72
Banjar	82.49
Anni (SC)	77.50

Mandi district	76.95%
Constituency	Polling (%)
Karsog (SC)	75.88
Sundernagar	76.38
Nachan (SC)	80.50
Seraj	84.72
Darang	78.87
Jogindernagar	72.98
Dharampur	72.25
Mandi	76.71
Balh (SC)	78.20
Sarkaghat	71.50

Chamba District	75.25%
Constituency	Polling (%)
Churah (SC)	78.81
Bharmaur (ST)	73.72
Chamba	74.10
Dalhousie	74.92
Bhattiyat	74.40

Una District	75.06%
Constituency	Polling (%)
Chintpurni (SC)	70.32
Gagret	74.33
Haroli	77.24
Una	75.03
Kutlehar	76.02

Kinnaur (ST)	74.28%

Bilaspur District	73%
Constituency	Polling (%)
Jhandutta (SC)	70.50
Ghumarwin	70.88
Bilaspur	70.41
Naina Devi	84.36

Kangra District	72.68%
Constituency	Polling (%)
Nurpur	78.21
Indora (SC)	76.21
Fatehpur	73.06
Jawali	72.99
Dehra	69.22
Jaswan-Pragpur	72.15
Jwalamukhi	75.88
Jaisinghpur (SC)	64.23
Sullah	70.01

Nagrota	75.55
Kangra	74.
Shahpur	74.28
Dharamshala	76.88
Palampur	74.06
Baijnath (SC)	64.23
Hamirpur District	**70.33%**
Constituency	**Polling (%)**
Bhoranj (SC)	65.32
Sujanpur	71.20
Hamirpur	68.63
Badsar	68.99
Nadaun	71.41
Shimla District	**68.85%**
Constituency	**Polling (%)**
Chopal	75.15
Theog	74.88
Kasumpti	60.11
Shimla	58.77
Shimla-Rural	59.23
Jubbal-Kotkhai	78.87
Rampur (SC)	74.83
Rohru (SC)	68.80
Lahaul-Spiti (ST)	**68%**

Kangra District the Decider : With the Assembly poll result in most districts being a mixed bag, Kangra once again proved to be the deciding factor in favour of the Congress, which not only won 10 of the 15 seats in the largest district, but also strengthened its hold over its bastion, Shimla distinct. The inroads made by the Bhartiya Janata Party (BJP) into the Congress stronghold of Sirmaur proved futile as Kangra, in keeping with its reputation of alternative swing in favour of either party, ensured the formation of the Vir Bhadra Singh-led government.

During the last elections, the BJP had won eight seats in Kangra when the total number of seats was 16. Its tally later went up to nine as the Bahujan Samaj Party legislator from Kangra, Sanjay Chaudhary, joined the party in power. This time, Shimla played a crucial role in bringing the Congress back to power with six of the eight seats in its kitty. The party marginalised its rival, with the BJP winning just one seat. One seat was won by an Independent. In 2007, the Congress had won five seat and the BJP two while one went to an Independent.

The BJP also received a setback in Hamirpur, the home district of Prem Kumar Dhumal. The party had swept all five seats in 2007. Contrary to its prediction of sweeping the elections in the districts again, the BJP managed only three this time. While the Congress won one seat, one went to a BJP rebel who contested as an Independent. The situation was reversed in Sirmaur, where the BJP won three seats compared to one in 2007. The Congress was left high and dry with just one seat in sharp contrast to the four it won in the last elections. One seat was won by a Congress rebel who contested as an Independent. In Solan, where the BJP had swept all five seats in 2007, the party lost two seats this time. In Mandi, with 10 seats, the scale was evenly balanced as the Congress and the BJP won five each. In 2007, the BJP had won six seats and the Congress three while one was won by an Independent.

The three tribal seats of Kinnaur, Lahaul-Spiti and Bharmaur, which were won by the BJP in the last Assembly elections, were wrested by the Congress this time. The rest of the districts, Kullu, Bilaspur, Chamba and Una, gave mixed

Himachal Pradesh Vidhan Sabha Party Positions (1952-2012)

	1952	1957	1962	1967	1972	1977	1982	1985	1990	1993	1998	2003	2007	2012
Party Name														
1. I.N.C. Congress (I) after 1980	24	Territorial Council in place of Vidhan Sabha	Territorial Council in place of Vidhan Sabha	34	53	09	31	58	09	52	29	43	23	36
2. B.J.S. or Janta Party or B.J.P.	-	-	-	07 -	05	- -	- 54	- -	- -	- -	- -	- -	- -	
						-	29	07	46	08	34	16	41	26
3. Independents and others	12	-	-	19	10	06	08	03	03	08	04	09	04	06
Total seats	36	-	-	60	68	68	68	68	68	68	68	68	68	68

INC : INDIAN NATIONAL CONGRESS, B.J.S. : Bhartiya Jang Sangh

B.J.P. : Bhartiya Janta Party. In 1980, Bhartiya Janta Party was formed under the leadership of Mr. Atal Bihari Vajpayee

Source : Election Commission hand book of State Assembly Elections

results. The following table presents district wise shared seats of the parties.

DISTRICT WISE VIDHAN SABHA SEATS
ELECTION RESULTS--2007- 2012

	Kangra District				Mandi district		
	Cong	BJP	Others		Cong	BJP	Others
2012	10	3	2	2012	5	5	0
2007	5	9	2	2007	3	6	1
	Shimla district				Hamirpur district		
Cong	-BJP	Others		Cong	BJP	Others	
2012	6	1	1	2012	1	3	1
2007	5	2	1	2007	1	4	0
	Una district				Chamba district		
Cong	BJP	Others		Cong	BJP	Others	
2012	3	2	0	2012	2	3	0
2007	2	3	0	2007	2	3	0
	Solan district				Sirmaur district		
Cong	BJP	Others		Cong	BJP	Others	
2012	2	3	0	2012	1	3	1
2007	0	5	0	2007	4	1	0
	Kullu district				Bilaspur district		
Cong	BJP	Others		Cong	BJP	Others	
2012	2	1	1	2012	2	2	1
2007	0	3	0	2007	0	3	0
	Kinnaur district				Lahaul-Spiti district		
Cong	BJP	Others		Cong	BJP	Others	
2012	1	0	0	2012	1	0	0
2007	0	1	0	2007	0	1	0

Vir Bhadra Singh was Lok Sabha member when he became Chief Minister, so he resigned and proposed his wife's name for Parliamentary election from Mandi seat, which was readily accepted. The new ministry was formed under the headship of Mr. Vir Bhadra Singh, who became Chief Minister for the sixth time. The other members were as follows-

Shri Vir Bhadra Singh; Chief Minister: All the Departments, which were not allocated to other minister.

Smt. Vidya Stokes; Irrigation & Public Health Minister: Horticulture & Information Technology

Shri Kaul Singh Thakur; Health & Family Welfare Minister: Revenue, Law & Legal Remembrance & Medical Education

Shri G.S. Bali; Food, Civil Supplies & Consumers Affairs Minister: Transport, Technical Education, Vocational & Industrial Training

Shri Sujan Singh Pathania; MPP & Power Minister :Non- Conventional Energy Sources & Agriculture

Shri Thakur Singh Bharmauri; Forest Minister: Fisheries

Shri Mukesh Agnihotri; Industry Minister: Labour & Employment, Parliamentary Affairs, Information & Public Relations

Shri Sudhir Sharma; Urban Development Minister: Housing, Town & Country Planning

Shri Prakash Chaudhary; Excise & Taxation Minister: Sainik Welfare

Shri Anil Kumar; Rural Development Minister: Panchayati Raj & Animal Husbandry

CHIEF PARLIAMENTARY SECRETARY

Shri Neeraj Bharti; Chief Parliamentary Secretary : Education (Attached with Chief Minister)

Shri Rajesh Dharmani; Chief Parliamentary Secretary : Forest (Attached with Chief Minister)

Shri Vinay Kumar; Chief Parliamentary Secretary : Public Works (Attached with Chief Minister)

*Shri JagjiwanPaul; Chief Parliamentary Secretary : Irrigation & Public Health (Attached with Irrigation & Public Health Minister)

*Shri Rakesh Kalia; Chief Parliamentary Secretary : Ayurveda (Attached with Chief Minister)

*Shri Nand Lal; Chief Parliamentary Secretary : Health (Attached with Health & Family Welfare Minister)

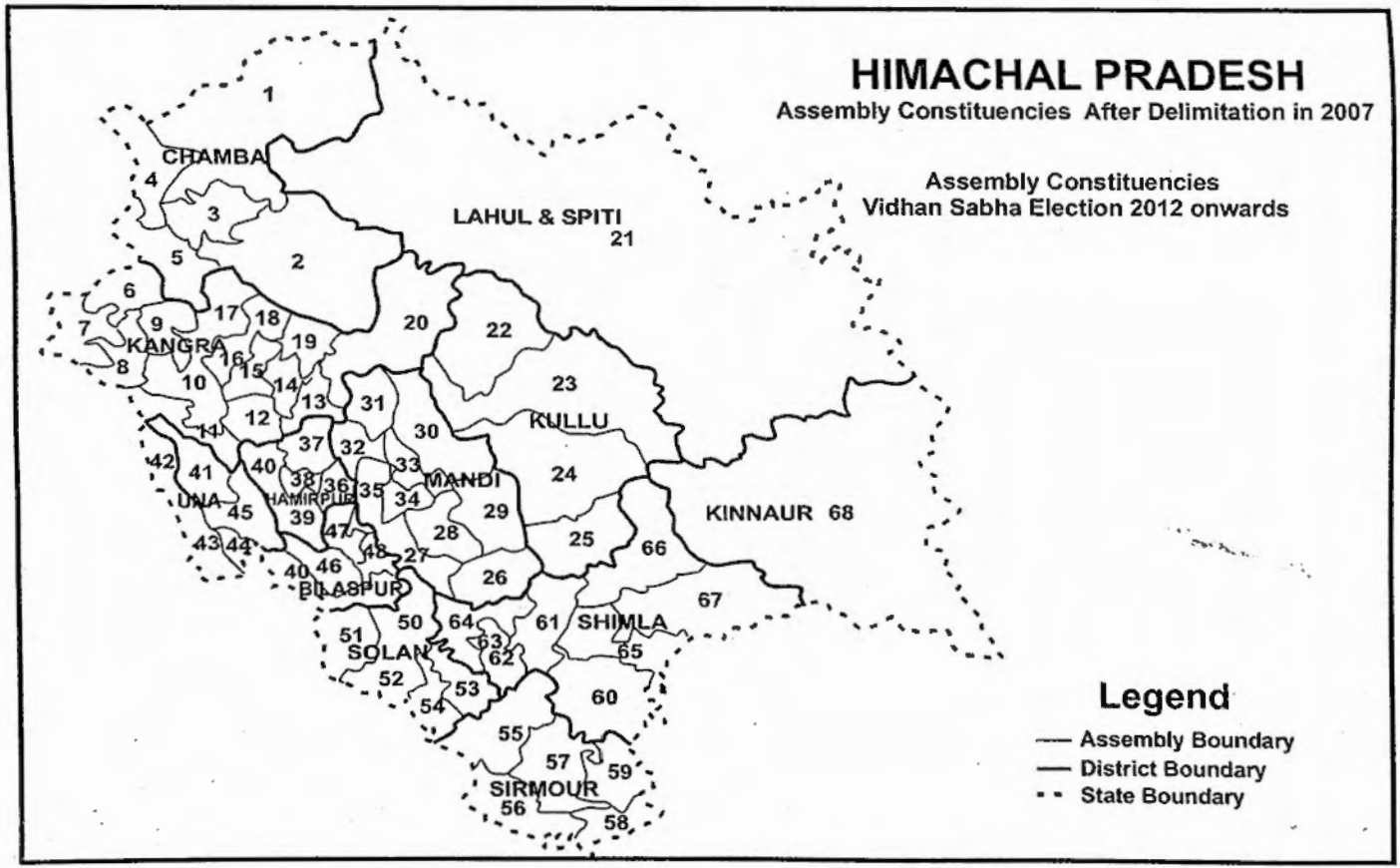
*Shri Rohit Thakur; Chief Parliamentary Secretary : Agriculture (Attached with MPP & Power Minister)

*Shri Sohan Lal Thakur; Chief Parliamentary Secretary : Panchayati Raj (Attached with Rural Development Minister)

*Shri Inder Dutt Lakhanpal; Chief Parliamentary Secretary: Rural Development (Attached with Rural Development Minister)

On 13th May 2013 six more Chief Parliamentary secretaries were inducted. They were- Mr. Jagjivan Pal (Sulah), Rakesh Kalia (Gagret), Nand Lal (Rampur), Rohit Thakur (Jubbal-Kotkhai), Sohan Lal (Sunder Nagar) and Inder Dutt Lakhan Pal (Barsar).

Mandi Lok Sabha by election 2013: A swing of 14.52 per cent in votes in the party's favour in the Mandi Lok Sabha in the by- election 2013, came as a new arsenal for the Congress ahead of the 2014 Lok Sabha poll. The BJP suffered a drastic drop of about 8.62 per cent in its vote share as compared to the 2009 Lok Sabha poll. In 2009, the Congress vote share was around 47 per cent while the BJP's was 45.85 per cent. The mood of voters was understandable as it is the second largest constituency in


HIMACHAL PRADESH
Assembly Constituencies After Delimitation in 2007
Assembly Constituencies
Vidhan Sabha Election 2012 onwards
CHAMBA
LAHUL & SPITI
KANGRA
KULLU
MANDI
KINNAUR
UNA
HAMIRPUR
BILASPUR
SOLAN
SHIMLA
SIRMOUR
Legend
Assembly Boundary
District Boundary
State Boundary

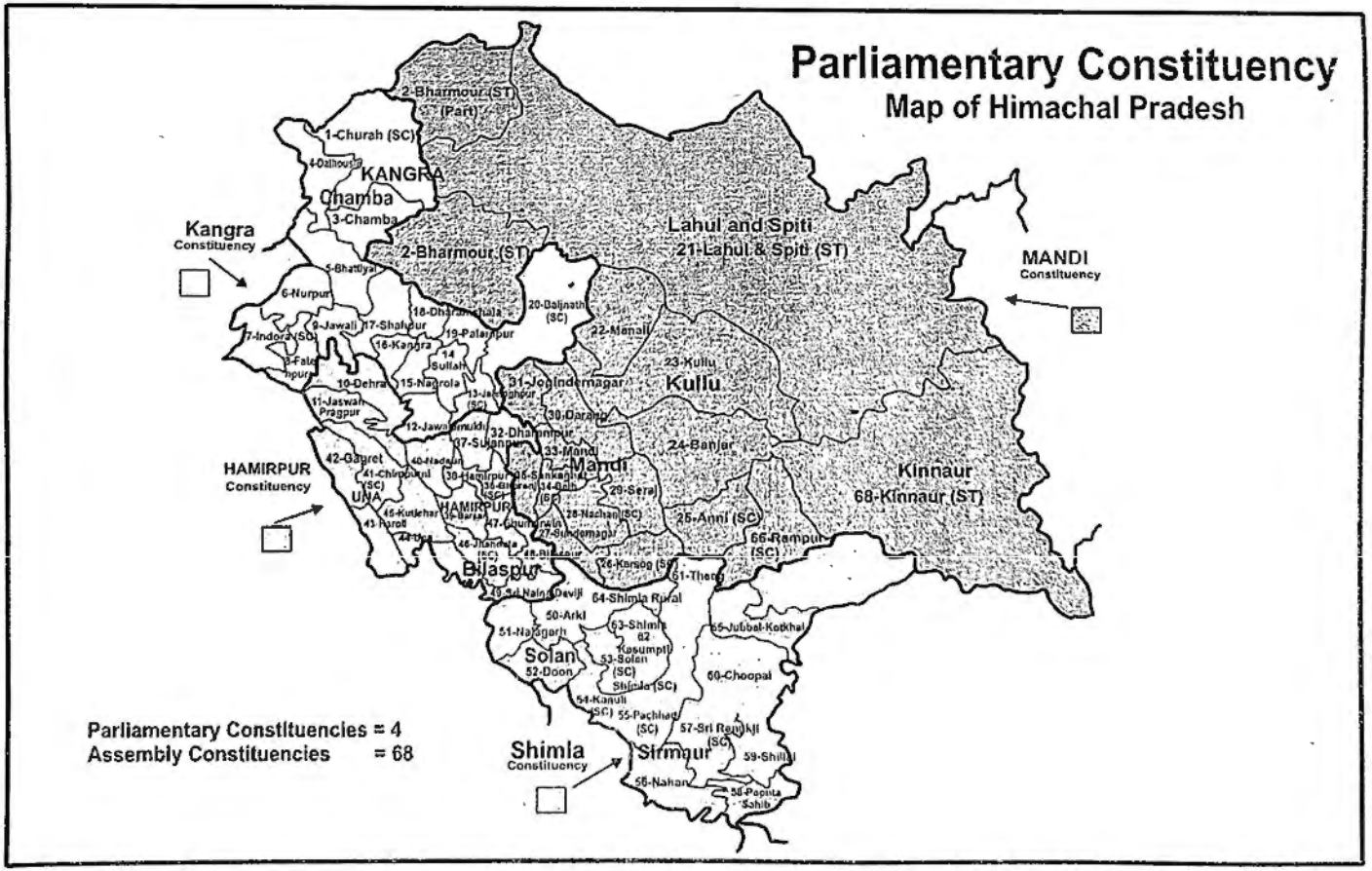
the country and influences voters in six districts - Mandi, Kullu, Shimla (Rampur), Kinnaur, Lahaul-Spiti and Chamba (Pangi and Bharmaur). The voters gave a massive mandate to ruling Congress candidate Pratibha Singh, wife of Chief Minister Vir Bhadra Singh. She defeated her BJP rival Jai Ram Thakur by 1,36,704 votes that pressed a virtual panic button for the BJP in the state. The Congress increased its vote share and the BJP lost its four Assembly seats - Nachan, Sarkaghat, Jogindernagar and Manali - to the Congress and its vote share dropped by 8.62 per cent.

Pratibha Singh got 60.09 per cent of the votes polled, which was the highest for any Congress candidate in the last three Lok Sabha elections. Vir Bhadra's 22 day campaign again demonstrated that his mass base remained unchallenged in Mandi. The BJP that fielded its best candidate almost exhausted its "Modi card" and the good performance of Pratibha Singh as the mood of voters indicated that they followed the ruling party in the state. Vir Bhadra made the Congress sweep in 16, Assembly seats - eight out of nine seats in Mandi, all four in Kullu and all three tribal seats. Jai Ram led only in Seraj by 2,556 votes. Pratibha Singh secured a lead of 48543 votes in Mandi district, 32946 votes in Kullu district and 33674 votes in three tribal segments - Bharmaur (16,117 votes), and the flood-hit Kinnaur (11566 votes) and Lahaul-Spiti (5991 votes) against Jai Ram. Vir Bhadra united all local factions and even detractors like Kaul Singh Thakur campaigned in his Darang constituency. Pratibha Singh improved the congress victory margin and percentage of votes polled in 2004 as well. She had got 53.41 per cent of votes polled in 2004, while then BJP candidate Maheshwar Singh had secured 43.47 per cent. The total polling was 62.91 per cent then.

For Mandi Lok Sabha seat in 2013 by-election only 52 percent voters cast their vote.

The politics in Himachal is basically turning out to be personality oriented conglomeration since 1980. Since 1980 BJP remained coiled around Shanta Kumar and from 1998 Prem Kumar Dhumal, while the Congress remained under the control of Vir Bhadra Singh. In the last week of December 2013 BJP revived its old charges of corruption against Chief minister Vir Bhadra Singh with solid documentary proof. The politics of vendetta continued in the state as Congress Government initiated vigilance enquiry against Himachal Pradesh Cricket Association (HPCA) and its president Mr. Anurag Thakur, son of ex-chief-minister Prem Kumar Dhumal. On 26 October 2013 State Government at the midnight operation, sealed all stadiums of HPCA and its property. The lease granted to HPCA for its stadiums at Dharamshala, Amtar (Nadaun) Luhnu (Bilaspur) Gumma (Mandi) was cancelled and local administration took over the whole property. Shimla Municipal Corporation, headed by Communist party also initiated action against Lalpani Cricket Academy.

On 4th November 2013, the state high court quashed the order of the state Government and restored *status quo* with the order that all stadiums


Parliamentary Constituency
Map of Himachal Pradesh
KANGRA
Chamba
Kangra Constituency
HAMIRPUR Constituency
Shimla Constituency
MANDI Constituency
Lahul and Spiti
21-Lahul & Spiti (ST)
Kullu
Mandi
Kinnaur
68-Kinnaur (ST)
Bilaspur
Solan
Sirmaur
2-Bharmour (ST) (Part)
1-Churah (SC)
2-Bharmour (ST)
3-Chamba
4-Dalhousie
5-Bhattiyat
6-Nurpur
7-Indora (SC)
8-Fatehpur
9-Jawali
10-Dehra
11-Jaswan Pragpur
12-Jawalamukhi
13-Jaisinghpur (SC)
14-Sullah
15-Nagrota
16-Kangra
17-Shahpur
18-Dharamshala
19-Palampur
20-Baijnath (SC)
22-Manali
23-Kullu
24-Banjar
25-Anni (SC)
26-Karsog (SC)
27-Sundernagar
28-Nachan (SC)
29-Sera
30-Darang
31-Jogindernagar
32-Dharampur
33-Mandi
34-Gohar (SC)
35-Sarkaghat
36-Hamirpur
37-Sujanpur
38-Barsar
39-Gersen (SC)
40-Nadaun
41-Chintpurni (SC)
42-Gagret
43-Haroli
44-Una
45-Kutlehar
46-Jhanduta (SC)
47-Ghumarwin
48-Bilaspur
49-Sri Naina Devji
50-Arki
51-Nalagarh
52-Doon
53-Solan (SC)
54-Kandaghat (SC)
55-Pachhad (SC)
56-Nahan
57-Sri Renukji (SC)
58-Paonta Sahib
59-Shillai
60-Choopal
61-Theog
62-Kasumpti
63-Shimla (SC)
64-Shimla Rural
65-Jubbal-Kotkhai
66-Rampur (SC)
Parliamentary Constituencies = 4
Assembly Constituencies = 68

should be handed over to HPCA or its authorised body. Defeated in the legal spectrum Congress Government initiated vigilance enquiry against many officials of HPCA including its President. On 18 November State Government withdrew the lease cancellation order of 26th October 2013. The year 2014 started in Himachal with more venomous attitude of political parties against each other. The democratic process, legality, welfare schemes, development and pragmatism took back seat as Government rallied behind Chief-minister to protect him against serious charges of corruption and channelling the whole government machinery against HPCA and Ex-chief-minister's family.

Lok Sabha Election Party wise Performance In Himachal

Year	Largest Party	Seats won	Vote% Largest	Second	Seats won	Vote%
1952	Congress	3	52.40	KMPP	0	12.30
1957	Congress	4	47.30	PSP	0	11.80
1962	Congress	4	68.70	RPI	0	06.50
1967	Congress	6	48.40	BJS	0	19.10
1971	Congress	4	75.80	BJS	0	10.60
1977	BLD	4	57.20	Congress	0	38.60
1980	Congress	4	52.10	Janata Party	0	36.40
1984	Congress	4	67.60	BJP	0	23.30
1989	BJP	3	45.30	Congress	1	42.00
1991	Congress	2	46.20	BJP	2	42.80
1996	Congress	4	54.30	BJP	0	39.60
1998	BJP	3	51.40	Congress	1	41.90
1999	BJP	3	46.27	HVC	1	12.37
2004	Congress	3	52.00	BJP	1	44.20
2009	BJP	3	49.58	Congress	1	45.61

Total Seats— 1952 : 3, 1957 & 62 : 4, 1967 : 6, 1971 : onwards : 4

HVC : Himachal Vikas Congress BLD; Bhartiya Lok Dal : BJS-Bhartiya Jan Sangh, KMPP-Kisan Mazdoor Praja Party. RPI : Republican Party of India, PSP : Praja Socialist Party.

Since the first decade of 21st century, the polity of the state has become fiefdom as both political parties pushing forward their own family members by dishonouring the claim and contribution of party workers, who aspire to give leadership to their respective parties. All traditional political houses have carved tailored cut role for their progeny. On 20th October 2013, Ms. Meera Kumar, Speaker Lok Sabha presided over the goiden jubilee function of state Vidhan Sabha.

LOK SABHA ELECTION 2014

Contrary to the general mood in the country where political leaders of different hues were jumping into Narendra Modi's bandwagon, the BJP in

Himachal had not only failed to bring back its break away group, but also witnessed the exit of a sitting MP. Efforts to merge the Himachal Lokhit party (HLP) with the BJP also failed. In another embarrassment to the state BJP, Rajan Sushant who won the Kangra seat in 2009 on the BJP ticket joined the Aam Aadmi Party ahead of the Lok Sabha polls. Sushant had accused the Prem Kumar Dhumal-led government of corruption. The party was aware of its weaknesses and had made desperate attempts to bring back the rebels. However most of the leaders who rejoined the party were 'expelled' leaders and not those who quit the party on their own. The lack of enthusiasm in the state BJP leadership, despite the Modi hype, could also be related to the general trend in Himachal, which usually goes with the ruling party. The BJP had to fall back upon veteran leader Shanta Kumar to contest from Kangra who was marginalised and had even announced his retirement from electoral politics. The party had no other leader to challenge the Congress.

BJP's Vote Percentage in Lok Sabha Polls (1977-2009)

Year	Vote percentage	Seats won
1977	57.19 (then JP)	4
1980	36.38 (then JP)	0
1984	23.27 (BJP)	0
1989	45.25 (BJP)	3
1991	42.79 (BJP)	3
1996	39.62 (BJP)	0
1998	51.44 (BJP)	3
1999	46.27 (BJP)	3
2004	44.25 (BJP)	1
2009	51.89 (BJP)	3

The party was hoping to bring back Maheshwar Singh to challenge Pratibha Singh sitting Congress MP from Mandi and Chief Minister Vir Bhadra Singh's wife. However its efforts did not succeed. In 2009 Maheshwar Singh lost by a slender margin of about 10,000 votes from Mandi and after his exit the BJP fared badly in the Mandi Lok Sabha by-poll in June 2013. The BJP was in power in the state during the 2009 Lok Sabha polls and won three out of four seats. The party got 51.89 per cent votes. It was ousted in the 2012 Assembly polls and its vote share shrunk to 38.47 per cent. There was strong anti-incumbency against the sitting MPs who wanted to contest polls again.

BJP's Performance in Parliamentary Election 1980-2014: The Janta party of which Jan Sangh was the biggest constituent emerged as a strong alternative in 1977 ousting the Congress from power for the first time. It won all the four Lok Sabha seats and 53 out of 68 Assembly seats in the state. In the 1980 Lok Sabha, the Congress won all four seats. After the disintegration of the Janta party, the BJP emerged as a new incarnation and filled the space of the Opposition. The Congress could only win 31 out of 68 seats in

the 1982 Assembly polls and failed to get majority. The party was wiped out in 1984 Lok Sabha and routed in the midterm Assembly polls in 1985, but bounced back winning three out of four Lok Sabha seats in 1989, polling 45.25 per cent votes. The Congress was routed in the Assembly polls in 1990 while BJP swept the polls wining 46 Assembly seats.

The 1991 Lok Sabha saw a decline in popularity of BJP, but being in power, it managed to win Kangra and Hamirpur seats and was polled 42.79 per cent votes. The BJP lost all four seats in 1996 when Congress was virtually wiped out in the north and central India. Its vote share dwindled to 39.62 per cent. However, in 1998 the party won three out of four Lok Sabha seats with a vote percentage of 51.44 per cent and also managed to form the government in the state by forging post poll alliance with the Himachal Vikas Congress (HVC). In 1999, the BJP-HVC alliance swept the polls and the BJP won three seats with 46.27 per cent votes. The Congress returned to power after the 2003 Assembly polls and won three out of four Lok Sabha seats in 2004 elections, while the BJP could only retain the Hamirpur seat. In the 2007 Assembly polls, the BJP for the first time got a clear majority on its own and wrested three Lok Sabha seats in 2009, while Congress candidate Vir Bhadra Singh won the Mandi seat with a margin of over 10,000 votes.

Major Concerns For BJP: After the failure of *"mission repeat"* of BJP in 2012 Assembly polls, allegedly on the issue of corruption, the party now was facing the challenge to retain the three Lok Sabha seats won by it in 2009. The Mandi Lok Sabha by-election held in June 2013 was jolt for the party as Congress candidate Pratibha Singh won the seat by huge margin of 1.34 lakh votes. The BJP had won the Shimla Lok Sabha seat for the first time in 2009 but retaining the seat in the Congress stronghold would be a herculean task as the Congress party was in power. However, the BJP having a strong hold in Hamirpur seat, which it won in all the subsequent polls and two by-elections but its vote share, was on decline.

The party candidate won the Hamirpur Lok Sabha by-election in June 2008 by 1.72 lakh votes but the margin reduced by 1 lakh in 2009 general elections and in 2012 Assembly polls, the total lead of the party in 17 Assembly segments falling in this parliamentary constituency, shrunk to 22,000 votes. Whether, the Modi wave will sweep Himachal or Vir Bhadra Singh would stem the tide as he did in the 1996 polls was a mute question which was to be answered only after the elections.

Govt. Employees Count Big: As always, over four-lakh serving and retired government employees in the small hill state play a significant role in deciding the fate of candidates both for Parliamentary and Vidhan Sabha elections. This explains the reason for the overindulgence and pampering of employees by various political parties ahead of the polls. It is not just the number which indicates that they constitute a sizeable chunk of the electorate, but they are politically animated, making it impossible for any party to ignore them. As such the employees exert pressure tactics, especially before

the election, to extract their pound of flesh by raising their demands for financial benefits and higher pay scales. Sensing the employee power in Himachal politics, both the Congress and the BJP when in power have tried to woo them by doling out sops ahead of elections.

Old-timers vividly remember the strong agitation by non-gazetted employees in the early 1980s against the Congress government led by Thakur Ram Lal, continued for almost 20 days. He had to bow before the employees might. Baring BJP leader Shanta Kumar who drew the employees' wrath by enforcing *"no work-no pay"* policy, no other Chief Minister has had the courage to take on the *babus* considering their influence. In Himachal, employees comprise 3.94 per cent of the total population, is among the highest in the country. In Punjab this ratio stands at 1.55 per cent Haryana at 1.5 per cent and in Uttrakhand, it is 1.46 per cent. With a population of 68.64 lakh (2011 Census), there were over 1.87 lakh regular government employees, 39,000 working in various boards and corporations and 45,000 contractual and daily wagers. Besides, the state had more than 1.5 lakh strong contingent of retirees, who too joined hands with employees in getting their demands fulfilled by the incumbent government.

Keeping up with this tradition of employee appeasement, Chief Minister Vir Bhadra Singh also made it a point to announce 10 per cent dearness allowance to the employees and retirees in the budget he presented in the Assembly on February 7, 2014. Vir Bhadra also assured the pensioners that their demand for 5,10 and 15 per cent increase in basic pension would be met shortly. Notwithstanding the grave financial health of the state, every government succumbs to the demands of the employees whose support in the polls is a crucial factor in deciding the fate of candidates. The importance accorded by every political party in its election manifesto to the employees is a clear indicator of their exalted position in the eyes of politicians.

The fact that 53 per cent of the government's budget is spent on paying salaries and pensions to serving and retired employees has been a cause for concern. With such a burden on the exchequer, barely 37 per cent of the money is available for development works. With limited job avenues in the state, except in the industrial belts, which too are confined to the fringe areas, a government job has been the first and foremost priority of Himachalis. The craving for a government job can be well understood since job avenues are scarce and the unemployment figure has almost touched nine lakh. There is a government employee or at least a pensioner in every family in the state, which has a direct bearing on the voting pattern by almost half the electorate of the state.

The election for Government employees in Himachal as elsewhere in the country has reduced to their personal goals and benefits. Issues of larger interest such as country's security, unemployment, poverty education, corruption etc. are no where in their priority. It is this very class of the society, which is highly paid for their under performance, negligence and corruption.

The Government job is not a responsibility but luxury. The hard earned income of business sector is wasted on babus salaries.

Women, Youth Hold Key in Himachal: With the literacy rate among youth and women being considerably high in Himachal, it is not wrong to say that they play a decisive role in the state politics. The share of women in the panchayati Raj Institutions also registered a sharp increase after the state government reserved 50 per cent seats for them. The emergence of a large number of women-led cooperative societies further enhanced women's participation in politics. As many as 93,636 first time voters were enlisted up to March, 2014 and the number of youth voters in the age group of 18-19 years was 62,133. Out of the total 46,74, 185 registered general voters, 48.04 per cent were below 40 years and 48.86 per cent were women.

THE SOARING POWER

Constituency	Women voters
Bhoranj	51.61
Sujanpur	51.76
Hamirpur	50.11
Barsar	51.13
Nadaun	50.36
Dehra	50.16
Jaisinghpur	51.63
Sulah	50.65
Jogindernagar	50.57
Mandi	50.59
Dharampur	51.27
Balh	50.17
Sarkaghat	50.30
Lahaul Spiti	50.00

Interestingly, up to 2013-14 state never saw a woman member of Parliament (MP) being elevated as a Union minister, although several MPs, including Vir Bhadra Singh, Shanta Kumar and Sukh Ram, have remained Union ministers and held key portfolios. The presence of only three women MLAs in the state Assembly is also a reminder of how political parties ignored them. The Congress had two women legislators-Vidya Stokes and Asha Kumari while Sarveen Chaudhary is the lone BJP legislator in the state. The number of women MPs in the Lok sabha has also been less in the state with the BJP never fielding a woman candidate for any of the four parliamentary seats. The party however sent Vimla Kashyap to the Rajya Sabha in 2010.

The Congress, on the other hand had Pratibha Singh the sitting MP from Mandi in the Lok Sabha, and Viplov Thakur as its Rajya Sabha representative. The women voters in several constituencies in Hamirpur, Lahaul and

Spiti, Mandi and Kangra districts surpass men. Key issues such as *price rise, lack of ration availability in fair price shops, fewer job opportunities,* little relief in the state budget from the spiralling price and essential commodities such as the LPG are the issues affecting the women, while shrinking job opportunities, corruption, growing devaluation of the rupee, higher rate of interest of education loans and the rising EMI are the burning issues concerning the youth.

The figure of youth enrolled in employment exchanges touched 11,97,681 and with 48 per cent of the electorates between the age group of 18 and 40 years, their resentment has the potential to turn the tide against the ruling party. The state government could provide jobs to only 4,609 youth in 2013-14 through employment exchanges. Despite notification of 141 vacancies through its Central Employment Cell and sponsoring of 1,571 names, only 17 youth were employed till December 2013. This is a reflection of the low skill availability and shrinking job opportunities in the state. Although the government disbursed Rs 6.69 crore as the Skill Development Allowance to 34,235 youth since May 2013, it failed to provide jobs. Eligible youth are getting Rs 1,000 per month under this scheme.

Member of Parliament from Mandi Pratibha Singh was elected to power with a huge margin in June 2013 after her husband Vir Bhadra Singh resigned to become Himachal Pradesh Chief Minister. With support of the state and the Central governments, people in the constituency had high expectations from her. Though she claimed that she had pursued many projects for the benefit of her constituency and the state during her six-month stint, many of her projects were yet to begin when election was held in May 2014. Unemployed local youth regret that even though Vir Bhadra Singh remained Mandi MP and the Union Cabinet Minister for more than four years, he failed to set up any major industrial project in the area.

The political couple was also being criticised by BJP leaders for allegedly seeking "unexplained loans" amounting to several crores from a businessman and allegedly concealing facts regarding details of Pratibha's assets in her affidavit submitted to the returning officer (Election Commission) while filing her nomination in 2013. Mrs. Pratibha Singh asked 11 questions in Parliament "Since she took oath in the middle of Parliament session only 11 of the 38 questions asked could be taken up".

On 20th November 2013, an NGO named Common Cause filed a petition in Delhi high court against Vir Bhadra Singh on the issue of corruption and disproportionate assets. On 22nd November high court asked CBI to submit the status report. The winter session of state Vidhan Sabha was completely ruined, as both BJP and Congress party were at loggerheads on the controversial statement made by Chief minister Vir Bhadra Singh, against leader of opposition P.K Dhumal. On 1st January 2014, Mr. Vir Bhadra Singh discussed the corruption matter with state incharge Ms. Ambika Soni and decided to impress upon Rahul Gandhi, about his innocence.

In the political history of modern Himachal for the first time opposition boycotted Governor's address to the Vidhan Sabha on the first day of the budget session on 3rd February 2014. Later on BJP also boycotted the budget presentation. Keeping an eye on 2014 Lok Sabha election BJP opened its doors to the rebels and ex-party workers and leaders. On 8th February Roop Singh Thakur ex MLA from Sundernagar and Mahant Chaudhary were readmitted in the party fold. K.D Dharmani former BJP MLA from Ghumarwin, who had joined HLP, rejoined BJP on 8th March 2014, H.N Kashyap on 9th March, Khushi Ram Balnahta former MLA from Rampur rejoined on 16th March and Ravi Dhiman on 18th March 2014.

On the one side BJP was making all efforts to bring back its former workers and leaders to the party to present united face, on the other side congress could not do much in this direction. It could only convince Rajinder Rana, MLA from Sujanpur, to join the party and contest from Hamirpur Lok Sabha seat. He resigned from his Vidhan Sabha seat and joined congress on 14th March 2014.

Sujanpur Assembly By-poll-2014: Going to the polls within 16 months of the last Assembly elections in 2012, the Sujanpur Vidhan Sabha seat in Hamirpur district witnessed a keen contest between a political greenhorn, Anita Rana, of the Congress and Bhartiya Janta Party's Narinder Thakur, who was banking on the political legacy of his father. The by-poll was necessitated by the resignation of Rajinder Rana, who had won as an independent in 2012 and was now contesting as the Congress candidate from Hamirpur parliamentary constituency. Rana, the latest blue-eyed boy of Chief Minister Vir Bhadra Singh, managed to secure the ticket for his wife (Anita Rana), who was a novice in politics. Having been carved out by merging 42 polling booths, which formed part of the Bamsan Assembly segment and 102 booths that were under the Hamirpur Assembly seat, this was the second election from the Sujanpur segment after the delimitation of Assembly and Lok Sabha seats in Himachal. With a sizeable number of areas that earlier formed part of Bamsan segment, represented by former BJP Chief Minister Prem Kumar Dhumal, Sujanpur was considered to be a BJP stronghold.

In fact, Rana, once a protege of Dhumal had sprung a surprise when he defeated his nearest Congress rival Anita Verma by 14,166 votes as an independent after being denied the BJP ticket. The BJP candidate, Urmil Thakur, a former Chief Parliamentary Secretary in the Dhumal regime, stood at the third position.

Though Anita Rana was the Congress candidate, "she was just a proxy nominee with her husband running the show". The BJP this time fielded Narinder Thakur, a turncoat and son of former minister Jagdev Chand Thakur, who was trying his luck for the fifth time. He made his unsuccessful electoral debut after the demise of his father in a by-poll in 1994. He also contested the 2003 Assembly election from Hamirpur as an independent with the support of *"Mitra Mandals"*. Following sharp differences with Dhumal, he quit the

BJP in 2008 to join the Congress to contest the 2009 Lok Sabha election and the 2012 Assembly poll against the BJP. Rana was able to win full confidence of Chief Minister Vir Bhadra Singh and, he managed to get Congress ticket for the Hamirpur Lok Sabha seat for himself and the Assembly seat for his wife. Despite stiff opposition by state Congress president Sukhwinder Singh Sukhu, the complete backing of Vir Bhadra ensured that the Rana couple reign supreme.

Urmil-Anita Factors : The fact that Rana's BJP opponent in the 2012 poll, Urmil, joined the Congress and was actively campaigning for Anita Rana strengthened the ruling party's prospects. Moreover, Urmil is the elder daughter-in-law of Jagdev Chand and was campaigning against her own brother-in-law Narinder. She herself been a two-time BJP MLA from Hamirpur but moved to the Congress after she was denied the BJP ticket.

The preference was given to Narinder following his patch up with Dhumal. Narender Thakur a die hard opponent of Prem Kumar Dhumal was brought back to BJP by his relative and former IPH minister Ravinder Singh Ravi. Anita Verma, a former minister and two-time MLA, was the claimant for the Congress ticket for the by-poll. Though she did not quit the party and announced her support for Congress nominee Anita Rana, she did not campaign actively and instead preferred to go and campaign outside the state. The fight was between the Congress and the BJP. The Congress hoping to gain from the 15 month performance of Rajinder Rana and the complete backing of Vir Bhadra and Urmil. On the other hand, the BJP was hoping to ride on the "Modi wave" and Jagdev's legacy. But with divisions within the family, the gains from the legacy was thought to be limited.

Record Turnout in Lok Sabha Election 2014: The efforts of the Election Commission of India (ECI) yielded results as Himachal broke all previous records as over 66 per cent voters turned up to vote, the highest in all Lok Sabha elections held since Independence. The polling was peaceful as there were no reports of any violence from anywhere. However, people boycotted poll at nine polling stations with the maximum of seven falling in Mandi district. The Sujanpur segment witnessing a by-poll registered 69.83 per cent polling. The highest polling in the state was in the 1998 poll when 65.31 per cent of the electorate cast their vote. The polling in the last two elections of 2009 and 2004 was 58.4 and 59.7 per cent. The highest polling was registered in Una district at 70.97 per cent followed by 69.64 in Sirmaur district and Hamirpur a close third at 69.16.

The lowest turnout was witnessed in the districts of Shimla (59.24) followed by Kullu (62.17) and Lahaul Spiti (61.94). The electorate of Shimla showed relative indifference towards elections by registering one of the lowest turnout of 59.43 per cent in the entire state. The Assembly segment of Paonta Sahib registered the highest polling at 77 per cent followed by Haroli (76) and Hamirpur (72). The stakes were very high for Chief Minister Vir Bhadra Singh whose wife Pratibha Singh was contesting from Mandi, his

predecessor Prem Kumar Dhumal, whose MP son Anurag Thakur was in the fray from Hamirpur, and Shanta Kumar who was the BJP nominee from Kangra. It is only after the results are declared one could know the exact reason for the high turnout, could be an indicator of the anti-incumbency and an undercurrent in favour of one party. Another reason for the high turnout could be the extra efforts put in by the cadres of the Congress and the BJP anticipating a very close fight in all four segments.

Living up to its reputation of being the district registering the lowest voter turnout, Shimla district recorded a poll percentage of mere 59.24 per cent even though this was almost seven per cent higher than the last Lok Sabha election. Despite the best efforts of the Election Commission of India (ECI) to motivate people to turn out in large numbers to cast their vote, the electorate of Shimla district gave a lukewarm response. The poll percentage in the 2009 polls for Shimla district was 52.71 per cent while in the 2004 Lok Sabha polls it was a mere 49.81 per cent. The Kasumpti Assembly segment, a part of the Shimla Municipal Corporation registered the lowest turnout of 54.97 per cent followed by adjoining segment of Theog with 56.52 per cent, Karsog in Mandi (53.66) and Arki in Solan (59.66 per cent) were amongst the other lowest turnout assembly segments in the state.

Shimla (Rural), the Assembly segment of Chief Minister Vir Bhadra Singh registered an extremely low turnout of merely 57.58 per cent while Rohru the segment represented by Congress candidate for the Shimla Lok Sabha, Mohan Lal Brakta was much better at 66.12, the highest in the district. The segment of Rampur in Shimla, the hometown of Vir Bhadra registered a better polling of 62.87 as it forms part of Mandi Lok Sabha seat from where his wife was contesting. On the contrary, Hamirpur, the Assembly segment represented by former Chief Minister Prem Kumar Dhumal, recorded 70.27 per cent polling and Sujanpur, which was earlier represented by Rajinder Rana, the Congress candidate recorded 71.76. His wife Anita Rana was the Congress candidate for the Sujanpur Assembly by-poll. Palampur home town of Shanta Kumar registered 68.09 per cent.

Sirmaur district which recorded a polling of over 70 per cent showed a considerable improvement over the polling percentage of 61.35 in 2009 polls and 55.05 in 2004 election. While Paonta recorded more than 77.0 per cent polling, Nahan segment also registered 71.81 polling and Pachaad recorded 71.98 per cent. Jawali assembly segment from where the Congress candidate Chander Kumar hails, the polling percentage was 68.78 per cent.

Mr. Narender Thakur contested 2003 Vidhan Sabha election as an independent (Mitramandal Candidate), but was defeated. Later on he joined congress (I) and contested 2007 Vidhan Sabha and 2004 lok Sabha Election on Congress ticket but lost both. On 28 March 2009 Hamirpur Unit of congress terminated his primary membership of the party, for his anti party outrage. In between congress party decided to field Madan Lal former crickter from Hamirpur Lok Sabha seat against Anurag Thakur. But Mr. Madan Lal

backed out due to his ill health. Ultimately under pressure from state leadership Narender Thakur was readmitted in the party on 1st April 2009 and declared party candidate for Hamirpur Lok Sabha seat. This time also he lost, because congress workers at the grass root had never accepted him in the party.

District wise Polling Percentage In Last Three Lok Sabha Elections

Districts	2014	2009	2004
Chamba	65.18	56.04	61.67
Kangra	64.83	55.04	61.05
Lahaul Spiti	61.94	68.72	66.14
Kullu	62.17	67.29	65.90
Mandi	64.03	61.42	60.81
Hamirpur	69.16	59.04	59.62
Una	70.97	61.48	62.27
Bilaspur	67.02	57.86	64.32
Solan	66.57	57.99	54.17
Sirmaur	69.64	61.35	55.05
Shimla	59.24	52.71	49.81
Kinnaur	67.82	68.71	64.21

Voting in previous Lok Sabha elections

Polls (Year)	% turn out	Polls (Year)	% turn out
1967	51.20	1991	56.95
1971	41.19	1996	57.98
1977	63.96	1998	65.30
1980	58.70	1999	56.70
1984	61.45	2004	59.70
1989	63.29	2009	58.40
		2014	66.50

Modi Magic Weaves Victory : The BJP scripted history by winning all four Lok Sabha seats as well as the Sujanpur Assembly by-poll with Chief Minister Vir Bhadra Singh's wife Pratibha Singh also falling victim to the saffron wave that swept Himachal Pradesh like elsewhere in the country. Leading the BJP's victory march was the party veteran and former Chief Minister Shanta Kumar who won by a convincing victory margin of over 1,70,072 lakh votes as he led in each one of the 17 Assembly segments under the Kangra seat. BJP's Narinder Thakur also won the Sujanpur by-poll by a slender margin of 538 votes. He defeated Anita Rana, wife of Hamirpur Lok Sabha seat candidate Rajinder Rana, in a close contest.

Anurag Thakur, sitting MP from Hamirpur and son of the two time Chief Minister Prem Kumar Dhumal, also registered a comfortable win of 98,403

votes though political analysts had predicted a close fight for him. It was a hatrick of victories for Anurag, who was also the national president of the Bhartiya Janta Yuva Morcha (BJYM). The saffron wave appeared so strong that Pratibha Singh, who had won by a margin of 1.37 lakh votes in the Mandi by poll in June 2013, also suffered defeat at the hands of BJP candidate Ram Swaroop Sharma who made his electoral debut in these polls. In the 2009 Lok Sabha poll, the BJP had won three seats while the Congress had only one in its favour. In fact, it was a sweet victory for Anurag who had been at the receiving end of the state Vigilance Bureau that has registered three cases against him in the probe against the HPCA headed by him.

LOK SABHA ELECTION POLLING PERCENTAGE
2004 TO 2014

Constituency	2014	2009	2004
Kangra	64.71	55.21	55.89
Mandi	65.00	64.11	62.91
Hamirpur	69.00	58.88	62.32
Shimla	65.20	55.73	61.47

"The verdict was a befitting reply to the politics of vendetta unleashed by the Vir Bhadra regime as the people reject such personalized victimisation, which had been the only agenda of Vir Bhadra Singh, since December 2012". The BJP further strengthened its grip on the traditional Congress bastion of Shimla by retaining the seat for the second consecutive time. Sitting BJP MP Virender Kashyap proved that his last victory was not a flash in the pan.

This was for the first time in Himachal that the BJP won all four seats. The Congress had achieved this feat on four occasions in 1971, 1980, 1984 and 1996. The fact that the people of Himachal for the first time voted in favour of a party which was not in power in the state clearly established the fact that it was a vote against the 10 years rule of the Congress led UPA regime. The lackluster performance of the Congress regime in the state too seemed to have adversely affected the party's poll prospects. A majority of the ministers in the Vir Bhadra Cabinet could not ensure a lead in their segments with BJP getting a lead of 10,564 in G S Bali's segment of Nagrota, 8,092 in Dharamshala represented by Sudhir Sharma, 9,899 in Fatehpur represented by Sujan Singh Pathania, 6,394 in Mandi represented by Anil Sharma, 5,372 in Solan represented by Dhani Ram Sandil and 3,321 in Vidya Stokes segment.

It was only three segments, Haroli represented by Mukesh Agnihotri where the Congress had a lead of 6,960, 1,648 in Darang represented by Kaul Singh Thakur and 1,564 in Bharmaur represented by Thakur Singh Bharmauri. The BJP also got a lead of 3,822 from Nadaun, the segment of state Congress president Sukhwinder Singh Sukhu.

As expected, the Aam Aadmi Party (AAP) and the CPM failed to cut ice with the electorate, proving again that the two party system remains well en-

trenched in the state. Sitting Kangra MP Rajan Sushant, who contested on the AAP ticket, could barely got nearly 25,000 votes. The fact that the congress managed to secure a lead in only eight of the 68 Assembly segments in the state was a clear indication of the falling graph of the party within 15 months since it assumed power in the state. Most of the heavyweights, including ministers, failed to fight the BJP onslaught. The vote share of the Congress (I) had shown a steady decline of more than 5 per cent in each of the last three Lok Sabha polls. The vote polled to the Congress in the 2009 Lok Sabha election was 45.61 which now came down to 40.7 per cent. The party's vote share in the 2004 polls when it had won three seats was 51.89 per cent.

The Congress (I) as well as the government took defence in the plea that nothing worked against the unassailable Modi wave as was the case in other parts of the country, but the fact remained that party should pull up its socks to prevent its graph from falling further. Leaders with a strong base should be given prominence in the organisation and not those who have personal allegiance. The Congress could not secure a lead even in one Assembly segment out of a total of 17 constituencies in Kangra where former Chief Minister Shanta Kumar won by over 1.70 lakh votes. Similarly, in the Hamirpur Lok Sabha segment, the congress secured a lead of 6,960 only in Una district represented by Mukesh Agnihotri. The only other minister in whose segment the congress led was Thakur Singh Bharmouri and Kaul Singh. In the eight segments from where the congress did get a lead, five were part of the Mandi Lok Sabha segment.

The five include the three tribal segments of Kinnaur, Bharmaur and Lahaul Spiti and Rampur in Shimla district and Seraj in Mandi. The Congress managed to get a lead from three segments of Rohru (in Shimla) and Shillai and Renuka in Sirmaur district. Despite a majority of the Chairmen and Vice-chairmen of boards and corporations hailing from Shimla and Sirmaur district, the Congress suffered a real drubbing. The fact that the strong base of the party in its citadel of Shimla crumbling was also a cause of major concern and a pointer towards the fact that the leaders with a strong base must not be ignored. The not so good relations between the party organisation and the government also impacted the party prospects adversely. The lackluster performance of the state government coupled with an erratic public distribution system (PDS) and price rise also led to resentment among the masses.

Polling in 8 Assembly segments of Shimla	
Constituency	% age
Chopal	55.89
Theog	56.72
Kasumpti	54.97
Shimla	59.27
Shimla (Rural)	57.58
Jubbal Kotkhai	61.60
Rampur	62.87
Rohru	66.12

The fact that there was a lack of coordination between the party organisation and the [illegible]nt also adversely affected the party's poll prospects. In fact,

Himachal Pradesh Congress committee (HPCC) president Sukhwinder Singh Sukhu failed to get a lead in his own Assembly segment of Nadaun in Hamirpur. The performance of the party was no better in the segments of maiority of the state office bearers. The election results of 2014 Lok Sabha clearly gave edge to BJP in the state, as Vir Bhadra Camp was already having a tight rope walk in the party organisation as well as in the Government. Eighteen months Governance had not gone well with the aspiration of the youth, Farmers and Government employees. In the political history of Himachal Pradesh the worst tragedy occurred to Rajinder Rana, who resigned from Vidhan Sabha and contested Lok Sabha election and to reward his courage and efforts, his wife was made Congress candidate from Sujanpur Assembly by ignoring the claim of Anita Verma, a dedicated worker of the party and both lost.

The dynasty politics has made so much inroads in the system that every politician has a feeling that their constituency is their fiefdom and this is what was exemplified by Vir Bhadra Singh, Prem Kumar Dhumal, Rajinder Rana and the likes in the state. May be Modi wave helped Anurag Thakur this time, but at the root level workers of all political parties have started feeling ignored and cheated in the hands of dynasties.

Mandi Lok Sabha seat could be termed as fiefdom of royal families. Since 1952 to 2014, the following members of royal family represented this seat. Rajkumari Amrit Kaur (Faridkot state 1952), Raja Jogender Sen (Mandi state 1957), Raja Lalit Sen (Mandi state 1962), Raja Vir Bhadra Singh (1972, 1980 and 2009 Rampur Bushahar state), Raja Maheshwar Singh (Kullu state 1989, 1998 and 1999), Rani Pratibha Singh (2004 and 2013 Rampur Bushahar state). Till date only three candidates, Pt. Sukh Ram (1984, 1991 and 1996), Mr. Ganga Singh (1977) and Ram Swaroop Sharma (2014) were non-royal members, who won election from Mandi seat. Kangra Parliamentary seat was twice represented by scion of a royal family till 2014. Once in 1977 Kanwar Durga Chand and in 1984 Ms. Chandresh Kumari.

Himachal in Union Cabinet: Himachal being a small state never had much share in the union cabinet, but some influential leaders have been able to make place in the union cabinet. Rajkumari Amrit Kaur was first MP from Himachal Pradesh elected from Mandi -Mahasu seat to become member of first cabinet of Pt. Jawahar Lal Nehru as a Health Minister in 1952. Then from December 1976 to March 1977 Mr. Vir Bhadra Singh was inducted in Ms. Indira Gandhi's cabinet as Deputy Minister of Tourism and Civil Aviation. From September 1982 to April 1983, he was State Industry Minister. In 2009, he again became minister of cabinet rank in the ministry of Dr. Man Mohan Singh as a minister of Steel and later on minister of Small Scale Industries. Mr. Vikram Mahajan was third MP from Himachal to join union cabinet of Ms. Indira Gandhi in 1980 as state Energy minister.

He was the one who laid the foundation of NJPC. Mr. Sukh Ram (1993-98) was firstly State Defence minister in P.V Narasimha Rao's cabinet, then

State Planing Minister and lastly Tele Communication Minister with Independent charge. During his tenure as Tele-Communication minister, India had revolution in this sector and he is remembered as *father of telecom revolution* in India.

In 1999, Mr. Shanta Kumar became member of union cabinet led by Mr. Atal Bihari Vajpayee. He was made Food and Civil Supplies minister with cabinet rank and later on Rural Development minister. He initiated *Antodaya Aan Yojna* to provide cheap food grains to 10 crore poor living below poverty line. It was his vision that made India to export food grains to 25 nation of the world during NDA regime. In 2004-05, Mr. Anand Sharma got elected to Rajya Sabha from Himachal Pradesh and was made state External Affairs minister, in 2008 additional charge of Information and Broadcasting was given. He opened Regional Passport office in Shimla. After 2009, he became Commerce minister with cabinet rank and remained so till 2014.

Because of lesser number of seats, Himachal representation in union cabinet could never be that much effective. It was only from 2009 to 2012, when Himachal had two representative Mr. Anand Sharma and Mr. Vir Bhadra Singh in the union cabinet as cabinet rank minister.

Dynasties in Himachal Politics

The politics of dynasties has been making inroads all over the country. The work which was considered social service and a zeal of dedication has become now a prerogative of politician and their families. The politics of India since the last quarter of 20th century is largely dominated by families in all states. In Himachal Pradesh the creep of political dynasty flourishing in almost all districts and in all political parties. Some of the glaring examples are-

Shimla District

Mr. Vir Bhadra Singh- Ms. Pratibha Singh (wife), Mr. Vikramaditya Singh (son) and Mr. Anirudh Singh brother in law.

Mr. Radha Raman Shastri - Mr. Sanjay Shastri (son)

Late Mr. Ram Lal Thakur- Mr. Rohit Thakur (grandson)

Late Mr. Lal Chand Stokes- Smt. Vidya Stokes (wife)

Hamirpur District

Mr. Prem Kumar Dhumal- Mr. Anurag Thakur (son)

Late Thakur Jagdev Chand - Ms. Urmil Thakur (daughter in- law and Narender Thakur (son)

Late Mr. Prem Chand Verma- Mr. Ramesh Chand Verma (son) and Ms. Anita Verma (daughter in-law)

Chamba District

Late Shri Deshraj Mahajan- Ms. Vimla Mahajan (wife) and Mr. Harsh Mahajan (son)

Mr. Vidyadhar- Mr. Surender Bhardwaj (son)

Kangra District

Late Shri Sat Mahajan- Mr. Ajay Mahajan (son)

Smt. Chandresh Kumari- Mr. Aishwarya Katoch (son)

Late Smt. Sarla Sharma- Ms. Viplov Thakur(daughter) and Mr. Nikhil Rajaur (blood relation)

Late Shri Sant Ram- Mr. Sudhir Sharma (son)

Shri Chander Kumar- Mr. Neeraj Bharti (son)

Late Shri Virender Kumar- Ms. Nirmala Devi (wife) and Naveen Dhiman (son)

Una District

Shri Omkar Sharma- Mr. Mukesh Agnihotri (son).

Mandi District

Shri Peeru Ram- Mr. Prakash Chaudhary and Mr. Mahant Ram Chaudhary (family members)

Late Shri Sher Singh- Mr. Sohan Lal (brother)

Pt. Sukh Ram- Mr. Anil Sharma (son)

Kullu District

Mr. Maheshwar Singh- Mr. Karan Singh (brother)

Mr. Kunj Lal Thakur- Mr. Gobind Thakur (son)

Sirmaur District

Dr. Y.S Parmar- Mr. Kush Parmar (son)

Late Shri Gumman Singh- Mr. Harsh Vardhan Chauhan (son)

Nearly 30 families in the state are having the pleasure of political status which clearly reflect that 45 percent of the total Vidhan Sabha seats are captured by the dynasties and remaining 55 percent are left for others but not necessarily to the party workers.

11

Police Administration Himachal Pradesh

"In the happiness of his (Kings) subjects lies his happiness, in their welfare his welfare, what pleases him, he shall not consider as good, but whatever pleases his subjects he shall consider as good"

-(Kautilya)

The history of Police administration, defence and justice is as old as the history of organized human society and the process of human beings settlement. But it is quite difficult to trace down the history of Police administration as a separate organization in the ancient India as such. The Indian Police system is a creation of the British Government and rests on the basic ideals of efficiency and subordination to the law of the land.

On the whole, it represent a complete break away from all pre-British systems which can be traced in India, chiefly because it provides a professional and regularly organized police force, with strictly defined powers, privileges and duties, and because it separates the preventive and investigation agency from the authority which tries and punishes criminals. Before coming to the question of Police administration in Himachal Pradesh, it would be pertinent to understand the history of Police Administration at all India level.

It is difficult to trace in India anything like police systems, as the British introduced, before the establishment of British rule in the country. Certainly, from the beginning of Indian history, we find State officials or private persons vested with police functions, but nothing like the present ubiquitous, regularly organized and legally controlled force. Such indigenous police systems as we can trace were, generally, based on land tenure. Great landholders were required to apprehend disturbers of the peace and restore stolen goods, or, sometimes, in default, to make good the losses sustained within the area of their influence. Responsibility duly devolved on subordinate landholders in their various degrees. Village responsibility was enforced through the local headmen, who were helped by an appropriate number of village watchmen, the real executive police of the country, who kept watch at night, reported the arrival of strangers within the village bounds, and helped to detect crimes. To some extent, this feature of the indigenous police system has been incorporated in the present system also.

As early as the laws of Manu, we find references, necessarily vague, to police systems in India. The Chief duty of a king, according to these laws, is to restrain violence and punish evil doers. He has to keep up patrols and what we

should now call police stations or fixed posts, and also many spies. There is an interesting approval of the use of *agents provocateurs* (anathema, according to English ideas), and all the King's subjects were required to assist him in the criminal administration.

Later, in the *Arthashastra of Kautilya*, which is believed to have been written about 300 B.C., there is detailed and fascinating description of the use of spies in the criminal administration. Kautilya advises the King to have his spies controlled by reliable and capable ministers. There are nine different groups of spies, according to this authority, who are to be used to watch different kinds of people. One group of spies is to consist of men skilful in reading the minds of others. Another group should be ascetics, third agriculturalists, to detect crimes among the rural population, a fourth be chosen from among ruined merchants, to spy on the industrial and commercial community, a fifth group to be recruited from the gladiator class, and so on. It is possible that no modern C.I.D in any country has ever been so ubiquitous or so highly organized as the system of espionage described by Kautilya, which must have corresponded largely with the actual arrangements. The *'Arthashastra'* contains amazingly interesting accounts of the work of individual spies, whose names are given and whose subterfuge and disguises are described. Again the Sanskrit drama, particularly the play called *'The Little Clay Cart'*, describes police methods in the India of those far-off days.

Between the days of the Maurayas and their immediate successors and the Muslim invasions, we catch practically no glimpse of police in India. It is disappointing that Fa Hien and Hiuen Tsang make no mention of police in their accounts of their travels in India, although the latter, who toured the dominions of the great Harsha, mentions that he was several times robbed by footpads. The 'Harsha Charita', too, is provokingly silent on the subject. Not until Mughal times do we see anything like a definite police organization, and even then we must beware of translating the medieval Mughal arrangements into modern terms. The ideas which we have already seen to be the basis of Indian indigenous police systems survived unchanged into Mughal times. The villages were still left responsible for their own safety and that of travellers within their limits. A Mughal province was a replica of the Empire, and provincial government centered in the provincial capital. Outside that, the people were left alone as long as they paid their revenue and did not disturb the peace. The Governor of a province was called the Subedar or Nazim; under him, incharge of subdivisions, living in smaller towns, were a number of officials called *faujdars.*

The Faujdar's duties were mixed. Primarily he was a revenue official, but he was also vested with powers enabling him to keep the peace and cope with bands of highwaymen, rebellious chiefs, and other turbulent persons. He had to guard roads and to prevent blacksmiths from making firearms; and to help him in these specifically police duties he had a number of subordinates called *thanadars*, or officers incharge of posts, whose name survives to this

day in the Indian Police, to denote the officer incharge of a thana, or police station. Perhaps the nearest parallel to the Faujdar in the administration of British India was the Magistrate-Collector of a district before 1860, who was responsible for both the revenue and the executive police administration of his district. But we must not import the idea of a later age into the Mughal system of administration, for the police activities of the Faujdar were limited to intervening with military force when widespread violence or rebellion compelled him to do so. Similarly, the Mughal thanadars were but editions in *petto* of the faujdars. They never investigated cases of ordinary crime or carried on any of the many routine duties of the present-day thanadars. Ordinary crime, as we have seen, was the affair of the people of the locality in which it occurred and the village agency which attended to it was not paid from the state or provincial revenues.

There was one Mughal official who bore some resemblance to an Indian Inspector in the modern Police. This was the *kotwal,* the chief of the city police, and to this day in many cities in northern India, the Indian officer incharge of the city police is called the kotwal and his headquarters, the *kotwali.* A vivid description of his duties is given in the *Ain-i-Akbari,* the diary of the great Akbar. He had to be present at all royal and viceregal durbars. He received daily reports from watchmen and sweepers of doings in the city, and he maintained a number of paid informers. He arranged the watch and ward of streets at night, and at all places of public gathering he kept subordinates to look out for pickpockets and other sneak thieves. The control of prostitutes, the distillation of liquors and the sale of intoxicants were within his jurisdiction. All these duties were the same as those of his modern counterpart; but in addition he had others which are now no longer entrusted to the police. Thus, he had to look after people in prison, hear the charges against them and decide many of these, and also execute sentences. It is clear from the accounts of the doings of kotwals which have come down to us that these officers were very efficient, but of course, often abominably cruel and tyrannous according to our notions. It must be remembered, too, that kotwals were only to be found in very big cities.

The modern *Criminal Investigation Departments* were represented by different classes of news writers, some of whom were high in the confidence of Governors of provinces and even of the Emperors. These men were stationed all over the empire, and reported at irregular intervals the more important happenings in their districts.

In short, the Hindu and the Mughal systems of government were autocratic and military. Under Ashoka, Akbar and the Peshwas the principles were the same, with considerable differences in detail. The ruler and his principal agents combined in their own persons the functions of military commander for internal security purposes, revenue collector, judge, magistrate and head of the Police. Subedars incharge of provinces, Faujdars and Deshmukhs incharge of subdivisions of provinces had these powers.

Zamindars or tax-farmers were responsible for crime. Village headmen were revenue and police officials and had also magisterial powers.

As the Mughal Empire declined, their system of administration began to disappear. The British starting from their trading settlements at Bombay, Calcutta and Madras gradually assumed control of province after province. The administration of justice in the original settlements was based on English law, but in dealing with the Indians, in the jurisdiction of those settlements, due regard was paid to indigenous law and custom. Hence there was, for instance, a *Kazi*, as an exponent of Mohammedan law, in the staff of the courts in Bombay from the earliest times until 1862. As they took over the government of the provinces in the interior, the British adopted the system of administration as they found it in each locality, making, as a rule, as little change as possible.

In both cases- in the capitals and the provinces - the administration of criminal justice was profoundly unsatisfactory. After many experiments and many failures a good working system was gradually developed. Thus, the present system, has only been in force since the second half century. Its distinguishing features are that it is a civil not a military system; and that the machinery of the administration of criminal justice consists of Supreme Court, High Courts, independent of the executive Government, Sessions Judges and Magistrates whose orders are subject to an appeal to the High Court, and Supreme Court and an organized Police Force.

The transition from a military autocracy to the fully development modern system was slow and often painful. Different experiments were tried in different parts of the country, and the various provinces did not progress simultaneously by the same stages. The history of police in British India for the century prior to 1860 was, as a part of the general administration, that of a long series of experiments, often of unsuccessful experiments.

Even in the Presidency Cities, Calcutta, Bombay and Madras, where Europeans were settled in considerable number, the Police were very inefficient, and the dissatisfaction of the residents was forcibly and frequently expressed. The available records have been examined in the case of Bombay, and the results published in the *'History or the Bombay City Police,'* 1672-1916, by S.M. Edwardes. His book shows that the records are far from complete. A body of *militia* was formed about 1672, which served as *'night-watches against surprise and robbery'* and otherwise performed duties which now appertain to the civil police. In 1771 this body was styled the *'Bhandari Militia'*, and in this year it was reorganized and more definitely employed on police duties. The results were not satisfactory, and in 1778 the Grand Jury demanded a thorough reform of the Police. The first appointment of an executive Chief of Police followed in 1779 with the title of *Lieutenant of Police.* At that date there was a *'Superintendent of Police'* in Calcutta.

In 1765 the acquisition of the *Diwani*- that is, the revenue administration of Bengal with its somewhat indefinite responsibilities- had brought the British

to the point at which their duty to ensure the safety and welfare of the people who had now come under their care caused them to take an active interest in the suppression of violent crime, and in the criminal administration generally. By a regulation of 1772, Civil and Criminal Courts were established for each district of Bengal, practically that is for what is now Bihar.

In certain proceedings of the Governor in Council, dated April 19th, 1774, Warren Hasting develops his ideas on the subject of Police. While congratulating his administration on the establishment of the above Courts, he says that the country is yet too unsettled to allow their full benefits to be reaped. Numerous gangs of *dacoits* (robbers) are infesting the province. He alleges that they are being protected by zamindars (landowners) and are preying on the latter's tenants, who dare not complain. Some villages are even said to pay regular tribute to the robbers. He believes all this evil to have been produced by the disappearance of the Mughal faujdars and their subordinate thanadars, by the resumption of lands allotted to the thanadars in reward for their services, and lastly by the system of farming the revenues. The old zamindars had an interest in keeping down robbery because their tenants looked to them to recompense their losses. The tax-farmers who have taken the places of the zamindars have no such liabilities and are indifferent to the increase in robbery. The Governor finds that the very fairness of our Courts is giving encouragements to evildoers, since the standard of evidence demanded makes punishment difficult. Many notorious leaders of dacoit gangs have been arrested and let off for want of evidence.

It is interesting, in parenthesis, to read this opinion concerning the standard of evidence demanded by British Courts of Justice, as every police officer of the present day must have heard similar views expressed by many Indians, official and unofficial. Warren Hasting considered that it might be advisable to introduce some extraordinary legislation against dacoits as a temporary measure. He proposed, therefore, to restore the *faujdars* for the suppression of violent crime and for the communication of intelligence; and to require all landowners to assist them in these duties.

Eighteen months after writing the above minute, Warren Hasting returns to the subject of police. Obviously the Zamindars and tax farmers have not been giving the faujdars the help demanded of them. In the proceedings of the Governor in Council dated the 9th December 1775, he directs the Deputy Governor of the province, who had been given the oversight of criminal justice, to order zamindars and tax-farmers to deliver to the several faujdars an account of the number of the indigenous police posts in their districts together with the names of the persons by whom they were held. He was to see that they strictly obeyed the earlier orders to help the faujdars in all matters relating to his jurisdiction.

At first only four Faujdars were appointed, and their jurisdictions did not cover the whole province. Where there were no faujdars the ancient system of village police responsible to the zamindars was left in operation. These arrangements did not prove satisfactory, and in 1781 all the faujdras except

one, the faujdar of Hooghly, were withdrawn.

This first British attempt to institute a system of police in an Indian province having failed, violence, crime and dacoity continued to grow in strength. When Cornwallis became Governor-General of Bengal, he found the criminal administration in a state of utter chaos. Life and property were insecure throughout the province. His first act towards remedying this state of affairs was a most salutary one. He took the administration of criminal justice out of the hands of the Deputy Governor (a zamindar), and removed the chief Criminal Court to Calcutta. He also established four courts of circuit.

Cornwallis insisted that a regular Police Force was necessary to apprehend criminals. Zamindars and other who had hitherto maintained thanadars and police establishments were required to disband them forthwith and entertain them no more. Magistrates of districts were ordered to divide them into police jurisdiction, each to be incharge or *Darogah*, or supervising officer, with appropriate establishment. These darogahs were to be appointed by the magistrate, but they could only be dismissed by the Governor-General in Council. They were empowered to receive reports of offences and arrest accused persons, sending them to a magistrate within twenty-four hours of arrest. Once a person had been arrested, the *darogah* had no power to release him; only a magistrate could do that. Village watchmen made subject to the orders of the *darogahs* and had to supply them this information. Finally, *darogahs* were given authority to pursue criminals to other darogahs; to keep the peace at markets, fairs and other places of public gathering and to submit monthly reports on the state of their jurisdiction to their District Magistrate.

These reforms, salutary though they were and obviously in the right direction, did not remedy very greatly the deplorable state of affairs which had moved Cornwallis to action. Following Cornwallis, Wellesley and Bentick both tried to cope with the flood of crime which was engulfing Bengal, and at the beginning of the nineteenth century, Madras. Also. This was period of chaos and internecine war throughout a large part of India. The island of Bombay did not escape the consequences, but 'was the scene of constant robberies by armed gangs', even after a Grand Jury of 1793 had again drawn pointed attention to 'the total inadequacy of the police arrangements' and a committee had been appointed and various measures taken by Act of Parliament, by a Commission of the Peace, by the appointment of a Superintendent of Police and by a reorganization of the subordinate personnel.

Wellesley held an inquiry into police affairs in 1801, and in 1806 Bentick appointed a committee to consider the possibility of improving the police system in Madras. Nevertheless, the state of crime in three presidencies continued to grow more and more serious. In 1809 the Bombay Government appointed a committee which recommended the adaptation to Bombay of Colquhoun's system for improving the Police of London. By 1813 things had reached such a pitch that the intervention of the Court of Directors was rendered necessary, and they appointed a special committee of their own. On receipt of the

committee's report, they issued orders in 1814. These orders, while condemning the Darogah system, insisted on the maintenance of the old village police as the best means of ensuring internal peace. The Court quite rightly emphasized the view that the village police were organized according to the ancient customs and circumstances of the land, and held that for that reason they must be better than a totally insufficient agency such as the darogah system provided. Their most far-reaching direction was one by which the duties of district magistrate and control of the police were transferred from the District Judge, with whom they rested, to the Collector. This resulted, at any rate outside Bengal, in the control of the existing executive establishment of Government being in the hands of a man with a knowledge of the local conditions in his district. In Bengal owing to the permanent settlement, there was no subordinate revenue establishment, and the darogah system was in consequence retained, but in an improved form.

In Madras a Regulation (No. XI of 1816) was issued to give effect to the orders of the Court. The famous Sir Thomas Munro was one of the Commissioners appointed under this Madras Regulation.

The Bombay Government took over the administration of the territories of the Peshwas in Pune in 1817. At first the functions of judge, magistrate and head of the police were combined in the hands of one man, and little or no change was made in the powers of the existing Maratha functionaries. In 1826 the duties of judge and magistrate were separated, and by Regulation XII of 1827 effect was given to the orders of the Court of Directors (the orders of 1814) and the police system was made to conform in all essentials to that of Madras. The Sadar Fauzdari Adalat, or Chief Criminal Court, was constituted at the same time, with powers of general control over the Police.

Meanwhile, in Bengal further developments had been taking place, and an attempt had been made to introduce special and expert control of the police. In 1808 an officer was appointed with the title of Superintendent of Police to supervise the Police of three divisions of Bengal-namely, Calcutta, Dacca and Murshidabad. The main idea of this office was that its incumbent should collect the information from over a wide area so as to make possible extensive police operations against dacoit gangs. The Superintendent of Police was also magistrate of the 24 Parganas and had superior concurrent criminal jurisdiction with the several district and city magistrates. He could grant pardons and he worked largely through informers and spies, thus anticipating in an interesting fashion, the methods of the later *Thuggee and Dacoity Department*. This system worked so well that it was extended to Patna, Benaras and Bareilly. It continued to flourish until the end of the twenties, when the office of Divisional Commissioner was created. The powers of superintendence over the police of a number of districts were then transferred to the new Commissioners, while the executive charge of the district police was left in the hands of the collector, who had now acquired the functions of district magistrate.

The change proved so disastrous that the Select Committee of Parliament, which considered the affairs of the East India Company, drew attention in the famous 'Fifth Report' (in 1813) to the deterioration in the Police, particularly in Bengal. The removal of the Superintendents gave the Darogahs-who had been left there-ample opportunities for illegal gain. The Select Committee collected much information about the malpractices of the darogahs and their subordinates, and showed that these arose party from the necessarily inefficient supervision of the commissioners who were fully occupied in discharging their many other function. With Peel's reforms of 1827 in mind, the Court of Directors issued a dispatch urging the consideration of similar measures in India. They gave orders that expense was not to stand in the way of improvement. On receipt of the directors' dispatch Sir Thomas Metcalfe circulated a number of questions throughout India, and appointed a committee in 1838 to consider the replies. This committee found that the chief cause of inefficiency was inadequate supervision.

Thus, after worrying the question for nearly seventy years the British authorities in India were beginning to perceive the truth, and the time was ripe for the solution. This does not mean that the system of government which they devised was not efficient. It was certainly more efficient than the system which it superseded, inspite of the fact that its methods were less drastic and its spirit was more liberal; inspite of the fact that it introduced, from the beginning, personal freedom under the rule of law in place of capricious autocracy, among the people who knew no other form of government. Its efficiency impressed the great Abbe' Dubois, who left India in 1823; and no man ever had a more intimate knowledge of the people of India than he. There is something dramatic about the next development in the long search for a solution of the problem of upholding the law and maintaining order, by lawful measures, in India. It was though the moment brought by the man and his measure.

The solution was found, not in the place where Englishmen and Scotchmen had settled-and grumbled since the sixteenth century about the inadequate policing of the neighborhood on their Grand Juries and otherwise-not in the districts of Bengal or Madras where so many attempts had been made, but in the newly won province of SIND. This might seem more remarkable in view of the evil reputation of the country, 'the Unhappy Valley' as it was soon called, hard to get at, and hard to get away from, wild and uncivilized, ringed in by desert coasts, desert mountains and desert sands, unendurably hot, unknown to and shut off from the India to which it had given a name. Sind had been a province in the Persian Empire, and later in that of Macedonian successors of Alexander, the Great. Hence the name of its great river was transferred in Western tongues to cover the whole of the peninsula for which there has never been a native name, although the Arabs and Pathans, learning from the Greeks and Persians, gave its people the generic name of Hindus, Medes and Macedonians, Scythians, Huns, Arabs, Pathans,

Mughals and Baluchis overran and overlorded the province in such an unending succession of swarms as to obliterate all trace of the village organization of the *'Vedic'* people. The people of Sind, Baluchi and Sindhi (claiming Rajput descent), were in tribal state of society when the British arrived, and even the remnants of the Mughal system of administration had almost disappeared.

There were neither village police nor the servants of a centralized revenue administration to confuse the issue, and the genius of the rough, but very ready, old conqueror of Sind took him straight to the point when Sir Charles Napier based his Sind Police on the model of the Royal Irish Constabulary. The secret of his success was that he made the Police a separate and self- contained organization under their own superior officers, whose sole duty and responsibility was to supervise them, and to see that they had adequate means to deal with crime.

Elsewhere in India at this time the Police under the District Magistrates were inadequately supervised and they had no superior officer with personal responsibility for keeping crime within bounds and an adequate organization for the purpose. The District Magistrate had other functions and he did not-he could hardly be expected to-personally supervise the investigation of important and serious offences. These district police, which had partly grown from the darogah system and partly from the subordinate revenue establishments, were commonly known as the 'Barquandazi Police'. The name comes from the Persian words *barq* and *andaz* which means *'a thrower of lightning'*. It was not given in jest, as might appear, but was obviously the name given to soldiers when firearm were first introduced and, like many Persian words, it was retained in India after it had fallen into disuse in Persia. To this day, watchmen and messengers in some parts of India are called barqandazis. The evidence given before the 1860 Commission showed that the barqandazi police were ineffective and inefficient in dealing with crime. They could not even, despite their name, be entrusted with more than a small number of arms, so they were useless for such purposes as escorting treasure, guarding treasuries and quelling disturbances. Troops had to be employed on these duties, and this, of course, reacted unfavourably on military efficency.

In certain places, irregular Regiments and Police Battalions were employed on such duties, especially where the countryside was seriously given to disorder. Such were the Ahmednagar Battalion, the Satara Irregular Battalion, the Bhil Corps, Tyrwhit's Horse, General Jacob's irregulars on the Sind Frontier, the six Punjab police battalions raised by Sir Henry Lawrence after the second Sikh War, various police battalions in Bengal, and so on. These were raised to meet the special conditions arising from the disordered state of the country following on the dissolution of the Mughal Empire. Some of these were subsequently absorbed in the district Police Forces of the reorganized constabulary.

Sir Charles Napier had annexed Sind in 1843. In 1847, Sir George Clerk,

Governor of Bombay, visited Sind, and was so greatly impressed by the efficiency of the Sind Police that he decided to reorganize the barqandazi police of the Deccan on those Lines. In 1853 a Superintendent of Police was appointed to each district in Bombay, Indian officers being appointed under them to each *Taluka* or division, and the general control of the Police in the whole province was taken from the Sadar Fauzdari Adalat, the chief Criminal Court, and placed in the hands of the Provincial government. A change on similar lines was effected in Madras soon afterwards. In Oudh, the day after the fall of Lucknow, Outram asked Colonel Bruce to submit a scheme for police. This was done, again on the Sind model, and for the town of Lucknow a force was constituted on the lines of the London Police.

Thus by 1860 the solution had been found and adopted in some parts of India. The Commission of that year was directed to examine all systems of police existing in India and to draft proposals subject to the following general principles:

1. The Indian Police to be subject to the Civil Government, and its duties to be civil not military.

2. Its functions to be (a) protective (as to the public) and repressive (as to the criminal); (b) detective; police and judicial functions being separated.

3. The organization and discipline of the force to be similar to that of the Indian Army and to be centralized in the hands of the executive Government.

4. The pay of the lowest ranks to be superior to that of an unskilled labourer.

5. The interior economy of the force to be in the hands of police officers.

6. There was to be only one force in any locality, not one under the police officer and one under a magistrate.

7. The village police to be primarily as sources of information and not employed on executive duties.

The Commission recommended that a Civil Police Force should be formed in every part of India on the model of the British Constabulary Forces and that it should be organized on a provincial basis. The police powers of Commissioners should be abolished and for each province an Inspector-General of Police should be appointed to be responsible to the provincial government for the control of provincial force. The duties of the latter should be the maintenance of peace, the prevention and detection of crime, the escorting and guarding of prisoners and treasure. The village police should be supervised in all their public duties by the superintendent of Police with a view to making them a useful supplement to the regular constabulary.

POLICE ORGANIZATION

The Indian Police Act of 1861 is a short one. It has only forty seven sections and of these about half deal with such matters as police powers with regard to public assemblies, the punishment for certain offences committed on roads and so on. The members of the Police Commission set up in 1860 were clearly

instructed to keep these facts in mind. Since the preventive functions were going to form only the subsidiary role of the police, the civil constabulary was also designed on the model of the army. Initially, all the senior officers (all of them Europeans) were drawn from the army. Direct recruitment for these posts through a competitive examination started in England in 1893, when the army sources dried up, partly because subordination to the District Magistrate was galling to army officers and partly because a transfer to the police adversely affected their future prospects. The police located in public stations were reorganized as a kind of civilian army of occupation and their main task was to quell the local disturbances. Special armed reserves were stationed at all the district headquarters to help the civilian public whenever the need arose. The armed police kept growing. While even the sanctioned vacancies were not filled up in the civilian police. Naturally, therefore, when the policemen started getting proper training, the syllabi was tilted more towards the use of firearms and regimentation, than techniques for investigation.

Initially the senior officers were drawn from the army and the practice continued till the army officers were themselves reluctant to get transferred to the police. Even though an open competitive examination for recruitment to the officer cadre of the police started in 1893, the post was not open for the Indians till 1920. Even then Indians were taken only on a restricted basis. Educational qualifications for the Indian (Imperial) Police was kept lower than the ICS so that the SPs would not have any objection to being subservient to the DMs. The Police Commission (1902) recommended a certain number of Superintendentship for *'native'* officers on an experimental basis. Since the recruitment of the Indians to the superior police posts was deliberately barred, a new rank of Dy. SP, equal in status with an ASP, to be selected in the provinces, was recommended by the Commission.

The British were not prepared to take any chance. Their distrust of Indians was also reflected in the system of recruitment of SIs. The SIs were to be recruited on nominations jointly by the DM and the SP of each district. The British showed special preference for the candidates who were near-relations or the loyal subjects of the Crown. For constabulary the British preferred illiterate villagers. Two considerations went in favour of such preferences; *firstly,* there was little chance of revolt form the lowest stratum of society, since they were used to being exploited and pushed around and *secondly,* they could be made to use force against their own people without any mental reservations. The emoluments of the constabulary were kept even lower than the wages of the unskilled labour. The argument given in support of this decision was that unlike labour, they had continuous employment and pensionary benefits.

In spite of these precautions, the British wanted to keep a close surveillance over the police administration. Initially, some Inspectors General of Police (IsGP) were drawn from the army, but later most of them came from the ICS. This system could not have continued without creating dissatisfaction among the European police officers. Therefore, in 1919 this post was transferred

to the IP. But the system of DM's control and other legal provisions showing the distrust of the police continued and they continue to this day. Only the three Presidency towns of Bombay, Calcutta and Madras were made the exception to this, where the police was designed on the model of the LONDON METROPOLITAN POLICE. The Commissioner of Police in these towns was the Justice of Peace and completely free from the magisterial control, though he could not try cases as the Magistrate. These towns were made exceptions because there was a large European population in these towns.

POLICE SINCE INDEPENDENCE

Little structural changes have taken place in the police organisation since Independence. A system which was designed due to situational constraints existing about a century ago, continues to serve India despite various limitations and shortcomings. It is strange that a Police Commission appointed by the British, consisting mainly of the British (only two members were Indians) pointed out various shortcomings of the system, though most of the recommendations were turned down by the Government. In independent India, nobody ever thought of going into the working of the police administration and seeing if reforms were necessary.

It was only in 1977 that a National Police Commission was appointed to review the working of the Indian police. It must be pointed out that the very philosophical foundations on which the system is based is redundant. Besides other considerations that went into the creation of the present structure, it was created at a time when the Government service was the only avenue of employment for people. Hence, a pyramidal structure was created for providing jobs for various strata of society-gazetted posts *'for the scions of the falling feudal chiefs and the rapidly growing educated higher middle class'*, non-gazetted officers' posts (SI and Inspector) for 'the lower middle class' and the post of constables for 'the surplus landless labour of the country'. Since the All-India cadre of the IP was initially reserved for Europeans only, the post of Deputy Superintendent of Police (Dy. SP) was created for the upper and upper middle class Indians, who were recruited in the provinces with a lower salary and slightly inferior service conditions. Later, some vacancies in the IP cadre were kept for Indians as well, but the parallel system of recruitment continued. This system was retained in Independent India too and it continues without much rationale behind it.

The anomaly is reflected in the service conditions of the two cadres. The only difference between two of them is that one belongs to An All-Indian Cadre and the other to the State cadre, one is selected through an all-India competitive examination conducted by the UPSC and the other through the examination conducted by various SPSCs. Both of them start from the same level, but the former is designated as Additional Superintendent of Police ASP and the latter Dy. SP. The former gets charge of a district in four to six and latter in eight to ten (at times more) years. The former ascends the hierarchical ladder more swiftly than the latter.

Similarly, an anomaly can also be seen in the dual control of a Circle Inspector (CI) and a SDPO over a police station. A circle consists of roughly two to six police stations. At times there is only one circle in a subdivision (or taluka). In that case, *Is the concept of a circle not superfluous*? In certain cases it has been found that the police stations in a circle fall under two subdivisions. For the sake of convenience the circle is placed under one SDPO but the CI has to run to two sub-divisional courts for court-proceedings. The redundance of a circle is also revealed when we find circles with single police stations. These two levels of supervision over police stations also leads to duplication of work and results in confusion and the prolonging of the bureaucratic procedure.

The constable, being the lowest rung of the administrative hierarchy, constitute the backbone of Police Organisation. Since most of them were illiterates, their training was only in wielding lathis and using firearms. This was the purpose, the British needed them for. But now their strength would lie in their courteous behaviour and their efficiency. But where the main consideration for recruitment is physical fitness (educational qualifications varies from matriculation in Delhi to class VIII in some other States), what efficiency can we expect in wielding lathis? Many of the older generation of constables can barely sign their names. Since the intake is so poor, little improvement in the intake is expected. Poor salary, bad service conditions and little chances of promotion would not have attracted good human material, nor would these have provided an incentive to work to those who join because of paucity of employment opportunities. Now a large number of states have increased the educational criteria either Matric or +2 level for constables.

A Sub-Inspector (SI) is the nucleus of the police department. He is the first officer to come into contact with crime. He is the officer whom the Criminal Procedure Code (Cr. PC) recognizes as an officer who has to take the initiative when a case is reported. The status, powers and qualifications of a SI are not proportionate. Looking at his duties, powers and importance in police work, his status in the hierarchy is incommensurable.

He is a non-gazetted officer. In many States, his minimum qualifications for the post is still intermediate or its equivalent. It is true that graduates and even postgraduates compete for this rank but they do not opt for it willingly, often they are compelled by deteriorating employment situation. Even during the service there is little incentive to work. Their responsibilities are enormous. But the incentive they get besides low salary, poor service conditions and limited chances of promotion, ill-treatment from the senior officers, suspension and censures rather than rewards for shouldering the responsibilities and criticism and hatred from the public.

The ill-treatment of junior officers is because of a tremendous gap between the senior gazetted officers and the junior or non-gazetted officers. The main reason for this gap is the pyramidal structure of the police departments in which some people start not from the bottom of the pyramid but from the

middle, rather, from near the top. The people who start from the bottom do not even reach the middle of the pyramid. Unfortunately, in the Indian police, there is a separate cadre of leaders (leadership does not evolve, it is imposed). A person who starts from near the top of the hierarchy might not succeed as a leader, since he would not consider himself a part of the force and would not be aware of the problems his subordinates face in job-performance. Therefore, he might not be able to appreciate their difficulties. This would also affect their reactions to the successes and failures of their subordinates. Man-management is an important quality of leadership. There are two cardinal principles of leadership, (i) example is better than precept and (ii) personal conduct should be such that it can be emulated and not taken advantage of. It should be above approach. The welfare and interests of subordinates should be looked after before thinking of his own comforts. In army, they say 'a **good officer is a servant of his men first and master second'**. This holds good in the police too. A good leader inculcates self-discipline and corporate discipline and develops *espirit-de-corps* in his unit.

Nowadays, proper leadership is lacking in the superior officers of the Indian police, specially in the higher echelons. The superior officers, instead of being impartial, are mostly governed by casteism, favouritism and nepotism and other predilections and are also influenced by political leaders on whom they tend to lean heavily for their early promotion and choice posting. This has led to inefficiency among them. The superior officers have no time even to make out plans and propose them to the Government for the constructive development of the force in proportion to the population explosion and to meet the challenges of multiple problems and that have been and are cropping up due to changed social and political contexts and outlook of the masses. A superior officer must also have the qualities of a good supervisor. A good and strict supervision is essential for the efficient functioning of an organisation. Only a good supervisor can be aware of the Planning.

In Himachal Pradesh there are deficiencies of the field officers and their genuine problems in job-performance. He is a trainer and developer of human resources. In performing this function, he is instilling confidence and improving not only the job but also an understanding of the goals of the police service, of its methods for accomplishing these goals, of its organisational philosophy and of the various career paths available within it.

Very few of these qualities are to be found in the supervisory officers in the Indian police. Very rarely (and very few of them) do they try to know and understand their subordinates. Nor do they carry out supervisions properly. Most of them avoid going to the field and thus directions given by them are, most of the time, theoretical and hypothetical, having little practical base. Cases are supervised with much delay and no proper directions are given by them to the investigating officers. Advice tendered by experienced subordinates is either not heeded to or contemptuously turned down. Some of the senior officers, it has been pointed out, regard inspection as a means to punish the

junior officers and look upon punishment as an effective instrument for maintaining discipline. They, very seldom realize that too many punishment affect the morale of the officers.

An imposed leadership renders supervision ineffective. The IPS officers generally start with a superior air because they have a huge body of subordinates to control. They get charge of a district in four to six years, but do not get sufficient training and experience for the running of a district in such a short period of time. This is an anomaly that has developed after independence. Even the British took care not to place a district incharge of a junior IPS. There is a provisions for training in police stations for them, but the officer-in-Charge of the police station (SI or CI) dare not impose discipline on a person who would be his 'boss' in five years time and would have his ACR in his hands. The leadership could be inspiring only if it evolves from within.

MAGISTERIAL CONTROL OVER POLICE

One of the clauses of section 4 of the Police Act of 1861 reads as follows:

The administration of the police throughout the local jurisdiction of the Magistrate of the district shall, under the general control and direction of such magistrate, be vested in a District Superintendent and such Assistant Superintendents as the Local Government shall consider necessary.

This provides the magistracy with operational control over the police. This extra-departmental control has led to several controversies and debates on this issue have been going on since the days of the British administration. The Indian Police Commission set up in 1902 took up this issue in detail. The mass evidence available to the Commission was against this duality of control and favoured the Bombay pattern of police administration. The Commission, however, rejected this proposal. But they were of the view that the DM's control and intervention was not intended to be constant or detailed, though they did find greater interference by some DMs in some provinces. Some specific recommendations made by them on this issue were: (i) that Divisional Commissioners should be relieved of direct interference in the details of police administration and their responsibility should be limited to the duty of supervising and advising DMs; (ii) that the responsibility of the DM for the criminal administration of the district must be preserved and that he must, therefore, be given authority over the police; but that this authority should be of the neutral of general control and direction and not of a constant and direction and not of a constant and detailed intervention. Orders passed by the Government of India on this report were clear and explicit.

It declared that the DM was to continue to be the chief executive authority of the area under his jurisdiction. The police, therefore, must be completely under his control and direction. To avoid undue interference by the DM and clash of personalities in law and order administration the Government orders made it clear that the DM should not interfere in the matters of departmental management and discipline, except where the conduct or efficiency of the

police officer affected the law and order administration in the district.

PROFESSIONALISATION AND SPECIALISATION

Greater professionalisation and specialization of police functions should have taken place since independence. But it has not been so. This aspect of police organisation has also been ignored. Due to the increasing complexity of the police functions, professinalisation and specialization of functions become necessary. For example, the riot police needs a separate kind of skill than the beat police, or the investigation police. Therefore, greater professionalisation of the police force and specialization of police functions have been urged. Professionalisation in case of the police refers to careful selection, training, skills and pride in work.

The police often complain that they are so busy with crowd control and VIP duties that they seldom get the opportunity to pursue investigations of crime. Torn between enormous and varied responsibilities, they often tend to be cynical and neglect their duties. Specialisation and proper division of work in Police Stations would solve their problem. The **Khosla Committee** had recognised the need for separate staff in police stations for the investigation of crime and maintenance of law and order.

RURAL POLICING

Village policing in Himachal is in a mess. No serious thought has even been given to improving and reorganising the police system in village and the antiquated system introduced in the mid-nineteenth century, reformed at the beginning of 20th century, has been allowed to continue even today. Improvements have been brought in urban policing, though marginal, but the rural police system has been left in a state of neglect. Village Himachal has understaffed police stations covering large areas with difficult terrain and practically no transport and communication facilities. Under the circumstances an officer - in - charge can seldom maintain effective control over the area under his jurisdiction with the assistance of 'an ill - organised, ill -equipped and ill - trained force'. Eight or ten constables would not be able to keep a vigil over such a large and difficult areas where they have to walk on cycle for miles together without proper roads.

The Chaukidari system introduced by the British for village policing has become outdated. Chaukidars are part-time employees recruited from the bulk of landless labourers BPL families at a nominal salary. These illiterate, untrained, unskilled, ill-paid, ill-fed and starved labourers would spend much of their time arranging two meals for their families than supply information about criminals. If higher officials of the force, who get better salary and facilities, go corrupt, there should be no surprise if a Chaukidar supplies wrong information for monetary gains. The Bihar Police Commission has argued in favour of gradual reform in the present structure itself as *'the Rural Police has its roots in the soil of the area and has grown with local traditions and customs....therefore', any radical change in its character may not be conducive*

to efficient administration'.

First of all, the jurisdiction of the rural police stations should be redelineated. Delineation should be based on following considerations: (i) the territorial extent and its terrain; (ii) the population, its density and socio-economic characteristics and (iii) the volume and complexity of police work in terms of police duties, particularly connected with investigation and prevention of crime.

In addition to this, outposts should be created to help the police stations if the volume of police work is greater and it seems difficult to limit the jurisdiction of the police station any further. A separate cadre of *Beat Constables* should be created. Adequate institutional checks should be provided so that solitary constable in remote areas does not become oppressive and irresponsible. The improved quality of constables equipped with good training and given a good salary, better promotion prospects and service conditions should be able to deal with situation better.

The Chaukidari system should certainly be abolished. But it would create a gap which will have to be filled up with a trained and well-organized body of volunteers to serve as part-time employees. They would be able to serve as the auxiliary wing of the rural police stations and to perform watch and ward functions in village. Able-bodied and literate persons should be recruited with the help of Gram panchayats and put through a short course to training. These should be locally recruited and posted. A provision could be made for annual training camps for them. It would not be difficult to organize this kind of an auxiliary wing as many of the States already have village-based civil defence organizations known as a Gram Raksha Dal or Village Volunteer Force.

It would not be advisable to put them under the Gram Panchayat till the system of Local Self-Government takes firm root in our country. Looking at the violence that takes place during Panchayat elections, when the powers and functions of Panchayats be entrusted with the control of the proposed Gram Raksha Dal. The enhanced prestige of the Panchayats might result in increased violence for their control.

URBAN POLICING IN HIMACHAL

Migration of the rural population to urban industrial centres has been a characteristic feature of all the industrializing societies. Heavy and unprecedented concentration of population in a city or town creates congestion and results in the growth of slums, greater use of vehicles, emergence of places of entertainment and an ever-increasing population due to the *'pull-factor'* and various other complexities.

The problem which growing cities and the city administration face today have not been faced ever before. These problems require a police system, capable of going into action at short notice under well-organized leadership. These problems also require greater specialization from the force in various aspects of police work. For example, the control of traffic has become problematic than before. The police not only have to regulate the traffic but

also have to catch the offenders who indulge in over speeding, driving under the influences of liquor and other traffic violations. Similarly, big cities also require a network of mobile patrols to prevent and limit criminal offences. Therefore, urban policing requires reorganization and reorientation.

The introduction of the Metropolitan Police system in Calcutta and its extension to Bombay, Madras, Hyderabad and Delhi is a recognition of the fact that policing in big cities requires a different system and orientation. Some police Commissions have recommended similar systems for big cities in respective States. But the mere introduction of a Metropolitan Police system does not solve the problem. The fundamental causes of inefficiency cannot be done away with by the mere introduction of a new system. There is a need to develop greater professionalisation in the various aspects of police work. In most of the cities, traffic is regulated with the help of automatic light system. Still, the volume of traffic accidents in Indian cities is more than in some of the more congested cities of the other countries.

The use of computer and a television system have been suggested for traffic control. Greater automation may not be possible in our country due to limited resources and lack of adequate power supply. Hence, while the use of modern technical know-how should be made as far as practicable, the traffic police should be well-trained in their duties.

The organisation and operation of mobile patrols would require a thorough knowledge of the city and a certain amount of professionalism. The city police also have to control and manage demonstrations. Political demonstrations often turn violent and even a little carelessness might amount to fanning the fire. The police in cities must have *'professionalism in handling unruly crowds'*. In Himachal Pradesh, all district headquarters are developing as big trade and commercial centres. There traffic congestion, theft, robbery, murder, rape etc. are speedily growing. To keep control on such crimes, we need efficient urban policing.

The Metropolitan Police system can be recommended for an introduction in big cities only. Smaller cities and big towns face similar problems, though the volume may not be as great. The emphasis, therefore, should be on providing better training to the policemen to meet the challenges thrown up by urbanization. The orgnisational structure need not be changed for this purpose.

MILITARISATION OF POLICE

Over the years, militarization of the Indian police has been taking place at a very fast rate. The British had reasons to increase the strength of the armed police at the cost of the civil police. The over-emphasis on the militarization of the Indian police is, perhaps, one of the reasons why the incidence of crime has been rising and the prevention and detection of crime is in a state of utter neglect. The civil police has lost its sophistry in dealing with crime. The problems such as terrorism, naxalism, communalism all have contributed to militarisation of police.

POLICE TRAINING IN INDIA

The process of training of police officers as a conscious efforts to impart professional knowledge and technical skills in a desired direction is largely determined by three factors viz:

(1) the importance of training as a cohesive force binding together large bodies in the organisation.

(2) the impact of training in disciplining the minds and emotions of individuals and

(3) the effect of training enterprise on the field performance of the police force.

Training is specially relevant for police officers because of the presence of three elements in police organisation -*danger, authority* and *efficiency.* Training in police is aimed at making lasting improvements in the role enactment capabilities of the police trainees as well as developing their ability to assume higher levels of responsibilities. In particular, training prepares them for effective performance of their roles as:

(1) law enforcing agency

(2) executive arms of the government

(3) protection of the rights and liberties of the citizens

(4) Agents of social change and

(5) formative role in political development.

It also prevents the police officers' obsolescence and keeps them fully aware to the situational context of their operational, politico-economic social environment.

THE CONCEPT OF TRAINING

In the context of police organisation, training generally means doing the following four things:

(1) Imparting knowledge including its application to various situation of law enforcement.

(2) Cultivating skills and techniques required in law enforcement work including that of appreciating different situations in a given time frame.

(3) Building appropriate work habits necessary for doing the police work and developing work experience and

(4) Shaping attitudes, value orientations and behaviour pattern of the trainees.

Police training consists of a series of interrelated, interacting, precisely controlled teaching/learning experiences that are designed to achieve specific objectives in a well-knit unified dynamic whole for fulfilling the police roles. Training in police can be informal institutionalized or non-institutionalized and also includes roll-call training, training circulars, instructions, orders on the job direction and instructions on various subjects by supervisory authorities.

STATE POLICE ORGANISATION

D.G.P./I.G.P

Spl. I.G.P.
Vigilance/ Anti Corruption

Homeguards/Civil Defence
Commissioner of Police

- DIG Range
  - S.P. District
- DIG/AIG
  - Rly. Police
    - Rly. Police Sub-division
      - Rly. Police Circles
        - Rly. Police Stations
          - Rly. Police Outposts
- DIG/Training
  - P.T.C.
    - A.T.C.
      - R.T.C.
        - A.T.C.
- DIG H.Qr
  - Motor Transport
    - Fire Serives

Addl. I.G.P.

- DIG Wireless
- DIG CID
  - Criminal Branch
    - Finger Print
      - Dog Squad.
        - Forensic Science
          - Laboratories
- DIG Spl. Br.
  - Spl. Br.
    - Security Branch
- DIG Armed Police
  - Commdt/SP
    - Dy. Commdt.
      - Coy. Commdt.
        - Platoon Commander
          - Hr. C.
            - Constabble

SYSTEMS APPROACH TO TRAINING

Training is an integrated, comprehensive process in which development of job standards and job expectations, identification of training needs determination of training objective, development of course curriculum, selection of training methods and material, obtaining of instructional staff, conduct of actual instructional activity, evaluation and feed back are the basic steps. For developing a training programme, development of job standards take the form of job analysis, job description and statement of various tasks. The training concepts can be arranged in the form of an acronym as given below:

T Transference and Transmission of knowledge, skills and attitudes by the trainers (instructors) to the receivers (trainees).

R Reception and assimilation of knowledge, skills and attitudes by the receivers (trainees).

A Appropriate course design and content.

I Instructional techniques/tools and methods.

N Need identification

I Instructional environment and institutional arrangements.

N Need for *"systems-approach"* to training and application of managerial techniques to training enterprises.

G General evaluation and follow-up.

IDENTIFICATION OF TRAINING NEEDS

Training needs of police organizations can be categorized in terms of those which can an individual has; a group has; must be met immediately, can be met in the future training activities; call for on the job instructions; call for off the job instructions; the police organisation can meet best within itself, the organisation can meet best through "out - house" resources, a police officer can meet in concert with others and as police officer can meet only by himself. In police organisation, training needs can be determined through a three faceted approach of organizational analysis operational analysis and man analysis. In police organisation training groups can be divided into three distinct levels on the operational basis-

(1) Policy level-the supervisory level
(2) Supervisory level-the middle level
(3) Action level-operational level
(4) Formative role in political development.

HISTORICAL PERSPECTIVE OF POLICE TRAINING

The history of police training has four distinct phases of evolution and growth. The first phase commenced with the establishment of first regular police training school in the year 1859. The second landmark in the history is the publication of the report of the All India Police Commission of 1902. The establishment of Central Police Training College at Mount Abu in the year

1948 marks the beginning of the third phase and the report of the Committee on Police Training, Ministry of Home Affairs, with Prof. M.S. Gore as chairman in 1974 symbolises the beginning of the fourth phase. Though there is remarking continuity and each stage slides smoothly into the succeeding one, yet each stage has characteristics which distinguish it from the rest.

The first phase-seminal phase-bought about establishment of a number of training institutions for the police laying the edifice for the training systems. The second phase-expansion phase-witnessed expansion of various training efforts on the basis of recommendations of police commission 1902, followed by subsequent reviews by a number of committees. In the post-independence phase a number of central training institutions were started bringing uniformity and coordination in police training effort.

The fourth phase-specialization phase began with the acceptance of the Committee Report on Police Training (Gore Committee) and the resultant emphases on specialized training. The first two phases laid a solid foundation for a police training system. Police Training in India has been organized essentially as an in-house exercise with very little outside support as is the practice in U.K. which is opposed to that obtained in U.S.A. where police training as primarily imparted by Universities in consultation and collaboration with police specialists. All the States have gradually built up their own police training institutions for basic and refresher training. Outside support is taken only for specialized and advanced courses like unarmed combat, weapons and tactics, internal security intelligence and like and even for those officers are deputed to other training institutions managed by police or paramilitary orgainsations. During recent years there has been a knowledge explosion particularly in the fields of management, behavioural sciences and social sciences, all of which are essential for police.

The training institutions of police cannot build up and keep pace with his increase in knowledge by themselves and, therefore, must seek support of specialized agencies and institutions outside the police organisation. Thus it is necessary to evolve a system of training in which the outside support in blended and harmonized with *in-house* training system.

ORGANISATION OF POLICE TRAINING

The organisation of police training in India is much more diverse and plural than in Japan and Great Britain. It is certainly better knit than the one obtained in U.S.A. The constitution of India leaves enough scope for this desired plurality. It enumerates police as an item in the State list of the seventh schedule, yet the Central Government have been assigned a definite role in terms of police coordination, personnel control, police research and modernization of police training in the country. The organisaiton of police training is largely in the hands of the Government agencies of the State which is one of the unique features of Indian polity.

The Directorate of Police wireless is conducting initial and upgrading

training courses in radio telecommunication for wireless operators of the all the State police. The Sardar Vallabh Bhai Patel National police Academy, Hyderabad, Internal Security Academy, Mount Abu and the Institute of Criminology and Forensic. Science are other important Union Government organizations which undertake functions of training police officers and coordination of research activities. More than 120 training institutions are functioning in the country to impart training to police officers of the country. The structural pattern of training in various States differs according to the size and nature of duties of the police force. There are three kinds of training institutions in the State engaged in task of training of the police personnel:

(1) Police Training Colleges/Academies for the training of Dy-Superintendents of Police, Inspectors and Sub-Inspectors of the State.

(2) Training Schools/Centres for the training of Head Constables and Constables.

(3) Armed Police Training Centres for the training of the junior members of the armed Police battalions.

Besides this, Detective Training Schools provide training to the police investigators. At present the Bureau of police Research and Development, through its training division, coordinates training efforts of various training institutions of the States. Induction of civil staff in training institutions indicates that there is a shift from outdoor training to indoor training and non-police subjects like criminology, sociology and behavioural sciences have been introduced in the police training curriculum. At the All India level, there is National Police Academy, Hyderabad, Internal Security Academy, Mount Abu, Institute of Forensic Science and Criminology to impart training to senior police officers of the country. Training Division of the Bureau of Police Research and Development is acting as coordinating agency for training of police officers in India.

SARDAR VALLABHBHAI PATEL NATIONAL POLICE ACADEMY, HYDERABAD: The Academy can be well compared with the F.B.I. Academy of U.S.A. and Bramshill Police Academy of Great Britain. It represents the greatest effort at police training designed to develop leadership in the police. Besides conducting Basic Course and Terminal Course for IPS Probationers, Senior Officers course, Crime preventive course, Trainer of trainers course and Top management Development Programmes are being organized by the Academy. Academy has procured all available latest training aids and equipments and has become a model police institution for the developing countries of the world in respect of physical facilities.

INTERNAL SECURITY ACADEMY, MOUNT ABU: Internal Security Academy is basically a training institution of the Central Reserve Police Force (CRPF) under the Minister of Home affairs. It is conducting internal security training for Deputy Inspectors General of Police, Superintendents of Police and Deputy Superintendents of Police of the country

and for security officers of the public sector undertakings. In Himachal Pradesh Police training school was located at Junga district Shimla, now has been shifted to 'Daroh' in district Kangra. But trainees are also sent to Phillaur in Punjab, Madhuban in Haryana and other states training centres for specilalisation.

RECOMMENDATIONS AND SUGGESTIONS

Police training in India needs to be revitalized and reorganized so that it may produce efficient and competent police officers having appropriate attitudinal change in their life style necessary to meet the complex challenges of a modern society. Police officers should build up a thinking apparatus of the social being who can properly deal with the decent citizens in the process of sorting out social deviants and criminals. Police Training should try to usher in a new era of policing where policemen are loved and adored by the citizens and they may become their true "Friends, Philosophers and Guides". Police Training has to completely bridge the existing gap between role enactment, role expectation and the idealized role of the police.

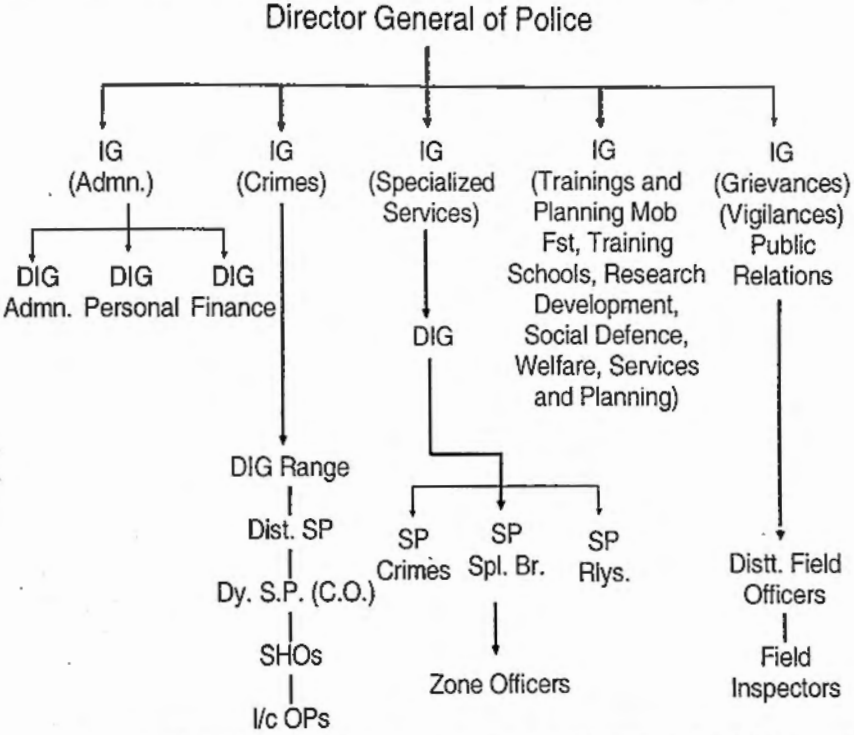
THE DISTRICT POLICE

The District tier of State police organisaiton in India controls the network of police stations spread all over the country. The Superintendent of Police, who presides over the organisation is the key functionary through whom the State government operates and the police stations below look for command, guidance and action. Hierarchically speaking, the district police in most of the States stands organized into police sub divisions and police circles, which comprise a cluster of police sub divisions and police circles, which comprise a cluster of police stations. The Additional or Deputy Superintendents of Police look after the work of police subdivisions, while the Circle Inspectors deal with the supervisory work of police stations falling within their respective circle. A number of staff agencies, such a Crime Bureau, Special Branch and Special Investigating Agency etc. stand converged into the office of the District S.P., who in turn operates through a network of line units, such as Police Stations, Special Squads, Prosecuting Branch, Traffic Police and Reserve Police Lines. The organizational profile of the district police can be presented through the following chart:

The District police organisation, which on an average covers about 3,600 square miles and population of over a million and a quarter people, has a large jail and store houses for arms and ammunitions and clothing equipment. Constables are recruited and partly trained here. Armed police and sometimes mounted police also have their reserve lines or barracks here. The C.I.D. organisation operates from its headquarters. Working under the overall supervision of the D.M., the S.P. looks after the problems of law and order and that of administration of crime and vice. To perform these twin functions, the S.P. has to collect intelligence, cultivate good police-public relations and keep his junior personnel in good trim. As a central person in the district administration, the S.P. has to deal with his juniors, seniors, non-colleagues,

people, political parties and an endless variety of political and quasi-political pressure group. His office, which has a large confidential cell, handles a lot of conventional material of sensitive nature. All this makes the position of the S.P. pivotal in the district administration. In Himachal Pradesh S.P has some what less political pressure in comparison to other states. Being a small state and peaceful atmosphere, here the nature of job and expectations are entirely different.

HIMACHAL PRADESH POLICE DEPARTMENT MODEL



The Police Subdivisions in a district are administered by Additional Deputy Superintendents of Police. These functionaries have two major roles to play *viz.*, (1) they function as Police Chiefs of their subdivisions and (2) also act as staff Aids to the S.P. at the headquarters. In the former role, their functions in their respective subdivisions are almost similar to that of the S.P. in his district. In the latter capacity they perform staff functions of delegational nature and aid and advise the S.P. in their respective areas of professional specialization.

The Police Circles, Circles in a subdivision have a special historical significance in India. The promotee Sub-Inspectors, who function as Circle Inspectors keep the Dy. S.P. and S.P. informed about the conduct of the Sub-Inspectors and other occurrences and movements having a direct bearing on

Police functions of the district. The office has been criticized for its irrelevance, duplication of work and proverbial corruption obtained in the Inspectorates. Yet it has a justification in its expertise and on-the-spot-supervision of field agencies by experienced police officers of the State.

The Crime Bureau, the Special Investigation Agency and the District Special Branch are the major staff units in the district police office. The Bureau collects, collates and disseminates all information regarding organized crime and criminal gangs in the district. Different states have given different names to this Bureau, such as Crime Record Section, M.O.B. and Crime Information Centre. The district level information is processed and finally passed on to the Central Crime Information Bureau of the State on asking as well as through periodical reports. *The Special Investigation Agency* investigates cases of embezzlement, fraud, forgery and misappropriation. It also collects criminal intelligence in general and keeps the S.P. informed about the activities of confirmed criminals. *The Special Branch* which represents an extension of the state special Branch, collects Political intelligence and attends to other secret works connected with foreigners, V.I.Ps and national security. It submits periodical reports on political and communal movements, labour and student activities, agitations by organized groups and other allied matters to the S.P. of the district.

In big districts, separate sections of *Traffic Police* exist. Some districts maintain special enforcement squads to enforce antismuggling laws and antiblack marketing and anti-hoarding orders. For the prosecution of police cases, there are *Assistant Police Public Prosecutors* for the magisterial courts, but *Public Prosecutors* have been appointed from the bat couets conduct cases in the Session Courts. The recent amendment in Cr. P.C. has not materially changed the position with regard to Public Prosecutors, but the Assistant Public Prosecutors can no longer be police officers in the district. *The District Reserve Lines,* which exist to meet contingencies, such as leave, sickness and vacancies caused by resignations, suspensions and dismissals have a special role to play in district police establishments. They not only keep the line in good shape, but provide useful training and much needed change from the drudgery of the field.

THE STATE POLICE ORGANISATION

The police organisation at the State level performs distinctively staff-cum-line functions. These functions are quite complex and have to be discharged *vis-a-vis:* (a) the Union Government and its auxiliary agencies, (b) the Home Department of the State Government and (c) the line officials of the district police below. Most of these line and staff functions are performed simultaneously. Some of the staff agencies operate from the State headquarters and may or may not have field units. The line functions of the State level police administration include implementation of policies pertaining to law and order and detection and investigation of crimes with the help of district units. The Home Minister, the Home Secretary and their Home Department constitute the civilian wing of the State police. The professional wing has its

unarmed and armed wings.

Thus the professional wing of the State police works under the overall command and supervision of the *I.G.P.* or *D.G.P.* of the State. He has a couple of special assistant and additional Inspector General of Police to aid and advise him at the police headquarters. They may also administer some of the specialized police functions, like anticorruption, vigilance, civil defence, traffic etc. at the State level. The *I.G.P.* or *D.G.P.* is the Chief of the State police and the police Act assigns specific responsibilities to him in the arcas of police policy formulation and line operations involved in the execution of the policy. He is the chief personal officer of his department and has wide powers and discretions with regard to financial management and disciplinary matters in his organisation. As an administrative leader of his team, he functions through a number of *Deputy Inspectors General of Police* working on territorial or functional bases.

The D.I.G. incharge of a police range supervises the work of 4 to 6 administrative district, which constitute the intermediary level in the administrative hierarchy, just below the State and above the district. The functional D.I.G. at the State level take care of auxiliary units, such as C.I.D., the intelligence department, the Railway Police, the Police Training Institutions, the police headquarters and the armed battalions at the State level. There is no uniform pattern about the number and work of the D.I.Gs in various States of the Union. The D.I.G. range exercises a general supervision over the District Superintendents of Police and the latter look at him for advice, guidance, leadership and coordination of police work in the range. As incharge of specialized branches, like C.I.D., Intelligence, Anit-corruption, Traffic, Railway and armed police forces, the D.I.G. has his own independent hierarchy and functional network, depending upon the nature and scope of his operations. For instance, the D.I.G., C.I.D. has a horizontal orgainsation to which M.O.B., Finger print Bureau, Forensic laboratories of the state and Dog Squads are attached as subordinate offices. The police training institutions in the States have their quasi-autonomous organizations and are generally headed by Senior Superintendents of Police.

The Railway Police Organisation follows district and State systems of jurisdiction in different States. This jurisdiction conforms to the railway limits, extending between outer signals and the running trains. The functions of the railway police are similar in all the States and it functions as an island of police administration within the large oceans of police administration of the State. The exchange of personal between two kinds of civil and railway police at each level brings home the complementary nature of the railway police organisation.

The State Armed Police force represents the continuation of military police and the Crown Representative Police of pre-Independence days. It is called by different names in different States; PAC in UP and Rajasthan, Special Armed Police in Madhya Pradesh, Armed Police in H.P., Military Police in

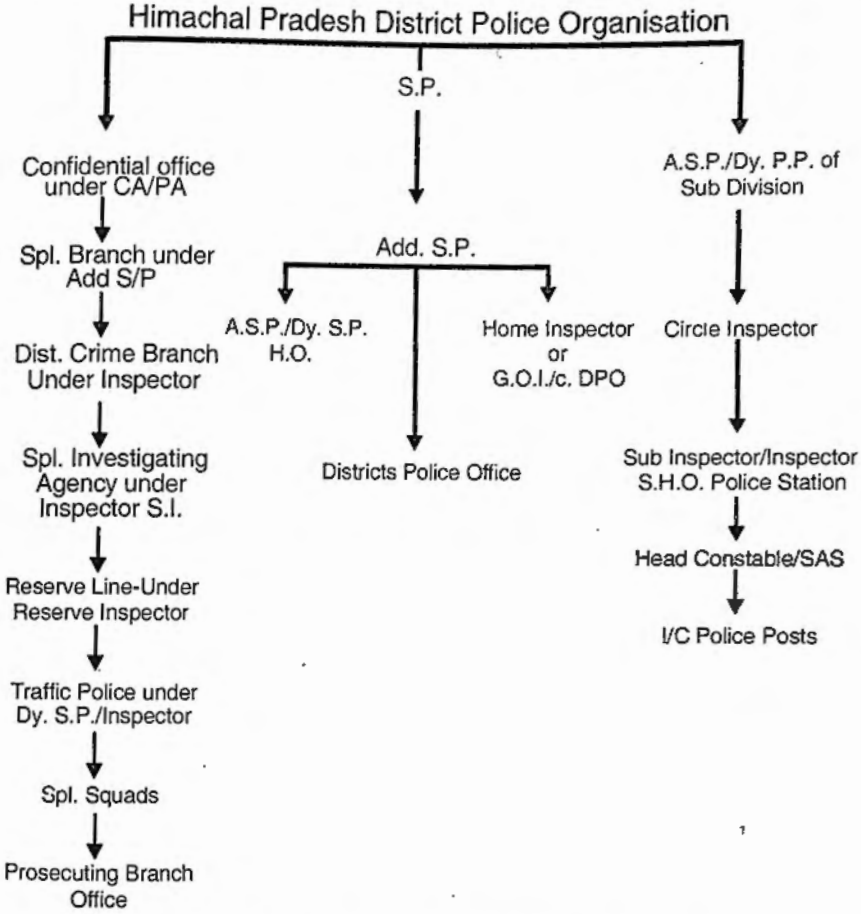
Bihar, Assam Rifles in Assam and Malabar Police in Tamil Nadu. They are in the nature of reserves at the disposal of the I.G.P., who can deploy them on the requisition of the D.I.G.of the range. As a reserve striking force, they are employed in special situations or on security duties in sensitive area. A battalion has 4 to 6 companies, each of a hundred to 120 constables. A headquarters company has transport, signals, stores and training units. The Company, the Platoons and the Sections are commanded by Subedar Major, Naib - Subedar and Havaldars respectively. The organisation of the *Traffic Police* at the State level police administration is a recent phenomenon emerging in the wake of increasing urbanization. At the State level, the functions of the traffic police fall mostly within the arena of staff duties, such as planning, road research, coordination of district level efforts and advice to the IGP in matters pertaining to movement of heavy vehicles and road safety in the cities. The wings of *Women Police* and *Mounted Police* represent welcome additions to the State Police Organisations in view of the changing nature and techniques of crime, vice and public disorder in free India.

The organisation of *Home Guards*, sponsored and financed by the Union government as an auxiliary unit of the State police administration in most of the States, is a statutory attempt of raising a 'citizen police' as a secondary police organisation, functioning as an adjunct to the regular police organisation of the State. In the past years Armed Police has been denigraded to a position, where they hardly make distinction between citizen and criminals. Peaceful demonstrators are dealt by them with iron hand mercilessly.

The Police Commissioner system in the three Metropolitan cities of Calcutta, Bombay and Madras, which free India has extended to six more capital towns of Hyderabad, Bangalore, Ahmedabad, Nagpur, Pune and Delhi is a unique and very promising experiment in State police administration. The Police Act 1861 is inoperative in these cities and DMs do not function as guardians of law and order. The Police Commissioners in all these cities, except in Calcutta and Delhi are equivalent to D.I.Gs in States and the Deputy and Assistant Police Commissioners have similar functions as that of S.P.s. and Dy. S.Ps. in State administrations respectively.

The unique features of the system are its independence, autonomy and functional specialization in urban setting. The Administrative Reforms Commission appointed by the Union Government (ARC) had recommended a wider application of the experiment adjudged on the criterion of high ideals, enshrined in the constitution. They have to work under different kinds of compulsions and constraints at national, State and local levels. In place of playing the master they have become prisoners of the political system. While explaining this they come out with usual *alibis* and poor police performance is one such alibi, which they have repeatedly used during the decades of the past. Conversely, the police also holds the political masters responsible for its present plight and professional predicaments. The objective reality is that police and polity are negatively interacting in present day India and a positive

readjustment of their relationship can prove mutually reinforcing and a rewarding experience for both of them in future.



POLICE AND THE CONSTITUTION

The Indian Constitution, notwithstanding its details, has not cared to issue any directive about a new police system for the welfare policy, which it seeks to envisage. The Chapter on Directive Principles of State Policy, talks about uniform law codes, separation of judiciary from the executive and equitable distribution of national wealth, but observes a meaningful silence about democratisation of law and order machinery and a purposeful readjustment of police system with the Fundamental Rights of Citizens, institutions of panchayati Raj, communal harmony and judicious procedures of criminal justice. In place of highlighting the basic problem of Police- Polity relationship, the Indian constitution has rather retained the colonial structure of bureaucracy.

It envisages All - India Services, including that of the police and enumerates, maintenance of law and order and police in the State List of the VII Schedule. The perusal of the Indian Constitution does not yield any gainful insight and clarity about the police philosophy and the kind of policing, the founding fathers conjured up in their vision of a free society in India. The compelling needs of centripetalism forced them to concede the creation of some Union Police agencies and merit-oriented leadership of the I.P.S. But this apart, they were obviously not inspired by any positive philosophy of citizen police or decentralization of coercive structures of power. Any concept of depoliticisation in the professional working of police through autonomous agencies, attached to local self-government was beyond the pale of their comprehension. They assigned police along with local bodies to the cares of state politics, which by its very nature and limitations cannot be in a position to afford decentralisation or induct nucleus changes of national dimensions. The State police system, as ordained in the constitution of India, does not permit the evolution of a national perspective on police reform and is obviously detrimental to all experiments, leading to decentralized municipal policing.

It is interesting to note that when fundamental rights of the citizens have been duly protected through judicial safeguards, correspondingly less care has been bestowed upon some of those measures, which could have minimized their infringement by the executive authority of the government, more especially the police. The lawyer politicians among founding fathers took it for granted that abuse of power by the police and the misuse of police by the executive arm of the government are natural and normal weaknesses of the democratic system and an independent guardian judiciary is the infallible agency to protect individual rights and defend the constitution against violations.

The widely shared national consensus on this issue was a legacy and it did not allow a free and creative discussion on the nature of the permanent executive, *i.e.* bureaucracy (including police) against whose pervasive roles and arbitrary activities the citizen need to be protected almost every day. The Westminister model of parliamentary democracy was tempered at times and quite seriously also by the Constituent Assembly to indigenize the model. But then the historical hangovers, the elitist ethos and the security needs of the country in the fifties were so paramount that any quest for a new philosophy or pattern of bureaucracy was simply out of place in the interest of continuity. Consequently, the Constitution which has provided for a representative and responsible government through the mechanics of adult suffrage has left administrative bureaucracy in the elitist and unrepresentative mould.

Experience reveals that this has potentiality of a thread to the fundamental freedom of the citizens and the welfarist character of the Indian polity. The political masters, on whom developed the responsibility of hammering out a new philosophy or pattern of administration in the context of changed goals of the Constitution, did not live up to this challenge. The result has been that the infrastructure that has grown around the Constitution has bureaucratized

Indian politics much more easily and effectively than Indian politics politicizing its elitist bureaucracy.

The facts that police administration is a constitutional responsibility of the State governments and the All India Police Service is a Secondary Service to the I.A.S. tell upon the calibre of the Police personnel and expose the citizens to the vagaries of coercive power of the executive. It is no solace for the citizen to listen that 'Rape of Freedom' can be punished and restored through and independent judiciary in a society, where the Constitution does not spell out any administrative philosophy for the guidance of the Bench. The historical continuity has kept the constabulary or the junior officials of State Police in their colonial formations and formulation without violating the letter and spirit of the Constitution. The entire machinery of criminal justice has neither been dismantled nor reshaped into spirit of social justice and individual dignity by the Constitution.

The Preamble and its laudable objectives to not get concretized into the pages of the text. This meaningful absence of a constitutional mandate about any philosophy, structure and procedures of bureaucracy and especially that of police in the Constitution of India has not allowed the infrastructure to grow in accordance with the spirit of the Preamble. Rather it has bred the monolith in such a manner that the formal political system has been made to play the second fiddle.

Himachal Pradesh came into existence on 15th April 1948 as a centrally administered Chief Commissioner's province. The administration of the state including law and order was controlled by the central government.

At the time of the formation of Himachal Pradesh in 1948, states like Mandi, Chamba, Sirmaur, Suket and Bilaspur had their regular Police forces. Other smaller states had a common Police Force. The Rulers of Punjab Hill States, with the exception of Sirmaur and Bilaspur, realized the advantage of establishing a common system of Policing in their States. The system was adopted as an experiment for three years from 1st April, 1943. This was, in the true sense, the beginning of Himachal Pradesh Police. For proper administration of the scheme, an Executive Committee, consisting of 5 members was constituted. Four members of this committee were elected by the Rulers from amongst themselves. The 5th member was nominated by the Political Agent of the Punjab Hill States to represent such states which may be under his direct administration due to minority of the Rulers or for other reasons. The Committee elected one of them as it's chairman.

In order to ensure proper administration of Police work, an officer of the status of Supdt. of Police in British India was appointed. He had the authority to exercise general supervision over the Police Cadre in these States.

In 1948, after the constitution of the Union Territory, efforts were made to stream line the Police force in the State to bring it at par with other forces of the India Union. The Police force drawn from different States having varying backgrounds and traditions were amalgamated to form the H.P. Police. The

Police Administration in the State was headed by an Inspector General of Police who was also Inspector General of Police for Union Territories of Delhi and Ajmer. Sh. S.R. Chaudhary IP, was the first IGP. In 1953, a separate Inspector General of Police was appointed for Himachal Pradesh. This officer of the Imperial Police Services was from Punjab Cadre on deputation.

The Union Territory of H.P. was given statehood on 25th January 1971. Initially there was only one Range in the entire State with Hqtrs. at Shimla with all the 12 Districts under it. On 16th Feb, 1974 the Northern Range with Headquarters in Dharamshala was created and seven Districts viz. Chamba, Una, Kangra, Mandi, Lahaul & Spiti, Kullu and Hamirpur were placed under it. The Southern Range with Headquarters in Shimla was left with five Districts viz. Shimla, Kinnaur, Bilaspur, Solan and Sirmaur. On 24th April, 1986, the Central Range with Headquarters at Mandi was created and five Districts viz. Mandi, Kullu, Lahaul & Spiti, Hamirpur and Bilaspur were placed under its jurisdiction.

The Recruit Training Center, which was functioning at Chamba since the beginning was shifted in 1974 to Junga in District Shimla and on 25th July 1995 it was shifted to Drongarh (Daroh) in district Kangra, after it attained the status of full fledged Police Training College (PTC). It is headed by a Dy.Inspector General of Police as its Principal.

There are seven armed police battalions in Himachal Pradesh - one of the HPAP and six India Reserve Battalions. The 1st Armed Police Battalion was created in 1971 and located at Junga. The purpose was to meet the emergent duties at Shimla and to assist to local police whenever required. The first India Reserve Battalion was raised in June, 1993 with its Hqtrs. initially in Darongarh. Its present Hqtrs. are located at Bangarh District Una. The 2nd IRBn has been raised in 2005 with the reorganization of the existing 2nd and 3rd HPAP Bns. with its headquarters at Dharamshala. The 3rd IRBns. was also raised in 2005 with its Headquarters at Pandoh, Distt. Mandi. The 4th IRBn raised on 09 July 2008 at its Hdqrs. at Jungleberi in Hamirpur District, 5th IRBn (Mahila) raised on 26 August 2008 with its Hdqrs. at Bassi in Bilaspur District and 6th IRBn raised on 17 November 2009 with its Hdqrs. at Kolar in Sirmaur District. The main function of these Battalions is to assist the State police in maintenance of public order and to render assistance to other States on the request of the Centre.

In the year 1988, the State Forensic Science Laboratory was established at Shimla, which was later shifted to Junga on 26th August 1996. The laboratory has been designed as per National Standards. Presently 6 areas viz. Biology/ Serology, Chemistry & Toxicology, Documents/Photography and Physics & Ballistics divisions are functional. Presently two FSLs are also functional at Mandi and Dharamshala.

H.P. Police Wireless Organization came into existence during 1954 and has two wings i.e. Cryptography and Wireless Communication. An officer of the rank of Dy. Inspector General of Police is the overall Incharge of this organiza-

tion. The wireless organization has been renamed as Directorate of Police Communication & Technical Services (C &TS) in 2007 and it has been reorganized. The Vigilance department was established in 1965 to investigate cases involving corrupt public servants and those who misuse their official position for pecuniary benefits. It is headed by an officer of the rank of Addl. Director General of Police. There are two Zones and Twelve anticorruption units.

The Enforcement directorate was created in 1981 as a specilised wing to prevent to leakage Govt. revenue and to investigate cases involving all economic laws applicable to the State. It is headed by an officer of the rank of Addl. Director General of Police. There are two Zones - Northern Zone with Hqtrs at Dharamshala and Southern Zone with Hqtrs in Shimla.

As per H.P. Government Notification No.Per (Vig.) A(4)-2/99 dated, 15 November 2006 the existing Vigilance and Enforcement Departments have been merged to form one new Department namely The State Vigilance and Anti-Corruption Bureau (SVAB) with its Headquarters at Shimla. The Bureau is headed by an officer of the rank of Director General of Police/Addl. Director General of Police.

Today there are 114 Police Stations in the State including 12 Police Stations of SVACB, 2 Police Stations of TTR and 1 Police Station of CID. 112 Police Posts located in the 12 Districts and 1 Police District Baddi of the State.

TABLE - 1

GROWTH IN POLICE STRENGTH (H.P.)

Year	Officers*	Head Constables**	Constables**	Others**	Total
1981-82	968	1,200	5,869	473	8,510
1983-84	1,042	1,427	6,530	556	9,555
1985-86	1,159	1,576	7,506	591	10,832
1987-88	1,263	1,768	8,143	670	11,844
1989-90	1,292	1,845	8,404	712	12,253
1992-93	1,525	1,924	8,452	749	12,650
1994-95	1,613	2,149	9,273	837	13,872
1995-96	1,617	2,143	9,174	926	13,860
1996-97	1,619	2,264	9,556	934	14,373
1997-98	1,624	2,279	9,678	934	14,515
2005-06	1,694	2,454	10,760	1,050	15,958
2009-10	2,051	2,863	11,926	1,230	18,070
2012-13	2,208	2,866	11,937	1,295	18,306

* Officers upto the rank of ASI included

** Includes administrative and technical staff

The hierarchy of Police Administration in Himachal Pradesh at present is the same as it is followed in other states. In 1987, the highest post in the Police Administration in H.P. was redesignated as Director General Police (DGP)

TABLE-2 DISTRICTWISE CRIMES IN HIMACHAL PRADESH

S.No. District	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991
1. Bilaspur	423	438	480	468	571	538	556	635	657	659	629	548	632
2. Chamba	574	646	609	549	456	475	461	576	682	599	610	691	1,010
3. Hamirpur	293	309	301	299	328	333	334	321	331	330	381	427	467
4. Kangra	1,536	1,864	1,892	1,939	1,865	1,785	1,899	2,033	2,118	2,214	2,464	2,794	3,029
5. Kinnaur	193	284	194	227	267	258	174	236	227	225	256	257	267
6. Kullu	527	573	587	612	615	714	677	633	550	660	664	815	867
7. Lahaul-Spiti	73	79	72	82	69	51	83	68	67	141	153	175	152
8. Mandi	1,097	1,241	1,177	1,273	1,278	1,334	1,396	1,508	1,623	1,837	1,867	1,871	2,131
9. Shimla	1,200	1,295	987	1,111	1,231	1,656	1,698	1,585	1,839	2,016	2,205	2,741	2,890
10. Sirmaur	746	827	698	706	742	732	774	989	883	896	930	810	921
11. Solan	746	832	651	731	782	683	631	759	885	824	846	966	1,051
12. Una	296	441	412	423	490	529	458	493	609	746	752	675	812
Railway and Traffic	13	14	10	16	19	11	11	9	15	10	9	16	12
Total	**7,744**	**8,843**	**8,070**	**8,436**	**8,713**	**9,096**	**9,152**	**9,845**	**10,846**	**11,157**	**11,766**	**12,786**	**14,241**

S.No. District	1992	1993	1994	1995	2000	2003	2005	2010	2012	2013
1. Bilaspur	698	674	808	911	1241	1338	1442	1328	1098	1238
2. Chamba	1,117	1,235	1,08	1,046	759	861	881	911	821	841
3. Hamirpur	595	649	764	743	754	1071	962	1218	1033	982
4. Kangra	3,161	3,412	3,178	3,595	2455	2913	3406	3265	3505	3203
5. Kinnaur	282	308	321	334	134	185	154	260	236	180
6. Kullu	807	948	971	992	1069	1210	1396	1182	1053	1218
7. Lahaul-Spiti	163	182	146	163	176	159	144	140	159	121
8. Mandi	1,903	2,351	2,235	2,453	2262	2255	2384	2383	2168	2101
9. Shimla	2,746	3,194	3,152	2,588	2398	2384	2428	2288	1936	1888
10. Sirmaur	841	1,126	1,251	1,173	1160	1051	1169	1067	1149	1015
11. Solan	917	1,210	1,338	1,360	1426	1592	1796	1936	1661	959
12. Una	819	1,022	958	1,100	1136	1401	1643	1331	1118	1216
Railway and Traffic	7	10	11	8	08	1	6	15	7	20
Total	**14,056**	**16,321**	**16,221**	**16,466**	**14,976**	**16,421**	**17,811**	**17,324**	**15,944**	**15,689**

Source: *Police dept. Himachal Pradesh*

TABLE-3

DISTRIBUTION OF CRIMES IN HIMACHAL PRADESH

Offence	1984	1986	1988	1990	1992	1994	1995	1996	2006	2009	2013
1.Offences against State & Public Tranquillity											
(a) Reported	212	302	329	570	569	698	568	539	582	614	502
(b) Convicted	4	17	19	20	15	22	14	17	25	24	23
2. Murder											
(a) Reported	58	74	92	98	313	104	127	123	107	136	104
(b) Convicted	8	21	14	15	19	14	9	27	33	42	34
3. Other serious Offences											
(a) Reported	209	1809	1843	2292	2205	2846	2911	3002	2748	2999	2744
(b) Convicted	36	152	77	175	157	158	121	154	236	237	239
4. Dacoity											
(a) Reported	2	2	4	19	7	3	2	3	7	4	3
(b) Convicted	-	-	-	-	-	-	-	-	2	1	2
5. Cattle theft											
(a) Reported	26	29	32	55	31	28	27	29	34	7	14
(b) Convicted	2	10	1	5	6	6	1	4	-	-	1
6. Property theft											
(a) Reported	967	1457	1673	2099	2150	2360	2007	1897	1564	1727	2289
(b) Recovered	291	591	172	140	136	113	73	79	57	98	123
7. Ordinary theft											
(a) Reported	480	588	706	975	995	991	889	742	699	797	782
(b) Convicted	9	65	72	70	69	47	26	38	20	33	53
8. House trespass											
(a) Reported	509	719	790	906	958	1089	1047	987	633	770	973
(b) Convicted	13	68	78	54	49	43	38	33	23	53	48

Source: Police dept. Himachal Pradesh

from Inspector General Police (IGP) to accommodate more officers of senior ranks in the hierarchy. It will be imprudent to compare Himachal Pradesh politically, economically and socially with other states of Indian Union. Because the state is politically highly mature, economically a highly developing one and socially a well unified unit. Crimes are rare and people are generally peaceful and law abiding. Police in the state is much feared agency.

The visit of police to a village or to a house is not considered very good. The very sight of a policeman is sufficient to create terror and fear in the minds of the people. In a state like Himachal Pradesh police should not only remain as an agency meant for enforcing law but an agency of social welfare. The following tables show the rate of crime in H.P. distribution of crime and the growth of police force in the state.

The study of the table 2 and 3 shows that there are more incidents of crimes in the areas where there is greater flow of tourists and the district adjoining to Jammu & Kashmir, Punjab and Haryana. The growth in the crime rate can also be attributed to the factors such as *unemployment, urbanization, industrialization, high population growth* and *crime oriented politics.* It is high time for the police administration in Himachal Pradesh to realized the need of this peaceful and traditional society to bring down the crime and create an atmosphere, which is conducive to healthy social, cultural, economic and political development. The man in *Khaki* (uniform) should not represent the reign of terror but create a sense of confidence and faith among the masses for police force.

The police administration is in bad shape in Himachal Pradesh. It looks that no serious efforts were made in the past years to improve the functioning of this law and order maintaining agency. Neither of the government cared to provide the required facilities to the police. Most of the police stations in the state have inadequate police force, causing delay in attending to public complaints. There has been a manifold increase in the population of the state during past decades. The crime graph has also shown a sharp increase but no efforts have been made to enhance the police force. Despite repeated requests by the district police chief, the budget allocation for the purpose of fuel, repair of vehicles and for other day-to-day needs remained uncharged.

There is no vehicle worth the name in police stations. Even the vehicles being used by district police chiefs are quite old. Likewise funds for the payment of telephone bills are meagre. Despite tall claim made by the government from time to time, nothing fruitful has been done to improve the working of this institution. If one goes by the record, a number of posts of Additional Director General of Police, Inspector-General of Police, Deputy Inspector-General of Police and Superintendent of Police have been created, but no attention has been paid to increase the force in Police Stations. At present 60 per cent police station have inadequate police force. Similarly, the strength of policemen in police lines is also much less than the requirement.

The condition of police stations located in the border areas of the state like

Indora, Nurpur, Gagret, Nalagarh and Parwanoo is the worse. In these police stations there have been more incidents of serious crime.

Jails Reforms In Himachal Pradesh

Mahatma Gandhi has rightly said that hate the crime and not the criminal. Because all men are born equal and are endowed with their creator with some basic rights. These rights are mainly right to life and liberty, but if any person doesn't comply with ethics of the society then that person is deprived of these rights with proper punishment. Many experts believe that the main objective of prisons is to bring the offenders back to the mainstream of the society. Various workshops have been organized by the State Government in collaboration with NGO's to bring reforms in the current prison systems.

The rehabilitation of inmates is an important issue. Rehabilitation of inmates is meaningful only if they are employed after release and for that purpose educational facilities should be introduced or upgraded. In many jails, inmates including hardcore criminals and women have joined various courses offered by IGNOU and their respective State Universities. Courses mainly offered are BA, MA, MBA and other post graduation courses. The inmates can also join the classes of 10th and +2 for basic guidance. In many jails, with a view to imparting vocational training, full fledged computer training centres have been established. The inmates are also provided training in carpentry and fabric painting. Many jails have also initiated programmes for women empowerment by imparting them training in weaving, toy-making, stitching and making embroidery items. Wage earning and gratuity schemes and incentives are also used to reduce the psychological burden on the convicts.

The Government of Himachal Pradesh has lifted ban on wearing Gandhi cap in jails. Various seminars are organized by jail authorities to enlighten the prisoners on their legal rights, health and sanitation problems, HIV/AIDS and issues of mental health, juveniles, minorities and steps to reduce the violence in prisons. The constitution assigns the custody and correction of criminals to the States and Union Territories. Day-to-day administration of prisoners rests on principles incorporated in the Prisons Act of 1894, the Prisoners Act of 1900 and the Transfer of Prisoners Act of 1950.

Jails and Welfare

Details of welfare facilities being provided to the prisoners in the Jails in Himachal Pradesh are as under:-

i) **Food etc:-** Food, beverages etc are being provided as per laid down norms in the Jail Manual. However, special diet to the sick prisoner is also being provided on the prescription of Medical Officer concerned.

ii) **Other Recreational Facilities:-** For recreation of the prisoners Badminton, Volley Ball, Carrom Board, Chess, Playing Cards and TV sets have also been provided. The prisoners are also provided newspapers, magazines, books, etc.

iii) **Activities for Reduction of Stress Level:-** Programmes of Art of

Living, Yoga, Bhajan-Kirtan, Cultural activities, moral lectures, etc, are arranged in the jails of the State which help the prisoners to reduce the stress and develop positive thinking.

iv) **Grant of Parole:-** Parole is sanctioned to the convicted prisoners in accordance with the provision of HP, Good Conduct Prisoners (Temporary Release) Act, 1968 and the rules made there under. Requests for parole as rejected in a very few cases mostly on the grounds of non recommendations made by the District Authorities or on the grounds of overstay for long periods. In emergent cases like serious illness or death in the family and sometimes on the basis of conduct of individual prisoner, the convicts are allowed parole on verifications of facts by the local Police/SP. Ordinarily, prisoners avail of the parole facility more than once in a year.

Modernization of Prisons Scheme

Modernization of Prisons Scheme has commenced from the financial year 2002-03 by the Government of India. The implementation of the recommendations made by various Jail Reforms Committees and orders and directions passed by the Hon'ble Supreme Court / Hon'ble High Courts from time to time are being implemented. The accommodations for the prisoners in the Jails are being raised by constructing additional barracks / accommodations. The overcrowded jails, because of increasing prison population, are being administered with less than desired/ideal staff resulting in physical and mental stress on the staff, which is true not only in case of Himachal Pradesh but for other States also.

Inspections

Quarterly inspections of Jails are carried out by the District and Session Judges and compliance in this regard is submitted by the Superintendent, Jail concerned as well as by the Prison Headquarters to the Hon'ble High Court. The officers from the Prison HQs also visit Jails to supervise the working of the Jails.

Jail Industries

The Jail Industries are being run at Model Central Jail Nahan, Kanda (Shimla) and District Jail, Dharamshala to train the prisoners in few trades so that after their release they may be able to rehabilitate themselves. The details of trades and the items manufactured in the respective jail industries where training is imparted to them are as follows:-

Sr. No.	Name of the Jail	Name of Industry
1.	2.	3.
1.	Model Central Jail, Kanda	Shawl Weaving, making mats, blankets, cotton cloth and bed sheets.
2.	Model Central Jail, Nahan	Shawl Weaving, making mats, durries, blankets and bed sheets.
3.	District Jail, Dharmshala	Carpentry.

Inmates working in these jails are paid the minimum wages at the rate fixed by the Government of HP in case of unskilled workers. No amount is deducted and the wages earned by the inmates are paid to them in full. The requirement of clothing articles and blankets for prisoners is met out of the items produced by the jail industries.

Forensic Lab Junga: Himachal Pradesh got full statehood on 25th January 1971 and since then the State has progressed by leaps and bounds. Efforts were on to have its own State Forensic Science Laboratory which came to fruition in 1988 so as to become self reliant in the application of science in the investigation of crime and the administration of justice besides keeping pace with the modernized criminals and to meet their challenges in the times ahead. Thus, State Forensic Science Laboratory, Himachal Pradesh was established in 1988 at Shimla with basic infrastructure of Biology, Serology, Chemistry and Toxicology Divisions. With the increasing requirement of investigation agencies, two more Divisions comprising four specialties vis. Documents, Photography, Physics and Ballistics were added by the State Government in 1997, which became functional in the subsequent years. The State FSL was shifted in December 2004 and at present functioning from Junga. In 2006, the HP Government created two more specialties in the State FSL vis. DNA Profiling Division and NDPS Division and two Regional Forensic Science Laboratories one each at Dharamshala and Mandi.

Junga is situated at a distance of 26 km from Shimla, 22 km from Kandaghat and 18 km from Chail. It is a hilly place having a forest cover of Kail, Deodar, Cheel, Oak and other trees. Temperature ranges between 4°C in winter to 35°C in summer months at Junga.

There are six scientific Divisions:

i.) Biology and Serology Division.

ii.) Chemistry and Toxicology Division.

iii.) Physics and Ballistics Division.

iv.) Documents and Photography Division.

v.) Narcotics Drugs and Psychotropic Substances Division

vi.) DNA Profiling Division

Biology and Serology; Chemistry and Toxicology Divisions are fully functional since 1990. In Physics and Ballistics Division, examination of some physics cases has started in 1999, however, for Ballistics work examination of cases started during the year -2002 and the division is fully functional. As regards Documents and Photography Division, the division is fully functional since October 2000. The analysis of narcotics drugs and psychotropic substances started in November 2006. Also in changing crime scenario measures are being taken to address new challenges of modernized crimes timely and objectively by adopting innovations of science and technology in the Forensic Sciences. On 26th October 2008, Lab started conducting DNA test, which is of immense help for police and crime investigation agencies.

To ensure the secular and uniform character of state police, on 14th June 2011, the department of police issued direction for banning the use of surname and caste name by all personnel of the police department even in common parlance. Video Conferencing in prisons launched: Himachal Pradesh became the first state in the country in 2013, to have the video-conferencing facility in all prisons which will not only come in handy for the prison department and the judiciary, but also enable the relatives and friends of inmates to interact with them. Not only Indians, but foreigners also could avail this facility from any part of the world. It would help save time and money spent on travelling to prisons.to meet the inmates.

Police Medals: The President's Police Medal is a decoration awarded to members of law enforcement in India. Established on 1st March 1951, the medal was originally called the President's Police and Fire Service Medal. The medal is awarded for either gallantry or distinguished service, with the gallantry version of the medal being accorded a higher precedence. The medal is awarded annually on Republic Day and Independence Day.

Awards and honours of the Commonwealth realms ceased to be awarded in India after the promulgation of the Constitution of India on 26 January 1950. Upon becoming a republic, it was necessary for India to establish its own honours system. For police, that meant replacing the King's Police and Fire Service Medal and the Indian Police Medal. The President's Police Medal was established 1 March 1951 by the President of India. Originally, the medal was called *the President's Police and Fire Service Medal.* At the same time a lower ranking decoration was established, the Police Medal. Eligible service for the medals was made retroactive to 26 January 1950.

The President's Police Medal for Gallantry is awarded for, *"gallantry in saving life and property, or in preventing crime or arresting criminals."* The medal may be awarded to any member of a police service in India, and is awarded without regard to rank or time in service. Recipients of the medal are granted a monthly stipend that is paid to them even in retirement, and upon the recipient's death it continues to be paid to their surviving spouse.

The President's Police Medal for Distinguished Service is awarded for long and distinguished service to individuals who have served at least 21 years in the police service or in the central police and security organizations. Individuals must be prior recipients of the Police Medal for Meritorious Service and must have held that medal for at least six years. In Himachal Pradesh a number of police men have received President's Police Medal and President's Police Medal Distinguished Service in the past years. The list of such brave policemen is given in the appendices.

12

Local Self Government
(Panchayats and Urban Local Bodies)

The philosophy of development that emerged in India after independence, emphasized the need for involvement of the members of national community in the web of relationship and institutional framework, to enable them to participate in the process of decision making, implementation and channelling the process of development. The operation of government and politics in the past century has opened new channels for mobility of the individual in society. Pt. Jawahar Lal Nehru describing the importance of local self-government in India's context said, *"Democracy is not merely parliament at the top or in the states but something that excites every person and something which trains everyone to take his proper place and indeed any place in the country, if need arises. I have said and I mean it, that all this Panchayati Raj, whatever things we are doing, are ultimately meant to train up every individual in India to be a potential prime-minister of India .* Local self-government should be looked upon as force mobilization of both political and socio-economic development.

The role and importance of Panchayati Raj grows much, since almost 80% of India's population lives in villages and it is this part of population which always draws attention of planners and policy makers for the development of Indian Society. Local self-government is a body representing the local inhabitants, possessing a large degree of autonomy. Local self-government in the modern sense is essentially a British creation. However, Panchayat in India basically is a very ancient institution, which lost its shape because of centuries of ruthless exploitation of village republics by foreign invaders.

Historical Legacy: Independent India inherited, a well-articulated system of central administration; but nothing much to name local self-government. Under British Raj, scattered and unintentional efforts were made towards devolution of powers. Some attempts, in this direction were, Lord Rippon's 1882 resolution to associate local people with District Boards, 1917 Democratic Declaration, 1919 Montague Chelmsford reforms, 1928 Nehru Report, 1931 Karachi session of Congress, which discussed the need of Fundamental Rights for natives; and formation of popular ministries in 1937. During the independence movement, the Panchayats of ancient times were eulogized as democratic *"Little Republics"*. Gandhiji was very particular about the

revival of these republics. To give representation to Gandhian ideology, **Article 40** in the *Directive Principles of State Policy,* instructed the states to take steps to organize village panchayats and endow them with certain powers necessary to function as units of self government.

Local-self government at higher levels, received little or insufficient attention barring the introduction of Janapadas in the central provinces and Berar (Madhya Pradesh) in 1948. Local participation in development was envisaged through the **'Community Development'** (CD) on 2nd Oct. 1952. But C.D. remained an utopian idea in the absence of any real efforts towards devolution. To support the ideology of C.D., **National Extension Scheme** (NES) was introduced on 2nd Oct., 1953, but neither of the two could generate required enthusiasm amongst villagers. The Planning Commission in the second five year plan, recommended review of these programmes. Then a study team under the Chairmanship of **'Balwant Rai Mehta'** was appointed in 1956.

It recommended the replacement of old district boards by of three tier system at the district, block and village level, with an organic link among them. ***"Democratic Decentralisation"*** was the thrust of B.R. Mehta Committee's recommendation. Panchayats and local self-government have been included in the 'state list'. The recommendation of B.R. Mehta Team came into effect on 1st April 1958. This was earlier approved by *'National Development Council'.* Panchayati Raj Institution was inaugurated by Pt. Jawahar Lal Nehru on 2nd Oct,. 1959 in Rajasthan and Andhra Pradesh followed it.

The whole edifice of Panchayati Raj was to be built on the foundation of the 'Gram Sabha', comprising all the adult members of the village, required to participate at least pour a year. Like many other states, Himachal was also provided with three tier system and Gram Sabha with statutory status. The functions allotted to the Gram Sabh a are: consideration of the annual statement of accounts, audit reports of the Gram Panchayat, administration report of the Gram Panchayat, work programme for the ensuing year, taxation proposals and any other specific development schemes.

At the moment, when other states of Indian Union were thinking in terms of introducing local self government at village level the people of Himachal were struggling for the restoration of popular government at the state level. From 1956 to 1963 Himachal had the status of Union Territory without popular support and participation. It was only in 1963, when popular assembly was restored within the status of Union Territory (Territorial Council).

But Panchayati Raj in Himachal Pradesh had existed since the regime of the first popular ministry in 1953. Some 600 Gram Panchayats and an equal number of Nayaya Panchayats were formed later on. After the integration of Punjab Hill areas, the number of Panchayats was raised to 1900. Gram Sabha in Himachal Pradesh hardly met to discuss any issue. The possible reason for this state of affairs are unsuitable timings, apathy of Sarpanch inadequacy of powers, lack of consciousness, poor literacy rate, caste distinction, domination

of male chauvinists and lack of proper publicity of Punchayat programmes. The situation is more or less the same in other states too. A genuine step towards the reintroduction of Panchayati Raj in Himchal Pradesh was taken in 1968, when hilly areas of Punjab were handed over to Himachal in 1966 and it became almost certain that increase in area and population plus administrative responsibility will help gain long cherished demand for *'statehood'.*

Himachal Pradesh Panchayati Raj Act, 1968: Panchayati Raj was given new deal in the shape of a unified Himachal Pradesh Panchayati Raj Act 1968, which came into force on 15th November 1970. Under this scheme, Gram Panchayats at the village level, Panchayat Samities at the block level and Zila Parishad at the district level were established. After the general election to Gram Panchayats in 1972-73, 2038 Gram Panchayat and an equal number of Nayaya Panchayats were set up. According to 1968 Panchayati Raj resolution, the entire Pradesh will have Gram Panchayats for one or more villages and Panchayat Samities at block Level as corporate bodies, but Zila Parishad will function as an advisory body because the work executed by Zila Parishad such as construction of roads and their maintenance. This work will now be done by government departments in consultation with Zila Parishad. This act also provides separate Nayaya Panchayat. Number of Nayaya Panchayats with coextensive territorial Jurisdiction of the concerned Gram Panchayats will be equal to Gram Panchayat.

A Nayaya Panchayat shall comprise five to seven Panchas including the Sarpanch and Naib Sarpanch and these Nayayas panchas will be elected by the members of Gram Panchayat from amongst themselves. Nayaya Panchayats, are independent units of the control of Gram Panchayats and vested with ample powers to deal with delinquents and impose adequate penalties. The Nayaya Panchayat have been fully replaced by Gram Panchayats now. In 1977 when Janta Government came into power at the centre, on its own commitment to decentralization, a 13 member committee headed by 'Ashok Mehta' was set up to study the decay of Panchayati Raj (PR) and to make suggestions for their improvement.

Following suggestions were made by Ashok Mehta Committee:

(a) Committee does not lay down any rigid pattern for the whole country and make efforts at built-in-flexibility.
(b) Placed the idea of *'Mandal Panchayats'* for a group of villages.
(c) Members of Zila Parishad should be directly elected for a term of four years.
(d) Committee recognizes the utility of Political parties in Panchayati Raj institutions and wants them to be allowed to participate in elections and
(e) Great responsibility (development) should be shouldered at the district and Mandal levels.

Since the recommendations of Ashok Mehta Committee report, Panchayats have been politicized. In most of the states including Himachal, Panchayat elections have become real test of the credibility and popularity of political parties. Politics of National and state level elections has started showing

its colour and crap on grass root levels too.

Panchayats (district wise) in Himachal Pradesh

(As on 31st January 2014 A.D.)

S.No.	District	No. of Gram Panchayats	No. of Block Samities
1	2	3	4
1.	Bilaspur	151	03
2.	Chamba	283	07
3.	Hamirpur	229	06
4.	Kangra	760	14
5.	Kinnaur	65	03
6.	Kullu	204	05
7.	Lahaul-Spiti	41	02
8.	Mandi	473	10
9.	Shimla	228	06
10.	Sirmaur	211	05
11.	Solan	363	09
12.	Una	235	05
Total		3243	75

Source: Directorate of Panchayats Himachal Pradesh 2013-14

At present there are 12 Zila Parishad, 75 Block Samities, one for each block, 3243 village Panchayats for 17,882 inhabited villages of the Pradesh. Under various five year plans lakhs of Rupees have been approved for various Panchayat Programmes. Following schemes have been undertaken under this head:

1. **Loans for creation of Remunerative Assets,** such as raising of orchards, construction of stalls, shops and residential quarters etc. so that Panchayats could yield perennial income from these assets.

2. **Matching Incentives Grant to Panchayati Raj bodies** for stepping up of their tax efforts. This scheme was introduced during *'Fourth Five Year Plan'* on the basis of the recommendations of the working group on community development and Panchayati Raj government, according to which, an amount equal to the collection of house tax by a Panchayat is given as *'grant in aid'*.

3. **Construction of Panchayat Ghars**— Under this scheme it is planned to construct Panchayat Ghars, to accommodate local bodies at proper place to work in a smooth and constructive way and also utilize these facilities for publicity of various schemes and programmes.

4. **Assistance to panchayat Library.**

5. **Panchayat Prize Competition Schemes**— In order to create working atmosphere and competitive culture, this schemes has been introduced. Cash prizes are awarded by the government to Panchayats, which on the basis of

their performance are adjudged first, second and third in the manner given below:

(i) District level Panchayat competition, one cash prize of Rs. 10,000/- to one Panchayat adjudged the best Panchayat in the district every year for 12 districts.

(ii) State level Panchayat competition I, II, III, prizes are awarded.

6. Construction of Building of 'Panchayati Raj Training Institute Mashobra and Baijnath', to impart training with regard to proper application of the provision of *'Himachal Pradesh Panchayati Raj Act'* and rules made there under the functionaries of the Panchayati Raj bodies, their employees and the department staff directly connected with the supervision of the Panchayats.

7. Construction of well-furnished Samiti and Zila Parishad Bhawan.

8. Grant to Panchayats for the discharge of Municipal functions:

There are some Panchayats in which some areas have almost taken the shape of small towns and in such a town, amenities like 'street lights', 'public water tap', toilets and other sanitation facilities have become essential. To cater the financial need of such Panchayats grant system has been introduced.

Panchayati Raj in Practice: With the enactment of 'Panchayati Raj Act 1968', constitutional obligation was completed by government, to set up local self government at village level. It was conceived of as an Institution for development, with decentralized administration and voluntary popular participation. Himachal Pradesh where ninety per cent of the population is directly dependent on villages, was thought to be a real playground for grass root democracy. Panchayats here were considered as a means to bring social and economic changes, in hitherto neglected and backward masses of the area.

But past experience shows, that these lofty declarations such as decentralization, devaluation of power, power to the people, Gram Rajya, setting up of Cooperative Movement and Social Justice have remained a far cry, because of the following reasons:

- Domination of Panchayats by rural elites and richest groups.
- Panchayat bodies have become an arena for the play of power politics.
- Various tricky methods, such as bribery of both officials and voters, pressure, terror, caste loyalties and false promises are used blatantly to capture the local bodies.
- Member of Panchayat bodies are bribed at the time of election by the Political Parties to declare their loyalties in favour of such Political Party as influence the electorates political behaviour.
- Panchayats perform their simple duties most inadequately.
- The growth in the production of wheat and fruit cannot be attributed to Panchayati Raj, but to various individual or joint efforts out of the purview of

Panchayats. Himachal is one amongst the few states of Indian Union to implement the recommendations of Ashok Mehta Committee 1977 on Panchayati Raj. Due to the creation of Panchayati Raj Minister portfolio in the state council of minister, it is expected that, panchayats in Himachal Pradesh will play constructive and goal-oriented role towards bringing changes in the social, economic and political structure of an otherwise backward society. From 1968 to 1994, a good number of amendments have been made in the Panchayati Raj Act. The latest is Himachal Pradesh Panchayati Raj Act 1994. In 2006 Panchayat election, for the first time state election commission fixed different colour for different category of posts, such as white ballot paper for ward member, pink for panchayat pradhan, green for BDC member and yellow for zila parishad. Earlier it was green for ward member, brown for panchayat pradhan, pink for BDC and white for zila parishad.

Himachal Pradesh Panchayati Raj Act, 1994: In 1994 Himachal Pradesh Government Amended the panchayati raj act and defined various parts of the panchayati raj institution.

GRAM SABHA

The Government may, by notification, declare any village or group of contiguous villages with a population of *not less than one thousand and not more than five thousand* to constitute one or more Sabha areas for the purposes of this act and also specify its headquarter:

Provided that in a Scheduled area the Government may by order declare any village or group of contiguous villages with a population of less than one thousand to constitute a Sabha area:

Provided further that the Government may, after having due regard of the geographical location, lack of means of transport and communication and administrative convenience, declare an area comprising a village or group of contiguous villages having a population either less than one thousand or more than five thousand to constitute a Sabha area.

The Government may, at the request of the Gram Sabha concerned or otherwise, and after previous publication of a proposal by a notification, at any time

(a) increase any Sabha area by including within such Sabha area any village or group of villages; or

(b) diminish any Sabha area by excluding from such Sabha area any village or group of villages; or

(c) alter the headquarters of any Sabha area; or

(d) alter the name of any Sabha area; or

(e) declare that any area shall cease to be a Sabha area:

When on account of the reason that the Sabha area is, during the term of the Gram Panchayat, increased or diminished or ceased under sub-section (2), the increase or diminution or cessation of the Sabha area shall not affect the term of the office bearers of Gram Panchayat, till the expiration of the

duration of the Gram Panchayat specified in sub-section (1) of section 120 or its dissolution under section 140 of this Act.

(3) If the whole of the Sabha area is included in a municipality, the Sabha area shall cease to exist and its assets and liabilities shall in the manner prescribed be disposed of.

Every Sabha shall hold four general meetings in each year and every meeting shall held on the first Sunday of January, April, July and on second October. It shall be the responsibility of the Pradhan to convene such meetings

Functions of Gram Sabha-*the Gram Sabha shall perform the following functions, namely:-*

(a) mobilise voluntary labour and contribution in kind and cash for the Community Welfare Programmes;

(b) identification of beneficiaries for the implementation of developmental schemes pertaining to the village;

(c) rendering assistance in the implementation of developmental schemes pertaining to the village;

(d) approve plans, programmes and budget, prepared by the Gram Panchayat, for economic development and social justice;

(e) authorise, after being satisfied, issuance of utilization certificate of funds spent on the implementation of the plans, projects and programmes of the Gram Panchayat;

(f) promotion of unity and harmony among all sections of society in the Sabha area;

(g) seek clarifications from the Pradhan, Up-Pradhan and members of the Gram Panchayat about any particular activity, scheme, income and expenditure; and

(h) such other maters as may be prescribed.

The Gram Sabha shall consider the following matters, and make recommendations and suggestions to the Gram Panchayat, namely:-

(a) the annual statement of accounts of the Gram Panchayat, the report of the administration of the preceding financial year and the last audit note and replies, if any, made thereto;

(b) the report in respect of development programmes of the Gram Panchayat relating to the preceding year and development programmes proposed to be undertaken during the current year;

(c) the promotion of unity and harmony among all sections of society in the village;

(d) the programme of adult education within the village;

(e) any other matter which the Panchayat Samiti, Zila Parishad, the Deputy Commissioner or any other officer authorised in this behalf may require to be placed before the Gram Sabha; and

(f) such other matters as may be prescribed.

The Gram Panchayat shall give due consideration to the recommendations and suggestions of the Gram Sabha.

The Gram Sabha may also form one or more vigilance committee(s) consisting of not less than five persons, who are not members of the Gram Panchayat, to supervise the Gram Panchayat works, schemes and other activities and to put up reports concerning them in its meeting and shall also send a copy of the said report to such an authority as may be prescribed for this purpose:

The village level functionaries of the Agriculture, Animal Husbandry, Primary Education, Forest, Health and Family Welfare, Horticulture, Irrigation and Public health, Revenue and Welfare Departments shall attend the meetings of the Gram Sabha in whose jurisdiction they are posted, and if such village level functionaries fail to attend the meetings, the Gram Sabha shall report the matter to their controlling officer through the Gram Panchayat, who shall take disciplinary action against such functionaries within one month from the date of receipt of the report and shall intimate the action taken on such report to the Gram Sabha through the Gram Panchayat.

GRAM PANCHAYATS

There shall be a Gram Panchayat for a Gram Sabha and every Gram Sabha shall, in the prescribed manner, elect from amongst its members [Pradhan and Up-Pradhan] of the Sabha who shall also be called the Pradhan and Up-Pradhan of the Gram Panchayat and shall also elect from amongst its members an Executive Committee called the Gram Panchayat consisting of such number of persons *not being less than seven and more than fifteen*, including Pradhan and Up-Pradhan, as the Government may by notification determine:

Provided that the number of members excluding Pradhan and Up-Pradhan]to be assigned to each Gram Sabha, shall be determined on the following scale:-

(a) with a population not exceeding 1750 .. five
(b) with a population exceeding 1750 but not exceeding 2750 .. seven
(c) with a population exceeding 2750 but not exceeding 3750 .. nine
(d) with a population exceeding 3750 but not exceeding 4750 .. eleven
(e) with a population exceeding 4750 ..thirteen

Provided further that the number of members of a Gram Panchayat, excluding Pradhan and Up-Pradhan, shall be determined in such a manner that the ratio between the population of the Gram Sabha and the number of seats of members in such a Panchayat to be filled by election shall, so far as practicable, be the same throughout the Sabha area:

Provided further that the member of the Panchayat Samiti, representing a part or whole of the Gram Sabha area shall also be the member of the concerned Gram Panchayat(s) and shall have the right to vote.

(2) Seats shall be reserved in a Gram Panchayat—

(a) for the Scheduled Castes, and

(b) for the Scheduled Tribes,

and the number of seats so reserved shall bear, as nearly as may be, same proportion to the total number of seats in the Gram Panchayat as the population of the Scheduled Castes or the Scheduled Tribes in the Sabha area bears to the total population of the Sabha area:

Provided that in case no reservation of seats is possible as aforesaid due to small population of the Scheduled Castes and the population of Scheduled Castes of the Sabha area is atleast five percent of the total population of the Sabha area, one seat shall be reserved for the Scheduled Castes in such a Gram Panchayat:

Provided further that where there is no eligible candidate belonging to the Scheduled Castes to be elected as a member of the Gram Panchayat, no seat shall be reserved for Scheduled Castes:

Provided further that in non-tribal areas where there is Scheduled Tribes population in a Gram Sabha, seats shall be reserved for such members of the Scheduled Tribes within the reservation provided for the members of the Scheduled Castes and the determination of seats to be reserved amongst the Scheduled Castes and Scheduled Tribes shall be in proportion to their population in that Gram Sabha.

The State Government may, by general or special order, reserve such number of seats for persons belonging to Backward Classes in a Gram Panchayat, not exceeding the proportion to the total number of seats to be filled by direct election in the Gram Panchayat as the population of the persons belonging to Backward Classes in that Gram Sabha area bears to the total population of that area and may further reserve one-half of the total seats reserved under this sub-section for women belonging to Backward Classes.

The meeting of the Gram Panchayat: The meeting of the Gram Panchayat shall be public and shall be held at least once a month at the office of the Gram Panchayat and at such time as the Pradhan may fix:

Provided that the Pradhan, when required in writing by a majority of the members to call a meeting, shall do so within three days, failing which the said members shall, with the previous approval of the prescribed authority, be entitled to call a meeting after giving a notice of one week to the Pradhan and the other members.

(2) Subject to the provisions of this Act and the rules framed thereunder *one-half of the office bearers* of the Gram Panchayat shall form a quorum.

(3) The decisions of the Gram Panchayat shall be by majority and when the voting is equal, the Pradhan, in his absence, the Up-Pradhan, shall have an additional or casting vote.

Functions of Gram Panchayat - The Gram Panchayat shall perform

the functions specified in Schedule-I.

Notwithstanding anything contained in this Act the State Government may, by general or special order, entrust to the Gram Panchayat preparation of plans and implementation of schemes for economic development and social justice 3[including those matters specified in Schedule-II and the Gram Panchayat shall perform such functions.]

The State Government may, by general or special order, add to any of the functions of the Gram Panchayat or withdraw the functions and duties entrusted to such a Gram Panchayat, when the State Government under takes the execution of any of the functions entrusted to the Gram Panchayat, the Gram Panchayat shall not be responsible for such functions so long as the State Government does not re-entrust such functions to the Gram panchayat.

The Government may, by notification and subject to such conditions as may be specified therein -

(a) transfer to any Gram Panchayat the management and maintenance of a forest situated in the Gram Sabha area ;

(b) make over the Gram Panchayat the management of waste lands, pasture lands or vacant lands belonging to the Government situated within the Gram Sabha area ;

(c) transfer to the Gram Panchayat the protection of any irrigation work and its execution and the regulation/distribution of water from any such work ;

(d) transfer to the Gram Panchayat any public property situated within the jurisdiction of the Gram Sabha ;

(e) entrust the gram Panchayat with the collection of land revenue on behalf of the Government and the maintenance of such records as are connected therewith; and

(f) entrust such other functions as may be prescribed:

Provided that when any transfer of the management and maintenance of a forest is made under clause (a) or the transfer of any irrigation work is made under clause (c), the Government shall direct that any amount required for such management and maintenance or an adequate portion of the income from such forest or irrigation work be placed at the disposal of the Gram Panchayat.

A Gram Panchayat shall have powers to do all acts necessary for or incidental to the carrying out of the functions entrusted, assigned or delegated to it and, in particular, and without prejudice to the foregoing powers, to exercise all powers specified under this Act.

Penalty for disobedience of a special or general order of the Panchayat.- Any person who disobeys an order of the Gram Panchayat made under sections 12 and 13 shall be liable to a penalty which shall be imposed by the Gram Panchayat and may extend one thousand rupees; and if the breach is a continuing breach, with further penalty which may extend to

ten rupees for every day after the first during which the breach continues:

Provided that recurring penalty shall not exceed the sum of five thousand rupees. The penalty, if not paid shall be recovered as arrears of land revenue.

Power to contract for the collection of taxes and other dues.- A Gram Panchayat may, notwithstanding any law to the contrary, in respect of any area within its jurisdiction, enter into contract with the Government or a local body to collect land revenue or any tax or dues payable to the Government or a local body on being allowed such collection charges as may be prescribed. A Gram Panchayat may also within its jurisdiction, enter into a contract with all or any of the land owners to collect rent on his or their behalf on being allowed by the landowner such collection charges as may be prescribed.

Power to manage fairs and markets.- The Gram Panchayat may start, manage and regulate fairs and markets within the Sabha area in the prescribed manner.

JUDICIAL FUNCTIONS AND POWERS OF GRAM PANCHACYAT

Bar for Panches to take part in certain cases.- (1) No Panch shall take part in any case, suit or proceedings to which he or she or his or her near relation, employed or employee, or partner in business is a party or in which any of them is personally interested.

(2) If by reason of the number of Panches disqualified under sub-section (1) there remains no quorum the Gram Panchayat shall send the case or the suit to the Judicial Magistrate or the Sub-Judge or the Collector having jurisdiction, as the case may be, for disposal in accordance with law.

Territorial jurisdiction.- (1) Notwithstanding anything contained in the Criminal Procedure Code, 1973(2 of 1974), every case instituted under this Act shall be instituted before the Pradhan, or in his absence before Up-Pradhan, of the Gram Panchayat of the Sabha area in which the offence was committed.

(2) Notwithstanding anything contained in the Civil Procedure Code, 1908(5 of 1908) , or in the Himachal Pradesh Tenancy and Land Reforms Act, 1972 (8 of 1974), every suit instituted under this Act shall be instituted before the Pradhan, or in his absence before Up-Pradhan, of the Gram Panchayat of the Gram Sabha area in which the defendant, or any of the defendants, where they are more than one, ordinarily resides or carries on business at the time of the institution of the suit irrespective of the place where the cause of action arose.

(3) Notwithstanding anything contained in the Himachal Pradesh Land Revenue Act, 1954 (6 of 1954), every proceeding specified under section 48 shall be transferred by the revenue court concerned to the Gram Panchayat within the local area in which the land concerned is situated and the Gram

Panchayat shall decide such proceedings in the manner prescribed:

Provided that where land is included in the local area of more than one Gram Panchayats, the revenue court concerned shall transfer the proceedings to the Gram Panchayat within the area of which the greater part of the land is situated.

Offences Cognizable by Gram Panchayat.- (1) Offences mentioned in Schedule-III or declared by the State Government to be cognizable by a Gram Panchayat, if committed within the jurisdiction of a Gram Panchayat, and abetment of and attempts to commit such offences shall be cognizable by such Gram Panchayat.

(2) Application for maintenance under section 125 of the Code of Criminal Procedure, 1973 (2 of 1974), shall be heard and decided by the Gram Panchayat. A Gram Panchayat may grant a maintenance allowance not exceeding five hundred rupees per month on such application without prejudice to any other law for the time being in force in this behalf.

Penalties.- A Gram Panchayat may impose a fine not exceeding one hundred rupees but shall not inflict a sentence of imprisonment either substantive or in default of payment of fine.

No cognizance by Courts.- No Court shall take cognizance of any case suit or proceeding which is cognizable under this Act by a Gram Panchayat established for the area to which the case, suit or proceeding relates, unless an order has been passed under section 67.

Transfer of criminal proceedings to the Gram Panchayat in certain cases.- If, at any stage of the proceedings in a criminal case pending before a Magistrate, it appears that the case is triable by a Gram Panchayat, he shall at once transfer the case to that Gram Panchayat which shall try the case de-novo.

Certain persons not to be tried by the Gram Panchayat.- No Gram Panchayat shall take cognizance of any offence where the accused—

(a) has been previously convicted of an offence punishable with imprisonment of either description for a term of three years or more; or

(b) has been previously fined under section 379 of the Indian Penal Code (45 of 1860) by any Gram Panchayat or has been previously convicted and sentenced under the said section by a Court; or

(c) has been bound over to be of good behaviour under section 109 or 110 of the Code of Criminal Procedure, 1973(2 of 1974); or

(d) has been previously convicted of gambling; or

(e) is Government servant and act complained of is the one done in his official capacity.

Application for transfer of cases from one Gram Panchayat to another Gram Panchayat.- (1) Notwithstanding anything to the contrary contained in this chapter, if in any criminal case or civil suit or revenue proceeding before a Gram Panchayat any party intimates, at any stage before

the pronouncement of the final order or decree, that it intends to put up an application under this section to the Judicial Magistrate or the Sub-Judge or the Collector, as the case may be, for transfer of the case, suit or proceeding, the Gram Panchayat shall direct the applicant to make such application within a reasonable time to be fixed by the Gram Panchayat, which shall not be less than fifteen days and adjourn the case, suit or proceeding for such period as will afford sufficient time for the application to be put up and an order to be obtained thereon:

Provided that nothing herein contained shall require the gram Panchayat to adjourn the case, suit or proceeding upon a second or subsequent intimation form the same party.

(2) The Judicial Magistrate or the Sub-Judge or the Collector, as the case may be, may upon such application, for reasons to be recorded in writing, transfer the case, suit or proceeding to another Gram Panchayat within his jurisdiction which shall try or hear the case, suit or proceeding, as the case may be.

Protection to Gram Panchayats.- The provisions of the Judicial Officers Protection Act, 1850 (18 of 1850) shall apply to the members of the Gram Panchayat, in respect of the acts done by it or them in judicial capacity.

Duty of police towards Gram Panchayats.- Every police officer shall give immediate information in the prescribed manner to the Gram Panchayat of an offence coming to his knowledge which has been committed within the jurisdiction of the Gram Panchayat and is triable by the Gram Panchayat and shall assist all Panches and servants of the Gram Panchayat in the exercise of their lawful authority.

PANCHAYAT SAMITI

For each Block there shall be a Panchayat Samiti, having jurisdiction, over the entire block excluding such portions of the block as are included in a Municipality constituted under any law for the time being in force.

Every Panchayat Samiti shall consist of-

(a) the directly elected members from territorial constituencies as determined under the Act;

(b) the Members of the House of the people and the Members of the Legislative Assembly of the State representing constituencies which comprise wholly or partly the Panchayat Samiti area;

(c) the Members of the Council of States, where they are registered as electors within the Panchayat Samiti area;

(d) one-fifth of the Pradhans of Gram Panchayats in the Panchayat Samiti area, by rotation, for such period as the prescribed authority may determine, by lot:

Provided that a Pradhan who was a member under this clause for one term shall not be eligible to become member for a second term during the remainder of his term of office as Pradhan;

(e) the member of the Zila Parishad, representing the ward which comprises wholly or partly the Panchayat Samiti area.

The Pradhans of Gram Panchayat and other members of the Panchayat Samiti whether or not chosen by direct election from territorial constituencies in the Panchayat Samiti shall have the right to vote in the meetings of the Panchayat Samiti except in the election and removal of the Chairman or Vice-Chairman only the elected members shall have the right to vote.

The number of elected members of a Panchayat Samiti under clause (a) of sub-section (1) shall consist of persons elected from the territorial constituencies in the Samiti area as may be notified from time to time by the Government at the rate of one member for every three thousand five hundred population or part thereof:

Provided that in a Panchayat Samiti area having a population of not exceeding fifty two thousand five hundred there shall be minimum of 15 elected members:

Provided further that where the population of a Panchayat Samiti area is more than one lakh and forty thousand, it shall be divided into territorial constituencies in such manner that the total number of constituencies shall not exceed forty and the population of each constituency shall, as far as practicable, be the same in each constituency:

Provided further that the Government may, irrespective of the population of the Panchayat Samiti area, declare, by a notification, that the provisions of this section shall apply to a Panchayat Samiti in a scheduled area, subject to such exceptions and changes as may be specified by it in such a notification.

Seats shall be reserved in a Panchayat Samiti for the:-

(a) Scheduled Castes; and (b) the Scheduled Tribes;

and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Panchayat Samiti as the population of the Scheduled Castes in that Panchayat Samiti area or of the Scheduled Tribes in that Panchayat Samiti area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat Samiti in such manner, as may be prescribed.

One-half of the total number of seats reserved under sub-section (4) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes.

One-half (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat Samiti shall be reserved for women.

The State Government may, by general or special order, reserve such number of seats for persons belonging to Backward Classes in a Panchayat Samiti, not exceeding the proportion to the total number of seats to be filled by direct

election in the Panchayat Samiti as the population of the persons belonging to Backward Classes in that Panchayat Samiti area bears to the total population of that area and may further reserve one-half of the total seats reserved under this sub-section for women belonging to Backward Classes.

The seats reserved under sub-sections shall be allotted by rotation to different constituencies in the Samiti area in such manner as may be prescribed.

Election of Chairman and Vice-Chairman of Panchayat Samiti.- After the declaration of result of election of the elected members of the Panchayat Samiti in the prescribed manner, the Deputy Commissioner concerned or any Gazetted Officer appointed by him in this behalf shall as soon as possible but not later than one week of such declaration call under his Presidentship a meeting of all elected members for the purpose of oath, or the affirmation of allegiance under section 127.

Immediately after oath or affirmation of allegiance under section 127 is administered or made, the elected members of a Panchayat Samiti shall, in the prescribed manner, elect one of its members to be the Chairman and another member to be the Vice-Chairman of the Panchayat Samiti:

Provided that if the office of the Chairman or Vice-Chairman, as the case may be, is vacated or falls vacant during the tenure on account of death, resignation or no-confidence motion, a fresh election within a period of two months from the date of occurrence of vacancy shall be held from the same category, in the prescribed manner.

Meetings.- A meeting of a Panchayat Samiti shall be either ordinary or special and, except as otherwise provided under this Act, the meetings of the Panchayat Samiti shall be convened by the Chairman and in his absence by the Vice-Chairman.

A Panchayat Samiti shall ordinarily meet at its headquarters atleast four times in each year for the transaction of its business and not more than three months shall be allowed to elapse between any two successive meetings.

Notice of every meeting specifying the time and date thereof and the business to be transacted there at shall be sent to every member of the Panchayat Samiti and exhibited at the office of the Panchayat Samiti not less than ten clear days before an ordinary meeting and seven clear day before special meeting:

Functions of the Panchayat Samiti.- Subject to the provisions of this Act and the rules made thereunder, and subject to general or special orders, as may be issued by the State Government, from time to time, it shall be the duty of a Panchayat Samiti so far as the Panchayat Samiti funds allow to make reasonable provision in the Samiti area for the following matters:-

(a) Integrated Rural Development, Agriculture, Social Forestry, Animal Husbandry and Fisheries, Health and Sanitation, Adult Education, Communication and Public Works, Co-operation, Cottage Industries, Welfare of Women, Youth and Children, Welfare of disabled and the destitutes and wel-

programmes;

(b) provision of emergency relief in cases of distress caused by fires, floods, drought, earthquake, scarcity, locust, swarms, epidemics and other natural calamities;

(c) arrangement in connection with local pilgrimage and festivals;

(d) management of public ferries;

(e) management of public markets, public melas and exhibitions; and

(f) any other function with the approval of the State Government or Zila Parishad.

Entrustment of certain functions of State Government to a Panchayat Samiti.- The State Government may entrust, to a Panchayat Samiti functions in relation to any matter to which the executive authority of the State Government extends or in respect of functions which, have been entrusted to the State Government by the Central Government and the Panchayat Samiti shall be bound to perform such functions. It shall have necessary powers to perform such functions.

Where functions are entrusted to a Panchayat Samiti under sub-section (1), the Panchayat Samiti shall in the discharge of those functions, act as an agent of the State Government.

There shall be paid by the State Government to the Panchayat Samiti such sum as may be deemed necessary for discharging the functions entrusted to it under this section.

The Panchayat Samiti shall, for the purposes of discharging the functions entrusted to it under this section, be under the general control of the State Government or any other authority appointed by it and shall comply with such directions as may from time to time, be given to it.

ZILA PARISHAD

For each district there shall be a Zila Parishad, having jurisdiction, over the entire district excluding, such portions of the district as are included in a Municipality constituted under any law for the time being in force.

Constitution of Zila Parishad.- Every Zila Parishad shall consist of-

(a) the directly elected members from territorial constituencies in the district as determined under this Act;

(b) the Members of the House of People and the Members of the State Legislative Assembly representing a part or whole of the district whose constituencies lie within the district;

(c) the members of the Council of States, where they are registered as electors within the district; and

(d) the Chairmen of all Panchayat Samitis in the district:

Provided that when the total number of members under clauses (b), (c) and (d) exceed the total number of members under clause (a), only one-fifth of the members under clause (d) shall be selected by rotation for such period

as the prescribed authority may determine, by lot. Subject to the condition that a Chairman who was a member under this clause for one term shall not be eligible to become member for a second term during the remainder of his term of office as the Chairman of Panchayat Samiti.

The number of elected members of a Zila Parishad under clause (a) of sub-section (1) shall consist of persons elected from the territorial constituencies in the district as may be notified from time to time by the Government at the rate of one member for every 2[twenty five thousand] population or part thereof :

Provided that in a district having population of not exceeding 3[two lakhs and fifty thousand], there shall be minimum of ten elected members in a Zila Parishad:

Provided further that the Government may irrespective of the population of the district, declare, by a notification, that the provisions of this section shall apply to a Zila Parishad in a scheduled area, subject to such exceptions and modifications as may be specified by it in such a notification.

All members of Zila Parishad, whether or not elected by direct election from territorial constituencies in the district shall have the right to vote in the meeting of the Zila Parishad except in the election or removal of the Chairman and Vice-Chairman only the elected members shall have the right to vote.

Seats shall be reserved in the Zila Parishad-

(a) for the Scheduled Castes; and (b) for the Scheduled Tribes;

and number of seats so reserved shall bear, as nearly may be, the same proportion to the total number of seats to be filled by direct election in the Zila Parishad as the population of the Scheduled Castes in the district or of the Scheduled Tribes in the district bears to the total population of the district.

One-half of the total number of seats reserved under sub-section (4) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes.

One-half (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Zila Parishad shall be reserved for women.

The State Government may, by general or special order, reserve such number of seats for persons belonging to Backward Classes in a Zila Parishad, not exceeding the proportion to the total number of seats to be filled by direct election in the Zila Parishad as the population of the persons belonging to Backward Classes in that district bears to the total population of that district and may further reserve one-half of the total seats reserved under this sub-section for women belonging to Backward Classes.

The seats reserved under sub-sections (4), 5[(5), (5-A)] and (6) shall be allotted by rotation to different constituencies in the district in such manner as may be prescribed.

Election of the Chairman and Vice-Chairman.- After the declaration of the results, the Deputy Commissioner shall, as soon as possible but not later than one week of such declaration, call under his presidentship a meeting of elected members of the Zila Parishad for the purposes of oath or affirmation or allegiance under section 127.

Immediately after oath or affirmation of allegiance under section 127 is administered or made, the elected members of a Zila Parishad shall, in the prescribed manner, elect from amongst themselves one of its members to be the Chairman and another to be the Vice-Chairman of the Zila Parishad:

Meetings of Zila Parishad.- A meeting of a Zila Parishad shall be either ordinary or special and except as otherwise provided under this Act, the meetings of the Zila Parishad shall be convened by the Chairman and, in his absence by the Vice-Chairman.

A Zila Parishad shall ordinarily meet at its headquarters at least *four times in each year* for the transaction of its business and not more than three months shall be allowed to elapse between any two successive meetings.

Notice of every meeting specifying the time and date thereof and the business to be transacted thereat shall be sent to every member of the Zila Parishad and exhibited at the office of the Zila Parishad not less that ten clear days before an ordinary meeting and seven clear days before a special meeting:

Provided that wherever it is considered expedient to do so in the public interest the requirement of the time limits specified in this sub-section may be relaxed with the approval of the prescribed authority.

The Chairman, or, in his absence, the Vice-Chairman may whenever he thinks fit, and shall, on requisition made in writing by not less than one-third of the total members of the Zila Parishad, or if required by the Government or the Director, convene a special meeting within two weeks of the receipt of the written requisition.

Any meeting of a Zila Parishad may, with the consent of the majority of the members present, be adjourned to any other date; but no business other than that left over at the adjourned meeting shall be transacted at the next following meeting:

Functions of the Zila Parishad.- Subject to the provisions of this Act and rules made thereunder, it shall be duty of the Zila Parishad to-

(i) control, co-ordinate and guide, the Panchayat Samiti and Gram Panchayat within the district;

(ii) co-ordinate and consolidate the Panchayat Samiti plans;

(iii) co-ordinate the demands for grants for special purpose received from the Panchayat Samiti and forward them to the State Government;

(iv) secure the execution of the plans, projects schemes, or other works common to two or more Panchayat Samitis in the district;

(v) advise the State Government in the developmental activities, social

forestry, family welfare, welfare of the disabled, destitutes, women, youth and children and sports;

(vi) exercise and perform such other powers and functions as the State Government may, confer on or entrust to it;

(vii) distribute grants received from the Government for development works and to monitor the implementation of such works.

The Zila Parishad of two or more adjacent districts may jointly undertake and execute any development schemes on such terms and conditions as may be mutually agreed upon.

Entrustment of certain functions of State Government to a Zila Parishad.- The State Government may entrust, to a Zila Parishad functions in relation to any matter to which the executive authority of the State Government extends or in respect of functions which have been entrusted to the State Government by the Central Government and the Zila Parishad shall be bound to perform such functions. It shall have necessary powers to perform such functions.

Where functions are entrusted to a Zila Parishad under sub-section (1), the Zila Parishad shall in the discharge of those functions, act as an agent of the State Government.

There shall be paid by the State Government to the Zila Parishad such sum as may be deemed necessary for discharging the functions entrusted to it under this section.

The Zila Parishad shall, for the purposes of discharging the functions entrusted to it under this section, be under the general control of the state Government and shall comply with such directions as may from time to time, be given to it.

Elections and establishment of three tier PR System: As per the requirements of the provisions of the Constitution and the State Panchayati Raj Act, 1994, the three tier Panchayati Raj system was established in the State during the year 1995-96.

First general elections of PR bodies of this State, except in Development Block Lahaul and Development Block Pangi, were held during December, 1995 and the Panchayats started functioning w.e.f. 23rd January, 1996 and the 5 years term expired on 22nd January, 2001. In Development Block Lahaul and Development Block Pangi the first general elections were held during May, 1996.

Second general elections of PR bodies of this State, except in Development Block Lahaul and Development Block Pangi, were held during December, 2000 and the Panchayats started functioning w.e.f. 23rd January, 2001 and the 5 years term expired on 22nd January, 2006. In Development Block Lahaul and Development Block Pangi the second general elections were held during May, 2001.

Third general elections barring 48 Gram Panchayats i.e. 28 Gram

Panchayats of Sub-Divisions Lahaul of District Lahaul-Spiti and 16 Gram Panchayats of Sub-Division Pangi of District Chamba and 4 Gram Panchayats of District Kullu, two Panchayat Samitis namely Lahaul and Pangi and Zila Parishad Lahaul Spiti were held during December, 2005 and the elected office bearers started functioning w.e.f. 23rd January, 2006. The elections of remaining 48 Gram Panchayats, 2 Panchayat Samiti and 1 Zila Parishad were also held during June, 2006.

Fourth general elections barring 48 Gram Panchayats i.e. 28 Gram Panchayats of Sub-Divisions Lahaul of District Lahaul-Spiti and 16 Gram Panchayats of Sub-Division Pangi of District Chamba and 4 Gram Panchayats of District Kullu, two Panchayat Samitis namely Lahaul and Pangi and Zila Parishad Lahaul Spiti were held on 28th and 30th December, 2010 and 1st January, 2011. The elected office bearers started functioning w.e.f. 23rd January, 2011. The elections of remaining 44 Gram Panchayats, 2 Panchayat Samiti and 1 Zila Parishad held during June, 2011, whereas elections of remaining 4 Gram Panchayats of Kullu District were held during February, 2012.

Cantonment Area: Himachal Pradesh has 7 cantt. areas, governed as per the Cantt. Board Area Act 2006, which replaced earlier Act of 1924, passed during British period. The oldest cantonment is Subathu, which came into existence in 1815. The other six are Jatog (1843), Kasauli (1850), Dalhousie (1857), Dagshai (1867), Yol (1941) and Dharamshala cantt. (1942).

Municipal Bodies: At the town level there are local bodies known as Municipal Committees and Corporation to look after the needs of the people of towns. Municipal Committees are provided with such functions as, supply of pure and wholesome water, maintenance of public hospitals, setting up of primary schools, cleaning public streets, places and sewers, maintenance of public streets, regulation of offensive and dangerous trade; naming streets and numbering houses and many other functions given to it from time to time.

In Himachal Pradesh, there are 21 Municipal Committee 29 Notified Area committee and one Municipal Corporation. Political executive of municipality is known as *Municipal Chairman* and official executive *Municipal Commissioner,* who is appointed by the state government. The members of municipal committee are elected on the basis of adult suffrage. These committee are governed by the Municipal Acts of the state. Total number of members varies from committee to committee. Reservation of seats are provided for Scheduled Castes and Tribes.

Shimla Municipal Corporation: The capital town (Shimla) of Himachal, has Municipal Corporation. The Corporation comprises of member called COUNCILLORS . These Councillors are elected on adult suffrage. SCs and STs have seat reservations. The History of Shimla Municipal Corporation goes back to 1851, when under Act 26 of 1850, the first municipal government was formed here. The first election to Municipal government were held in 1855, before this its members were nominated by the British government.

Shimla Municipality was first in the then Punjab province and one of the oldest in the country. On 31st July 1871 Shimla municipality was designated category -1 status. Since then a number of provisions were amended in its constitution. In Shimla municipality, the Punjab state municipality act remained in force from 1911 to 1966, when it was transferred to Himachal Pradesh along with other hilly areas. In 1968, Himachal Pradesh municipality act was enacted, which had the provision of president and Vice president elected by members amongst themselves. The tenure was fixed three years. Municipality had right to appoint its own medical officers, Engineer etc. to help in its functioning. Since 1968 to 2012, a sea changes have taken place in the municipality act and its functioning. The term of corporation in Shimla is five years.

The political executive is known Mayor, who is annually elected from among the members of the Corporation. Official Executive is Municipal Commissioner, who is appointed by state government. Owing to abolition of Octroi from April 1982, the government has been giving grants-in-aid to urban local bodies, which have been deprived of their major source of income of sustaining their normal activities and to ensure normal functioning of local bodies. In many other cases grant-in-aid is provided by both centre and state government to these local bodies. In Himachal Pradesh urban bodies are playing their role in somewhat good manner and interest. In 1992, Union government made 73rd amendment to the constitution, providing uniform administrative and functional provision of the Panchayats all over the country. This amendment is based on the recommendations of *L.M. Singhvi Committee*. In 2012, for the first time direct election were held for the post of Mayor and Dy. Mayor. Out of 25 ward, 13 were reserved for women. The total electorate in 2012 in Shimla municipal corporation were 81040. The post of Mayor Dy. Mayor were won by CPI, Mr. Sanjay Chauhan and Mr. Tikendar Panwar respectively. Out of 25 seats, BJP won 12, Congress 10 and CPI 03. Two person were nominated by the government making it 27 in all.

To increase the revenue of Shimla municipal corporation, Green tax has been levied on the vehicles bearing other state number plates from 1st September, 2012.

The Panchayati Raj Training Institute, Mashobra: The Panchayati Raj Training Institute, Mashobra was established as a Government Institute, under the Panchayati Raj Department in the year 1978, by the Government of Himachal Pradesh. The Himachal Pradesh Government by the notification dated 31st July, 1978 took over the Institute under its control and also shifted the campus to a place called Mashobra in District Shimla. Before 1978 it was run as an autonomous body at a place called Salogra in district Solan of Himachal Pradesh.

The Present Office Campus of Himachal Pradesh Panchayati Raj Training Institute Mashobra, is located at a place called *'Craigneno'*, 3 Kilometers from the Mashobra Block Office and 18 Kilometers from the General Main

Bus Stand of Shimla City. Before the year 1999 the Institute was being run in a rented private building in the main MARKET of Mashobra. The building in which the Institute is functioning at present, was constructed during the year 1994 to 1999. The Institute was shifted to this new building in December, 1999.

The Panchayati Raj Training Institute, Mashobra is also recognised as an Extension Training Centre (E.T.C) under the Ministry of Rural Development, Govt. of India. Being an E.T.C., it has been receiving an annual recurring grant of Rupees Twenty Lacs and also Non recurring grants under different heads from the Ministry of Rural Development, Govt. of India.

The state of Himachal is divided into 12 Districts, 77 Blocks (75 Panchayat Samitis) and 3243 Gram Panchayats at present.The Panchayati Raj training Institute Mashobra has 4 districts full (i.e. Shimla, Solan, Sirmour and Kinnaur) and one Block (i.e Kaza) of district Lahaul-Spiti under its jurisdiction. Institute gives direct training to the elected representatives of Panchayati Raj Institutions e.g. Pradhans/Up-Pradhans of village(Gram) Panchayats, Member of intermediate Panchayats (Panchayat Samitis) and District Panchayats (Zila Parishads)etc. The Institute also imparts training to the officials serving PRIs. and of Panchayati Raj and Rural Development Department, like, Panchayat Inspectors,Auditors/Panchayat Sahayaks/Panchayat Secretaries etc.

13

EDUCATION IN HIMACHAL

"so long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their cost pays not the least heed to them....."

—Swami Vivekananda

The concept of popular and progressive education, as it is understood today, did not exist in the ancient and medieval period. Whatever educational system prevailed, was indigenous in character, religious in context and unscientific in nature. Barring Luminous exceptions, rulers, by and large, of the erstwhile princely states were orthodox and conservative for generations. Education for them meant sticking to customs and rites as preached by the ancient religious books. Religion was dominant with them and they scarcely left or departed from these practices. Under these circumstances, general education was offered little chance to take roots. Education would not seem to have been the object of the bulk of the populations as it was not at all considered a sure means of earning the bread. Such conditions continued to hold sway till the emergence of institutions of modern period. The old system of education in the memorable past in Himachal Pradesh seems to be the religious initiation of the pupils. It is conjectured that then education was imparted at '*temples*' and '*ashrams*' and, well to do people formed the pupils community.

HISTORY: Of the traditional educational institutions that existed in Himachal Pradesh in 1947, four may be mentioned. 'Phagu', 'Gurukula' residential institution in Sirmaur district , 'Sanskrit Vidyalaya' at Sundernagar, 'Sanatana Dharam Pathshala' at Chamba and 'Tarni Sanskrit pathshala' at Solan. These educational institutions catered to a very small number of students and provided facilities not always adequate for higher studies in Hindi and Sanskrit. Out of these four, the two institutions at Solan and Sundernagar have been taken over by the Education Department. During 1958–59, the enrolment in these two institutions was 142. The credit for doing pioneering educational work in the erstwhile states of the Pradesh goes to certain progressive institutions and imaginative individuals.

Among institutions, the names of the Arya Samaj, Chamba; the Sanatan Dharam Sabha, Chamba; the Dayanand Vidya Pracharni Sabha and Kalishthan Mandir Trust deserve mention. Among the notable persons who have contributed significantly to the cause of education in the Pradesh are '*Pandit Ram Saran*', who opened a girls school in Chamba; '*Sri Satya Nand Stokes*', an American Missionary, who embraced Hinduism and gave

a fillip to education work in Mahasu district (now Shimla district). '*Shri Ram Dayal*', a landlord of Kotgarh, who became the first Headmaster of Kotgarh school and '*Shri Pratap Singh Negi*', who established a High School and a number of middle schools in Sirmaur district.

The state Education Department was set up after April 1948. It was then headed by Chief Education Officer, At the dawn of independence of country, Himachal Pradesh was faced with many problems. Progress of education in various constituent of the Pradesh had been far from uniform. The education of women had been sadly neglected. The teachers were mostly untrained with meager and different pay scales in different parts of the Pradesh. The educational institutions were accommodated in dilapidated houses, ill–equipped and poorly staffed. There was no proper organizational set up for education. There was no institution for higher learning in any part of the Pradesh. Above all, the public at large, was apathetic to education.

In 1949, State Education Department was headed by a Chief Education Officer, assisted by four District Inspectors of Schools and one lady Supervisor. The post of Chief Education Officer was redesigned as Deputy Director of Education in 1950. With the formation of a popular ministry in 1952, the organizational set up for education in the Pradesh was strengthened and streamlined. Control of the State Education Department was vested in the Hon'ble Education Minister. *In 1952–53, a post of 'Director of Education' was created, but it remained vacant till 1957.* As a result of 'State Reorganisation Commission' Report, the Pradesh become a 'Union Territory' on 1st November 1956. Under an Administrator designated as Lt. Governor. In 1957, a Territorial Council was formed in place of the Assembly in order to administer certain transferred subjects. Accordingly, the post of Deputy Director of Education was designated as the Principal Education Officer.

The post of Director of Education was first filled up in January 1958 and 'Shri K.L. Sethi' was the first Director of Education who continued upto 31st May 1967. In 1961–62, the higher secondary system of education was introduced in the Pradesh and quite a number of high schools were upgraded to the secondary pattern. In 1963, the Territorial Council was converted into Vidhan Sabha and a popular ministry was sworn–in during July 1963. With the abolition of the Territorial Council, the Director of Education was also assigned the job of Education Secretary. He continued to hold charge till 1970, when his functions were bifurcated and a separate Education Secretary was appointed.

With the reorganization of the erstwhile state of Punjab in 1966, the hilly areas of Kangra, Kullu, Lahaul & Spiti. Shimla, Una, Nalagrah tehsil of Ambala district etc. were added to Himachal Pradesh. The State then was divided into two zones, South and North, with one Deputy Director of Education in each zone responsible of school 'inspection', 'control' and 'supervision' of education. The Pradesh became full-fledged state of Indian Union on 25th January 1971. In 1972, a '*Statistical Unit*' was created under centrally sponsored scheme which was headed by a Statistical Officer. In 1975, one post of

Joint Director (Colleges) was created and filled up. In 1976, the post of the Deputy Director (Hqrs.) was upgraded to Joint Director (Schools). As a mark of International Year of Women, the post of Assistant Director (Women Education) was upgraded to that of Deputy Director in 1975.

In 1980, the post of Deputy Director (Women Education) was converted into Deputy Director (Primary Education). In 1979, a cell known as 'Technology Cell' was created. The Director of Education is now assisted by two Joint Directors of Education, one Deputy Director (Primary Education). One Deputy Director (Adult Education), seven Assistant Directors of Education, one Statistical Officer, one Deputy Director (physical Education), three Zonal Deputy Directors of Education, two CSD at the zones, twelve District Education Officers, eighteen Deputy District Education Officers, 114 Block Education Officers, apart from supporting ministerial staff. The district education officer has been redesignated Deputy Director of education.

For pre–service training, prior to the merger of hilly areas, there was only one training college at Solan. But in 1966, two more training colleges, one each at Shimla and Dharamshala, were inherited with the merger of hilly areas. The training college of Shimla was subsequently handed over to Himachal Pradesh University which named it as the 'School of Education'. The Government College of Education at Solan was converted into '*State Institute of Education*'. The Government College of Education at Dharamshala Continues to perform the function of pre–service and in–service training of teachers. '*Lalit Kala Academy*' was established in Nahan in 1962.

The music section was transferred from Nahan to Chamba, so as to form as Government College of Fine Arts in 1966. However, in 1968, both these institutions were shifted to Shimla for better utilization of the facilities provided in these institutions. It was decided by the government to stop admission to the Arts College, Shimla as there was not much of job opportunity in the State for the products of this college. Accordingly, further admission was stopped with effect from the session of 1973–74. In 1973, M.A. Music classes of College of Fine Arts were transferred to H.P. University. The diploma course classes in music and dance being run in the college of Fine Arts were finally transferred to Government College, Shimla and now this section is functioning at centrally located building in Lakkar Bazar, Shimla.

The standard of literacy at the time of independence in Himachal Pradesh as well as when it came into existence, was very low, only about seven percent. Before 1951, there were only 369 schools in the State. In 1951, when Himachal Pradesh became Part 'C' State, special efforts were made by the popular Government for the spread of literacy. New State set before it two objectives, viz:

(i) Expansion and improvement of educational facilities in keeping with people's need and

(ii) To develop an integrated system of education.

In pursuit of these goals, successive Governments in Himachal Pradesh have made great efforts. It is a measure of the people's hunger for education that there have been large increase in the enrolment figures for all age groups in the schools. The state Cabinet on 8th July 2011, approved a policy for the takeover of government-aided private schools, which were receiving 95 percent of the salaries as grant, to end dual control. The policy provides for total takeover of the institutions where the management agrees to hand over all assets like buildings and land along with the staff to the government. In case the managements have reservations in transferring the assets, only the staff will be taken over and thereafter the institutions will not be eligible for any further grants from the government.

After the takeover, the staff will be placed in the initial pay scale, but the salaries will be protected by granting personal pay. There were 40 such schools in the state which receive Rs 11.50 crore as grant from the government. Of these, the managements of 19 schools had already expressed willingness to hand over both assets and liabilities. The policy provides for the takeover of the institutions where the management agrees to hand over all assets like buildings and land along with the staff to the government. In case the management has reservations in transferring the assets, only the staff will be taken over and thereafter the institutions will not be eligible for any further grants from the government. This step was taken to ensure greater transparency of system and reducing disparity in the functioning of educational institutions.

The following tables are direct indication of the progress made after the formation of the state in the field of education:

TABLE - 1

Educational Institution in Himachal Pradesh

Years	1 Primary/ JuniorBasic	2 Middle / Senior Basic	3 Sec. Edu./ High Schools	4 Govt/ Private colleges General Edu.
1950-51	427	94	25	1
1960-61	1,129	183	836	—
1970-71	3,768	742	435	15
1980-81	6,093	1,032	665	27
1985-86	6,802	9,82	885	34
1990-91	7,471	1,066	1,125	45
1992-93	7,691	1,067	1,142	45
1993-94	7,777	1,102	1,191	45
1997-98	10,485	1,474	1,339	65
2001-02	10,633	1,768	1,954	65
2010-11	10,767	2,303	2,094	67
2012-13	10,739	2,317	2,162	74

Source: Important facts on Himanchal Pradesh DESHP - 1990-91, 2013-14.

TABLE - 2

Teachers in Educational Institutions

Year	Primary	Middle	High/HigherSecondary	Colleges
1950-51	688	439	398	11
1960-61	2,307	1,474	1,499	103
1970-71	7,828	6,230	8,010	435
1980-81	14,724	5,315	8,595	692
1985-86	15,968	5,411	10,785	853
1990-91	18,780	5,758	14,272	1,249
1993-94	18,335	6,030	15,931	1,257
1995-96	30,688	6,320	16,523	1,293
1998-99	35,445	5,620	18190	1,581
2001-02	27,249	7,836	24,667	1,706
2004-05	259,41	18,331	29,906	1,646
2010-11	26,199	21,859	25,375	2,008
2012-13	25,239	9,206	28,641	2,007

Source: Important facts on Himachal Pradesh DESHP - 2000-01, 2013- 14.

TABLE - 3 LITERACY (PERCENTAGE)

Year	Male	Female	Percentage
1951	12.97	2.49	7.98
1961	32.30	9.50	21.30
1971	43.19	20.23	31.96
1981	64.27	37.72	42.48
1991	75.36	52.13	63.54
2001	85.03	67.04	76.05
2011	89.53	75.39	82.80

For the spread of literacy, many programmes have been introduced by the state Government. For example

(a) ADULT EDUCATION: Under this programme, by the end of December 1998, 2,900 adult education centres were sanctioned, in which about 65, 000 adults were on the roll.

(b) TRAINING PROGRAMME: In addition to ten JBT schools. Functioning in the Pradesh, B.Ed training is imparted in H.P. University and College of Education at Dharamshala and Sunder Nagar. By the end of 2013, there were 73 B.Ed training colleges in the state now 12 destrict Education afficers have been designated as deputy director of Education.

(C) SCHOLARSHIPS: Government provides scholarship and stipends at different levels to the students of various categories. In tribal areas, free text books are given to all the students studying in class I–X, Scheduled Tribe girls have been given special incentive to join school and colleges.

Himachal Pradesh is the first state in the country to announce free

education to girls from the academic year 1995–96 at all levels i.e. from the time of enrolment in government schools till university education including technical courses. In the year 2011-12 state Government launched free uniform scheme to all school students, under the banner of Atal uniform yojna.

The government is working constantly to prepare various plans in order to strengthen the health education system of Himachal. The state government has decided to start up with 3 major nursing colleges to develop the health system in the state. Himachal has one of the highest literacy rates in India. Hamirpur District is among the top districts in the country for literacy. Education rates among women are quite encouraging in the state.

Himachal Pradesh is home to many educational institutions offering a wide variety of courses. There are four universities, two medical colleges, four dental colleges and two engineering colleges in the state. There are over 10,000 primary schools, 1,000 secondary schools and more than 1,300 high schools in Himachal. In meeting the constitutional obligation to make primary education compulsory, Himachal has now becaome the first state in India to make elementary education accessible to every child in the state. Himachal Pradesh government is also very keen to transform this state into an education hub. In March 2008, Government of India made an announcement stating that as part of the 11th five year plan, an Indian Institute of Technology will be established in this state. Further, Atal Bihari Vajpayee Government Engineering and Technology Institute has been started at Pragatinagar, in Shimla distt. This college will have engineering related courses such as ITI, Diploma and Degree all in same campus.

TEACHER ELIGIBILITY TEST (TET)

The state government on 28th August 2011, decided to introduce Teacher Eligibility Test (TET) for all those who are interested to join teaching profession as trained graduate teacher. This has been done as per the direction of ministry of Human Resource Development. Now onwards to become a teacher one must qualify this test, to whichever stream one belongs to.

Technical Education: There are six Polytechnics, one Junior Technical School, 34 Industrial Training Institutes including one Industrial Training Institute for Physically Handicapped, 4 Industrial Training Institutes for women, one Industrial Training School for boys in the Pradesh. These technical institutes provide well trained manpower for government, semi–government and private sector. The Polytechnics conduct three-year-courses in civil, mechanical, electrical, automobile, architecture engineering, electronics and communications. Regional Engineering College at Hamirpur (Renamed as National Instituted Technology NIT) is also functioning in the State since 1986–87 academic year, where 30 students each in civil engineering and electrical engineering are admitted every year. The polytechnic institutes are in Sundernagar, Hamirpur, Rohru, Kangra Gagret and Kandaghat for women, one Government Junior Technical School is at Kangra.

TABLE - 4

NUMBER OF RECOGNISED INSTITUTIONS (Other than Schools)

Institutes	1982–83	1985–86	1988–89	1993–94	1997–98	2004–05	2009–10	2011–12
(1) Universities (Govt.)	2	2	3	3	3	4	3	3
Universities (Pvt.)	–	–	–	–	–	–	8	10
(2) Art and Science Colleges (Govt.)	27	34	40	50	64	65	64	65
(3) Art and Science Colleges (Pvt.)	–	–	–	–	–	64	29	44
(4) Medical Colleges	1	1	1	1	1	5	3	3
(5) Colleges of Education (Govt.)	3	3	1	1	1	23	4	3
Colleges of Education (Pvt.)	–	–	–	–	–	–	69	69
(6) College of Agriculture and Horticulture	2	2	2	2	2	2	–	–
(7) Sanskrit Institutions (Govt.)	10	9	10	12	17	20	5	5
Sanskrit Institutions (Pvt.)	–	–	–	–	–	–	18	18
(8) Teachers Training (Govt.)	5	6	6	6	6	35	12	12
Teachers Training (Pvt.)	–	–	–	–	–	–	15	15
(9) Polytechnic Institutes (Govt.)	2	4	4	5	6	6	9	9
Polytechnic Institutes (Pvt.)	–	–	–	–	–	–	17	20
(10) Law Institute (college)*(Govt.)	–	1	1	1	1	1	2	3
Law Institute (college)*(Pvt.)	–	–	–	–	–	–	06	06

** Functioning under H.P. University*

Source: *Statistical Oulines H.P.*

In Himachal Pradesh, at present five Government Universities are running various courses smoothly. These are:

(i) H.P. University, summer Hill, Shimla
(ii) H.P. Agriculture University, Palampur; and
(iii) Dr. Y.S. Parmar Horticulture & Forestry University Nauni (Solan).
(iv) Central University Kangra

HIMACHAL PRADESH UNIVERSITY – SHIMLA

The Himachal Pradesh University came into existence with effect from Ist July 1970 to begin with, only the following Post–Graduate course were introduced; English, Hindi, Economics, Political Science, Sanskrit and History. Later on, at the second stage few more courses were stated, such as:

M.Ed, B.Ed (Non–Medical) M.A. Sociology, Geography, M.Com, Public Administration, Law and LLM, MBA, DCA., MCA, DMM and DPM,M. Phil in Hindi, Sanskrit, English, History, Economics, Political Science, Sociology, Geography, Public Administration, Commerce and Science Subjects. M.Sc in Chemistry, Physics, Maths and Bio–Science and Diplomas in German, French and Russian.

The University is nestled amidst tall and lush green trees of deodars, oats, pines and rhododendrons. The location of the University presents a panoramic natural view among the woods, settled around Summer Hill. The camps where one half bathes in the fresh sun towards the east and another half in the grandeur of unique sunset on the West. Overlooking snow peaked majestic mountain ranges add to the lofty ideals and vision of the university. Its salubrious climate and calmness presents congenial atmosphere to pursue higher studies.

The University campus occupies an area of 200 acres and has been designed to possess a distinctive architectural style. Himachal Pradesh University is the only multi-faculty and affiliating University in the state. It firmly believes in what India's first Prime Minister Jawahar Lal Nehru said in his often cited convocation address at the University of Allahabad, *"A University stands for humanism, for tolerance, for region, for progress, for the adventure of ideas and for the search for truth. It stands for the onward march of the human race towards even higher."*

Major Thrust-Research Areas

- Integrated Himalayan Studies
- Application of Biotechnology in Forestry, Agriculture and Horticulture
- Mycorrhizal Technology, Ecology, Taxonomy, Ethno Botany, Biodiversity, Wood Science, Honeybees, Cytogenetics, Plant and Animal Physiology, etc.
- Polymer Chemistry, Analytical Chemistry.
- Computer Applications in Software Development.
- Computational Physics, Nuclear Physics, Condensed Matter Physics,

Solar Neutrino Physics.

- Hydrodynamic and Hydromagnetic Stability, Plasma Physics, Fuzzy Algebra, Motion of Non-newtonian Fluids.

- Sustainable Development, Poverty, Tribal Studies, Human Resource Development.

- Human Geography, Remote Sensing, Population Studies, Environment.

- Trade and Commerce, Tourism, Export Marketing, Banking, Rural Development, Agricultural and Horticultural Studies.

- Cultural Studies, Folk Literature, Handicrafts.

- Clinical Psychology, Post-colonial and Subaltern Perspectives on History, Art, Culture and Media and

- Women Studies, Canadian Studies, Teacher Education, Adult Education and Extension.

The Directorate of Correspondence Course (DCC), Himachal Pradesh University, Shimla is also doing a pioneer service to cater to the requirements of candidates who cannot attend regular courses to meet their appetite for knowledge. The correspondence courses division Himachal Pradesh University. Shimla was started in the year 1971 with its first Director, Dr. K.P. Pandey. In the beginning, following new courses were introduced:

M.A. in Hindi, Political Science, Sanskrit, Economics, History, English and M.Com., B. Ed Arts and Under–Graduate Courses in the subjects of Hindi, Political Science, Economics, English, Sanskrit, History and Sociology. After 1971, the B. Ed in Arts courses was discontinued.

Now, the following new courses have been introduced to enlarge its scope:

M.A. in Maths, M. Ed and Public Administration. The new name of DCC is International Centre for Distance Education and Open Learning (*ICDEOL*) changed since 1995.

Computer Centre in the Himachal Pradesh University was established in 1986 with initial FINANCIAL support of the University Grants Commission. Spread over an area of about 3000 sq. feet, the Computer Centre started functioning with a 68010 based Super Micro – 32 with just five terminals. Now it is equiped with latest hardwares like Compaq Servers and Pentium based nodes and latest software. It offers computing facilities to students of dept. of computer science as well as to students of other departments. It provides consultancy to various departments as and when required.

HPU GETS ITS OWN ANTHEM

It is after four decades that Himachal Pradesh University in July 2011 (HPU) finally have its own university anthem, *'Kul Geet'*, placing it in the bracket of some elite universities like Benaras Hindu University (BHU) and Shantiniketan, that swear by their anthems. The special executive committee meeting of HPU approved the Kul Geet, the vision for which was seen by

Vice-Chancellor ADN Bajpai. The lyrics of the mellifluous composition with seven stanzas penned by Prof Rajendra Mishra, a former professor in the Sanskrit Department of HPU. The music composed by the Music Department of HPU.

The lyrics of the Kul Geet describe HPU as a modern seat of learning by referring to it as "naval Nalanda" (new Nalanda). It elaborates the natural beauty of the state in the form of the Dhauladhar ranges, rivers, and famous pilgrim shrines.

H.P. KRISHI (AGRICULTURE) VISHAVIDYALAYA (UNIVERSITY), PALAMPUR

In the year 1961 the Himachal Pradesh Government established a College of Agriculture at 'CHAMBAGHAT' (Solan) (renamed as Himachal College of Agriculture and Research Institute in 1965). This college was affiliated to the Punjab University, Chandigarh to cater to the needs of the hills area of the erstwhile Punjab State, another College of Agriculture was established in May 1966 at Palampur under the aegis of Punjab Agriculture University, Ludhiana, which was transferred to Himachal Pradesh as a result of reorganization.

With the trifurcation of Punjab Agriculture University, Ludhiana, consequent upon reorganization of Punjab and the incorporation of Himachal Pradesh University, Shimla in January 1970, the two colleges along with their satellite stations came to comprise the Agriculture Complex under Himachal Pradesh University. The Agriculture complex was later on upgraded to the status of full-fledged Agriculture University in '1978' with headquarters at Palampur. The University College of Agriculture at Solan became its constituent campus. With the establishment of Dr. Y.S. Parmar University of Horticulture and Forestry, Solan in December '1985', the Solan Campus along with the Research Stations Catering to the research and teaching needs of Horticulture and Forestry were transferred to the new University.

The territorial jurisdiction of Himachal Pradesh Krishi Vishvavidyalaya extends to the entire state of Himachal Pradesh, the University is to run its activities in teaching, research and extension education mainly in agriculture which includes Basic and Applied Science of Soil and Water Management, Crop Production, Home Science, Food Science, Agriculture Engineering and Technology, Animal Husbandry including Veterinary and Dairy Science, Fisheries, Mushroom Growing, Bee–keeping, Tea Cultivation, Sericulture, Vegetable Land Use and Management and Economic and Social Uplift of the rural people of the State. The Department of Forestry has been separated and incorporated in a Department of Forestry and Environment.

The Himachal Pradesh Krishi Vishvavidyalaya is located with its main campus at Palampur with an area of 416.12 hectares. Its Regional Research Stations are located at Bajaura (District Kullu), Dhaulakuan (District Sirmaur) and Kukumseri (District Lahaul Spiti). Besides, there are eleven research

substations, at Kangra, Nagrota, Malan , Sundernagar, Katrain, Akrot, Berthin, Salooni, Leo and Lari. On the establishment of Agriculture University on 1st November 1978, the existing faculty of Agriculture and Forestry of the then Agriculture Complex of erstwhile H.P. University was bifurcated into two faculties, viz. (i) Faculty of Agriculture and Animal Science and (ii) Faculty of Horticulture and Forestry. But now after separate University of Horticulture and Forestry at Solan is established the Faculty of Horticulture and Forestry at Solan stands transferred to that university and the Faculty of Agriculture and Animal Science is with this University.

The Under–Graduate and Post–Graduate degrees leading to B.Sc., M.Sc and Ph. D are awarded by the constituent colleges in the University. Through its instructional programmes leading to B.Sc. (Agriculture), B.Sc, (Home Sciences), B. Sc., B.V.Sc., M.Sc. (Agriculture), M.V.Sc., M.Sc. (Food Science & Nutrition) and Ph.D degree, the university continues to meet technical manpower requirement of the state, bank, agro–based industries etc. in the subjects of Agriculture, Home Science and Veterinary Sciences. The semester system of education, which was adopted during the Sixth Five Year Plan, is continuing both at Under–Graduate and Post–Graduate level.

During the Seventh Five Year Plan and annual plans 1990–91 and 1991–92, the academic programmes of the university were started/strengthened. A milestone was achieved in 1986 when a College of Veterinary and Animal Science was established and degrees leading to B.V.Sc. and Master' in Animal Production were awarded by the University. First batch for B.V.Sc. passes out in 1991. From 1991–92, the number of departments of the college has increased from six to thirteen. With effect from 1991–92, the University has established two more colleges, viz., (i) College of Basic Sciences and (ii) College of Home Science. The College of Basic Sciences has six departments and the College of Home Science has five departments.

Department of Agriculture Engineering was reorganized to strengthen the same to meet the present requirement. Post–Graduate programmes were started in the Departments of Plant Pathology (M.Sc. and Ph.D.), Entomology (M.Sc.) and Vegetable Crops (M.Sc.). The University has been renamed as Chaudhary Sarvan Kumar University, after the name of Vidhan Sabha Speaker

Extension Education

The Directorate of Extension Education shares the responsibility for planning, implementation and coordination of various extension education programmes of all the departments of four constituent colleges and research stations in close collaboration with the State Departments of Agriculture, Animal Husbandry, Fisheries and other concerned departments and institutions. It conducts a large number of training programme for farmers, livestock keepers, farm ladies, rural youth, etc. at main campus and at its eight Krishi Vigyan Kendras (Farm Science Centres) at Bajaura, Dhaulakuan, Hamirpur, Una, Mandi, Kangra, Berthin and Kukumseri. The Agricultural

Technology Information Centre is serving as a single window service to the farmers.

Due to the earnest and strenuous work during the past thirty five years in the University, the State has traversed new paths of progress in the area of farming and it has become almost self sufficient on the food front. Harvests have become bountiful and the socioeconomic status of the farming community has undergone a sea change.

Two invention of CSK University Palampur got patents in October 2010. One is by Dr. D.C Sharma i.e. *bio insecticide* (prepared for citrus variety fruits) and other by late Dr. Asha Bansal, who developed *natural dye.* Dr. Sharma was associated with the department of Ontology.

DR. YASHWANT SINGH PARMAR UNIVERSITY OF HORTICULTURE & FORESTRY (NAUNI) DISTRICT SOLAN EST. 1985

In order to provide a forum for exclusive attention and to cater to the needs of teaching, research and extension education in Horticulture and Forestry, Government of Himachal Pradesh by Act 6 of 1986 (Act No. 4 of 1987) established Dr. Yashwant Singh Parmar University of Horticulture and Forestry with its headquarters at Nauni (Solan).

The territorial jurisdiction of the University extends to the State of Himachal Pradesh. The College of Horticulture and College of Forestry are located at the headquarters of the University. This University has adopted semester system of education with the internal evaluation. A significant feature of the system is that teacher frames the curriculum, tailors the programme of work according to the actual need of the students and evaluates students on the basis of their day–to–day performance. Planning and conduct of research pertaining to Horticulture, Forestry and allied disciplines is administered by the Director of Research assisted by two Deputy Directors of Research, one each in Horticulture and Forestry.

The research programme of the University is geared to tackle the need based and location specific problems of the farmers. The research activities of the University are carried out at the main campus in eight departments located at the College of Horticulture and six departments located at the College of Forestry and four Regional Research Substations located in different agro–climatic zones of the State, i.e., at Jachh (Kangra), Bajaura (Kullu), Mashobra (Shimla), (Kinnaur), Dhaulakuan (Sirmaur), Nagrota Bagwan (Kangra), Kandaghat (Solan), Seobagh (Kullu), Kotkhai (Shimla), Manali Rahla (Kullu), Tabo (Spiti) and Kalpa (Kinnaur).

EXTENSION: Extension Education Programmes in respect of Horticulture and Forestry are planned, coordinated and implemented in the state in collaboration with department of Horticulture, Forestry, Farming and Conservation, Agriculture and other department and agencies of the State.

It conducts demonstrations and training programmes. It also organizes exhibitions, AIR and TV programmes, horticulture and other produces shows and exhibition besides bringing out publications in a popular form for dissemination of technology. The Directorate of Extension Education also imparts training to the officers, functionaries of the said Departments/ Agencies to train them about the latest technical know-how by organizing workshops, seminars, symposia, training programme, AIR schools, polytechnics and land to land programme with the aim of providing economic and ecological security.

On 28 November 2013, first Energy Park of the state was setup in Dr. Y.S Parmar University of Horticulture and Forestry Nauni, with the investment of Rs. 96/- lakh. The park has capacity to generate 5 kw. solar energy daily.

SATYA NAND STOKES LIBRARY: The University library named after Satya Nand Stokes, the visionary, who introduced delicious varieties of apples in Himachal Pradesh, thus ushering in a horticulture revolution, is housed in a vast ventilated building offering conducive environment for study. The library has, at present, a stock of 42769 books covering areas of horticulture, forestry and allied sciences, and subscribes to 116 scientific journals.

Besides, with effect from 27th July, 2008, access to more than 2000 electronic journals through CERA (Consortium for e-Resources in Agriculture) has been provided for easy tracking of literature by students and faculty. It has acquired all important databases on CD-ROM accessible on CD-NET like AGRIS, HORT-CD, TREE-CD, CAB-CD, Encyclopedia Britanica and Mc Graw-Hill Multimedia Encyclopedia of Science & Technology, etc.

THE NATIONAL INSTITUTE OF TECHNOLOGY HAMIRPUR

The National Institute of Technology, Hamirpur (commonly referred to as NIT Hamirpur) is a public engineering college located in Hamirpur, Himachal Pradesh. It is one of the thirty National Institutes of Technology established, administered and funded by Government of India. It conducts undergraduate and postgraduate programmes in Engineering and Architecture and Doctor of Philosophy programme in Engineering, Pure Science and Humanities. Established in 1986 as Regional Engineering College, Hamirpur in Hamirpur district of Himachal Pradesh, it was a joint enterprise of the Government of India and the Government of Himachal Pradesh. On 26 June 2002 REC Hamirpur was awarded the status of deemed-to-be university and upgraded into an NIT. As a result of this transition the institute came under the sole purview of the Government of India. It has been awarded the status of Institute of National Importance by an Act of Parliament, and judged best NIT in terms of infrastructure by the World Bank. For getting admission in NIT Hamirpur one has to clear the JEE MAINS examination in INDIA.

Computer Center is a central facility, which caters to the needs of academic departments. The aim of the center is to provide professional services, promote

and assist the use of new computing technology among the students, staff and administration. The Computer Center manages computing and communication facilities throughout the campus. The institute library was set up in 1986 in one room of Government Polytechnic Hamirpur and was shifted to the institute campus in 1988 in Visvesvarya Block. At present it is in a separate building with the floor area of 3200 square meters. The library can seat 500 people in reading halls and 100 readers in the audiovisual hall. The institute campus is situated in the Hamirpur district of Himachal Pradesh, India, at an altitude of 900 meters above sea level.

Engineering Colleges In Himachal Pradesh

Private universities

1. Abhilashi University, Mandi Distt. Mandi

Engineering institutions

Govt. University Departments

1. University Institute of Information Technology, Himachal Pradesh University, Shimla (2000)

Private University Departments

1. Akal College of Engineering and Technology, Eternal University, Baru Sahib, Dist Sirmaur (2007)
2. Arni School of Technology, Arni University, Indora, Distt. Kangra (2009)
3. Chitkara School of Engineering and Technology, Chitkara University, Barotiwala, Distt. Solan (2008)
4. Institute of Engineering and Emerging Technologies, Baddi University of Emerging Sciences and Technologies, Baddi (2002)
5. School of Engineering and technology, Indus International University, Bathu (2009)
6. Faculty of Engineering and Technology, Shoolini University of Biotechnology and Management Sciences, Solan (2009)

Colleges affiliated to Himachal Pradesh University

1. Green Hills Engineering College, Kumarhatti (2003)
2. Himalayan Institute of Engineering and Technology, Kala Amb, Dist Sirmaur (2009)
3. IITT college of Engineering, Kala Amb (1997)
4. Jawahar Lal Nehru Government Engineering College, Sundernagar (2006)
5. K.C. Institute of Engineering and Technology, Distt. Una (2009)
6. L.R. Institute of Engineering and Technology, Solan (2008)
7. M.G. Institute of Engineering and Technology, Badhoo, Dist Mandi (2007)
8. Mahant Ram Institute of Technology College of Engineering and Management, Bani, Distt. Hamirpur (2009)

9. SAI Ram Educational Trust Group of Institutions, Bullah Tipper, Dist Hamirpur (2009)

10. Shiva Institute of Engineering and Technology, Bilaspur (2009)

11. Sirda Institute of Engineering and Emerging Technology for Women, Distt. Mandi (2009)

12. T. R. Abhilashi Memorial Institute of Engineering and Technology, Tanda, Distt. Mandi (2009)

CENTRAL UNIVERSITY DHARAMSHALA (KANGRA)

The foundation of Central University Dharamshala was laid on 15th August 2007 and final approval was accepted on 20th March 2009. Prof. Purkan Quamar was appointed its fonder and first Vice-chancellor on 20th January 2010. Before this he was Vice-chancellor of Rajasthan University. The objective of central university Dharamshala is inclusive education access, excellence in higher education and conducive atmosphere for research work. The central university planned to have 17 school of studies and 90 departments.

JAYPEE UNIVERSITY OF INFORMATION TECHNOLOGY WAKNAGHAT

Jaypee University of Information Technology is recognised by the state government of Himachal Pradesh, India. It was set up by Act No. 14 of 2002 vide Extraordinary Gazette notification of Government of Himachal Pradesh dated 23 May 2002. JUIT was approved by the University Grants Commission under section 2 (f) of the UGC Act, the University commenced academic activities from July 2002. Waknaghat is a small town in Solan district in the Indian state of Himachal Pradesh which falls on the way to Shimla, from Kalka, India. It is located on National Highway 22. Waknaghat is around 22 km from Shimla and 25 km from Solan. Other nearby villages and towns. Wakna, Domehar, Aanji-Sunara, Sabathu, Mamlig, Shoghi and Kandaghat. Near Railway Station is Kaithli-Ghat 3 km from Waknaghat and Kandaghat is 12 km from Waknaghat.

The university offers the following programmes:

- Bachelor Of Technology in Computer Science & Engineering
- Bachelor Of Technology in Information Technology
- Bachelor Of Technology in Electronics & Communications Engineering
- Bachelor Of Technology in Civil Engineering
- Bachelor Of Technology in Bioinformatics Engineering
- Bachelor Of Technology in Biotechnology Engineering
- Bachelor Of Pharmacy in Pharmacy
- Master of Pharmacy in Pharmacy — specialization in Medicinal -

Chemistry, Pharmacology, Pharmaceutical Biotechnology

- Doctoral programs (Ph.D. degree) in Biotechnology, Bioinformatics, Pharmacy, Physics, ECE, CS, IT, PD and applied sciences.

Universities in Himachal Pradesh

Name	Location	Type	Est.
1. Arni University	Kathgarh	Private	2009
2. APG Shimla University	Shimla	Private	2012
3. Baddi University of Technology Emerging Sci. and Technologies	Baddi	Private	2009
4. Bahra University	Waknaghat	Private	2011
5. Central University of Himachal Pradesh	Dharamsala	Central	2009
6. Chitkara University	Solan	Private	2009
7. Ch. Sarwan Kumar Agriculture Himachal Pradesh Krishi Vishwavidyalaya	Palampur	State	1978
8. Dr. Y. Singh Parmar Horticulture, forestry University of Horticulture and Forestry	Solan	State	1986
9. Eternal University	Baru Sahib	Private	2008
10. Himachal Pradesh Technical University	Hamirpur	State	2010
12. Himachal Pradesh University	Shimla	State	1970
13. Indus International University	Una	Private	2010
14. Jaypee University of Information technology	Waknaghat	Private	2002
15. Maharishi Markandeshwar University	Solan	Private	2010
16. Manav Bharti University	Solan	Private	2009
17. Shoolini University of Biotechnology	Solan	Private	2009
18. Sri Sai University	Palampur	Private	2011

Anti Ragging Act 2009: On 19th March 2009, the state government passed Anti - Ragging law to ensure healthy atmosphere in the educational Institutions. The act was neccessitated after the death of a medical student Aman

Kachru at Tanda Medical College. The act came into force on 25th March 2009.

Ragging in the state has been put in the category of serious offence which is unbailable and on the permission of the court shall be a compound offence. If a student found involved in ragging he/she can be -

- rusticated from the institution;
- will not be allowed to take admission in any institution for the next three years;
- there is provision for three years jail and Rs. 50,000/- fine;
- the concerned authorities will have to make enquiry within 24 hours of complaint by the victim.

If delay is caused by the concerned officials in registration of the case, then criminal proceeding could be initiated against such persons for negligence and delay in action.

PRIVATE UNIVERSITIES REGULATORY COMMISSION

The H.P Private Educational Institutions Regulatory Commission has been established by the Govt. of Himachal Pradesh under Section 3 of the Himachal Pradesh Private Educational Institutions (Regulatory Commission) Act, 2010 for the purpose of providing a regulatory mechanism in the State and for working as an interface between the State Government and Central Regulatory Bodies for ensuring appropriate standards of admission, teaching, examination, research and protection of interest of students in the Private Educational Institutions and for matters connected there with or incidental there to. In January 2013, the state government introduced an amendment to the Private University establishment rule and made it mandatory to run educational institutional till 40 years, earlier it was 25 years. On 9th May 2014, Supreme Court of India reinstated the Private Educational Institutions Regularly Commission by reverting the order of state high court dated 19 October 1913 of its annulment. The commission was set up in 2010 by an act, to monitor 16 universities and 255 other private educational institutions.

In the early stages, concentration was on opening of primary and middle schools to impart elementary education to the people of the Pradesh. But since the reorganization of state in 1966 and achieving statehood in 1971, a large number of colleges and other advanced educational institutes have been opened. The table 1-4 show, the progress made towards this direction in the past years:

In the past years, quantum growth has taken place in the enrolment of students in various colleges with different courses. In the year 1971–72, total enrolment in colleges was 13, 362, while in 1985–86, it grew to 30, 501. The percentage of female students to total number was 25 per cent during 1985–86 (7,551 females). In 1988–89 the total number of students was 27, 424 and the percentage of female to the total was 29(7,968). In the year 1997–98 the total enrolment at college level was 57.6 thousand and the percentage of female was 32 per cent (18432). The total enrolment in the year 1999 was nearly 60.2

thousand. Hamirpur district occupies top position in the literacy percentage with 74.88, while Chamba lowest with 44.70 percentage rate. In all, Himachal literacy percentage was 63.86 in total, and 75.36 for males and 52.13 for females according to 1991 census. In 1998 Hamirpur was declared first fully literate district of Himachal Pradesh.

Under the census of 2011 children below 7 years of age have been treated illiterate, even if he or she may be able to read and write with understanding. Of the total population 68,64,602 in the state, 51,04,506 persons have been recorded literates in 2011 census. These literates are 27,91,542 males and 2,3,1,2,964 females. The provisional percentage of literates to the total population excluding the children below 7 years of age comes to 82.80 per cent in the state. The proportion of literates has increased from 82.80 per cent in 2001 census to 83.78 per cent in 2011. The proportion of total literates in the state is more than all India's average of 74.04 per cent literates in 2011 census.

Table–4 given depicts the data at district level of total population, Population in age group 0-6 years, number of literates and percentage of literates. The highest percentage of literates is recorded in Hamirpur district where this proportion of literates comes to 88.15 per cent and is closely followed by Una (86.53 per cent) and Kangra (86.69 per cent) district.

Ranking of Districts by Literacy Rate and Sex: 2011
Himachal Pradesh

Rank	Persons		Males		Females	
	District	Literacy%	District	Literacy %	District	Literacy%
1	2	3	4	5	6	7
1	Hamirpur	88.15	Hamirpur	94.36	Hamirpur	82.62
2	Una	86.53	Una	91.89	Una	81.11
3	Kangra	85.67	Kangra	91.49	Kangra	80.02
4	Bilaspur	84.59	Bilaspur	91.16	Bilaspur	77.97
5	Solan	83.68	Mandi	89.56	Solan	76.97
6	Shimla	83.64	Solan	89.56	Shimla	77.13
7	Mandi	81.53	Shimla	89.59	Mandi	73.66
8	Kinnaur	80.00	Kullu	87.39	Sirmaur	71.36
9	Kullu	79.40	Kinnaur	87.27	Kinnaur	70.96
10	Sirmaur	78.80	Lahaul & Spiti	85.69	Kullu	70.91
11	Lahaul & Spiti	76.81	Sirmaur	85.61	Lahaul & Spiti	66.84
12	Chamba	72.17	Chamba	82.59	Chamba	61.67

The other district having literacy rate above the state average of 82.80 per cent are Shimla (83.64 per cent), Bilaspur (84.59 per cent) & Solan (83.68 per cent). In remaining Six districts, the literacy rate is below the state average. The lowest population of 72.17 per cent literates is shown by Chamba district and is followed by Lahaul & Spiti (76.81 per cent), Sirmaur (78.80 per cent), Kullu (79.49 per cent), Kinnaur (80.00 per cent) and Mandi (81.53 per cent) districts.

The literacy among the male population is 89.53 per cent of the total males excluding the children of 0-6 years age group in 2011 census. The literacy among the female population is still behind and it is 75.93 per cent in the state. The female literacy in district, Chamba continues to be at bottom having the 61.67 per cent female literates whereas in all other districts, this poportion is above 66.00 per cent. The percentage of female literates to total females excluding the age group of 0-6 years is above the state average of 76.60 per cent in Kangra, Hamirpur, Una, Bilaspur, Solan and Shimla districts. The districts which fall below the state average are Chamba, Lahaul & Spiti, Kullu, Mandi, Sirmaur and Kinnaur.

The state of Himachal Pradesh has made tremendous progress in the field of literacy during the last three decades. The percentage of literacy which was only 31.96 per cent (excluding age group of 0-4 years) in 1971 rose to 42.48 per cent (excluding age group of 0-6 years) in 1981 census. However, the increase in the proportion of literates in earlier decades is not much but in subsequent decades the literary rate grew rapidly. The proportion of literates which was 63.86 per cent in 1991 census rose to 82.80 per cent in 2011 census. The proportion of male literates has almost doubled from 43.19 (excluding age group 0-4) per cent in 1971 to 89.53 (excluding 0-6 age group) per cent in 2011 census. The percentage of female literates which was 20.23 (excluding 0-4 age group) in 1971 has risen to 75.93 per cent (excluding 0-6 age group) in 2011 census showing more than three fold increase in the literacy of females.

Table given in this population depicts the data literacy rates by sex for state and district 2001-2011. The proportion of literates in the state as well as in districts has increased considerably during the decade 2001-2011. The percentage of total literates excluding 0-6 age group was 76.48 per cent in 2001 which has risen to 82.80 per cent in 2011 thus, resulting in net increase in the proportion of literates by 6.32 per cent during 2001-2011. All districts in the state show improvement in literacy in 2011 census over 2001 census of varying order. As regards the male literacy percentage of male literates has increased from 85.35 per cent to 89.53 per cent yielding an increase of 4.18 per cent in the proportion of male literates. During 2001-2011, female literacy rate has changed from 67.42 per cent in 2001 to 75.93 per cent in 2011 census showing a net increase of 8.51 per cent in the proportion of female literates.

The period from 2001 onwards could be treated as watershed in the educational field of the state, as after 2001 a large number of private schools were opened in all districts of the state. The opening of new schools in private sector also brought changes in the pattern and nature of education with the introduction of English as medium of instruction.

The number of primary schools in 2001-02 were 10,633, which went up to 10,767 in 2011-12; middle and senior basic from 1672 in 2001-02 to 2,303; high and senior secondary 1506 to 2094 and colleges of general education from 37 to 67 in 2011-12. The number of private schools also increased with great speed during this period. In 2001-02 Himachal had

only 49 private schools, which went upto 912 in 2011-12. This was also the period when number of private colleges reached at 44 from just 7 in 2001-02 . The state owned B.Ed colleges were 4 in 2001-02 and remained same till 2011-12, but in private sector 69 B.Ed. colleges were opened. The polytechnic institutions were 6 in 2001-02 went upto 9 in 2011-12 in government sector, while in private sector their number reached at 20.

The opening of schools, colleges and technical institutions in both public and private sector has contributed in a big way in the spread of literacy in the state. The difficult terrain and lack of finance which were main hurdles in the building of strong educational base in the traditional society of the state are now the old story of 20th century . The concerted efforts of successive state Governments in the field of education have resulted in the emergence of the state as educational hub. In 2001-02 Himachal Pradesh had only two private universities and their number went upto 16 in 2011-12.

To improve the present scenario of education, Himachal Pradesh Government has planned to introduce some new techniques, viz:

- Opening of more Primary School for Redressal of Regional Imbalances.
- Employment for Educated Youths.
- Strengthening of Administration and Supervision.
- Drinking water facilities.
- Incentives to students.
- Cold weather charges.
- Construction of school buildings near natural environment.
- Monitoring and Evaluation.
- Incentives to reduce dropouts.
- Grants to H.P. Education Society.
- Opening of non–formal education centres.
- Additional Staff for JBT Schools.
- Introduction of Vocational centres in the state.
- Improving teachers efficiency.
- Talent Search Scholarship Scheme.
- Science Exhibition
- Setting up of Community Science Centre
- Earn while learn scheme.
- Popularising UNICEF Aided Projects
- Environmental Education; and
- Arrangements for modernization of laboratories/workshop, purchase of books for library and reading centres.

To prevent drop out tendency of socially and economically backward students studying in primary classes various types of incentives and scholarship schemes have been introduced viz. free clothing and text books and free writing material in DPEP Districts and tribal areas for girls, scholarship or/

RDP/Lahaul–Spiti pattern and free education to girls at all levels. In addition various centrally sponsored schemes such as DIET, Mid–Day meal and IEDC are also in operation. In 2011, state government introduced free uniform to all students upto 12th class.

In the State, in order to provide sports training to talented youth, training centres have been set up at all district headquarters. Besides providing regular training, these centres also organize training camps. To encourage sports, right from the grass–root level, a network of construction of stadium has been framed by the Department of Sports. Till 1989, seven stadiums at Kalpa, Dhami, Rampur, Rohru, Nankhari, Nalati and Sanawar (swimming pool) had already been constructed and 29 other arenas were under construction at various places in the State. For promoting national integration, Himachal Youths are also sent to other states under Inter–State Youth Exchange Programme. For excellence in sports activities, the *'Parshuram award'* is given by the State Government. The department of Youth Services and Sports was created in July 1982 in Himachal Pradesh with the twin objectives of including sports consciousness and infusing the spirit of patriotism and comradeship.

NAVODAYA SCHEME: At present, to provide quality education to intelligent student, eight Navodaya Vidyalayas viz. (i) Kotla Khurd (District Una); (ii) Pandoh (District Mandi); (iii) Nahan (District Sirmaur); (iv) Sarol (District Chamba); (v) Rekong Peo (District Kinnaur); and (vi) Tarkwari (District Hamirpur). (vii) Kothipura (Bilaspur) and (viii) Theog (Shimla).

Jawahar Navodaya Vidyalayas (JNVs) are a system of alternate schools for gifted students in India. They are run by Navodaya Vidyalaya Samiti, New Delhi, an autonomous organization under the Ministry of Human Resource Development, Department of Education, Government of India. JNVs are fully residential and co-educational schools affiliated to Central Board of Secondary Education (CBSE), New Delhi, with classes from VI to XII standard. JNVs are specifically tasked with finding talented children in rural areas of India and providing them with an education equivalent to the best residential school system, without regard to their family's socio-economic condition. JNVs exist all over India, with the exception of Tamil Nadu. There are approximately 593 JNVs across India (one school per district) as of 2010.

JNVs give great emphasis to sports. Every JNV provides facilities for football, volleyball, basketball, kho-kho, badminton, kabaddi, and cricket. The daily schedule allots at least two hours a day toward sports or other play activities. The campuses also provide a gymnasium and multi-purpose room for indoor games. Inter-school competitions are also yearly held once at cluster, regional, national, and SGFI (Sports and Games Federation of India) level.

SAINIK SCHOOL: There is One 'Sainik School' opened at Sujanpur Tira in district Hamirpur. The concept of the Sainik school originated in the mind of late V K Krishna Menon, who was India's first Defence Minister (1957-1962). He felt that a school run on military lines, in each state of India, would

provide the intake to the National Defence Academy. Moreover, the high levels of physical, mental and intellectual attainments needed for induction into the Officer Cadre could not be nurtured in the common schools, mainly because of the lack of infrastructure facilities.

Sainik Schools were set up on the lines of Public Schools and were designed to cater to the needs of the common masses who could not afford to send their wards to expensive and elitist public schools. Sainik School Sujanpur Tira (HP) was set up to cater to the needs of the people of Himachal Pradesh and was inaugurated by His Excellency Shri Neelam Sanjeeva Reddy, the President of India on 02 Nov 1978. He said, *"A fine Institution. My best wishes for its progress".*

Sainik School Sujanpur Tira was 18th in the series of 24 Sainik Schools in the country. Sujanpur Tira is located 24 Km from district HQ Hamirpur and is connected to all other places in the state by road. Its nearest broad-gauge rail head is located 99 Kms away at Una. A narrow gauge train operates between Pathankot and Maranda (Palampur) which is 45 Kms away. Kangra Airport at Gaggal is located 75 Kms from Sujanpur Tira.

Sainik School Sujanpur Tira admits students in class VI and IX on the basis of All India Entrance Examination. The school has extensive playground with lush green silken grass, which looks splendid against the Dhauladhar ranges and Baradari hall. The school has independent NCC unit and NCC is compulsory for all students from VI to XI standards. Sports facilities exist in Football, Hockey, Volleyball, Handball and Basketball besides other minor and indoor games.

The aim of Sainik School Sujanpur Tira is to prepare boys academically, physically and mentally for entry into NDA, Khadakwasla and other walks of life. A sound character, team spirit, a patriotic outlook and a desire to serve the country with dedication are the qualities promoted by all the Sainik Schools.

HIMACHAL PRADESH BOARD OF SCHOOL EDUCATION

The Himachal Pradesh Board of School Education, Dharamshala came into existence in 1969 as per Himachal Pradesh Act No. 14 of 1968 with its head quarters at Shimla later shifted to Dharamshala in January 1983. The Board started with a staff of 34 officials which has subsequently increased to 438. The Education Board prescribes syllabus, courses of instructions and text books for school education in Himachal Pradesh besides conducting examinations based on courses listed.

At present, the Board conducts examination for the following classes and courses: 10th, 10+2, J.B.T and T.T.C. As many as 5 Lakh candidates annually appear in the examination conducted by the Board. Presently more than 8000 schools are affiliated with the Board.

The Board has set up 1650 Examination centres throughout the state. Board

also publishes text books for class 1st to 12th. Apart from a Liaison Office at Shimla, the Board has also established 19 Sale Book Depots/Information Centres in the state to cater to the needs of students. To improve the quality of teaching and select the most be fitting and eligible persons, Teachers Eligibility Test was introduced in the year 2011. Leather shoes were banned in government schools on 4th February 2011, as a mark of respect to animal wealth. The only state of Indian Union to do so.

HIMACHAL PRADESH TAKNIKI SHIKSHA BOARD

The Himachal Pradesh Takniki Shiksha Board came into existence on 15th day of July, 1986 under the H.P. Takniki Shiksha Board Act, 1986 (Act No. 14 of 1986). Presently 15 Government Polytechnic Colleges, 24 Polytechnics in Private Sector and 73 Government Industrial Training Institutes, 95 Industrial Training Centres in Private Sector are affiliated with this Board . The Board is located at Dari in Dharamshala. Which is in the lap of Dhauladhar range of Himalayas.

New Education Policy: The new education policy of government of India has been formed according to the constitutional provisions. The State shall endeavour to provide, says Article 45, "*within a period of ten years from the commencement of the Constitution for free and compulsory education for all children until they complete the age of fourteen years*". A noble ideal indeed, towards which, the State has to move. To achieve this goal, new education policy of 1985 is an attempt with close conformity with the national objective, to reach 100 percent coverage in elementary education for children upto the age of 14 years.

The new education policy is an attempt to relink learning with life as it is in India. Whether in rural, in urban areas, in the tribal areas, in the hills, mountains or in the forests, it must be such that it gives opportunity for employment in these very areas. An attempt will be made through available resources and sources to provide, formal vocational and non–formal education to every one who is reachable. Education is after all basically a communication method, for communicating knowledge, communicating ways of thinking, communicating perspectives, communicating values from one generation to next and preparing the next generation to face thunderous challenges that it will be called upon to undertake. Education should not remain prerogative of one section of the society. It should also become double ways system, not one way. New education policy has laid special emphasis on:

(a) Attention to teachers
(b) Vocational training
(c) Non–formal education
(d) Education for weaker section
(e) Community participation, and

(f) New pattern of organisation etc.

The approved Seventh 6 Plan Outlay under head 'General and University Education (1985–90' was Rs. 51 crore. This was about five per cent of the outlay of Seventh Plan for Himachal Pradesh. Under the Eighth Plan (1992–97), the allocation for education was 441.99 crore, that was 13.21 percent of the total while in the ninth plan the allocation was 817.21 crore. That was 14.3 per cent of the total state plan outlay. In the 10th five year plan 2002-2007, total allocation for education was 2732.66 crore, which was nearly 23 per cent of the total plan outlay. Which was 12070 crore. The 11th five year plan came into force from 2007-2012 , with greater emphasis on modernization of elementary education with exposure towards information technology.

The total outlay was 14000 crore and allocation for educational and allied activities was 3413.88 crore nearly 24.5 per cent of the total outlay. The 12th five year 2012-17 had total outlay of rupees 22800 crore, which was almost 65 per cent higher to the 11th five year plan. The allocation for education was 2868.37 crore, which was 12.5 per cent of the total outlay. The implementation of Right to Education has put extra burden on the state governments all over India and in the case of Himachal Pradesh which is a fund starved state, any additional burden is seen as a squeezing of its tight positions to breathlessness.

Development of any society should not only be judged from its economic progress, but also mental horizon and its immediate use in the prevailing conditions. No society or nation can progress culturally, morally, ethically and economically which is lagging behind educationally. In the process of development, special care should be taken of educational facilities and approaches through which we can enhance the mental calibre of the masses. To diffuse knowledge, should become first target of the educational institutions. Special care, therefore, should be taken of Women's education. As someone has rightly said that '*if you teach a man, you teach an individual, if you teach a woman, you teach the whole family*'. Standard of any society can be gauged from the status of women in that particular society.

Enrolment in Govt Schools on a decline: Despite free text books, uniforms, shoes and mid-day meal, enrolment in government schools are declining sharply and more and more people are sending their children to private schools. As per the latest data, the enrolment at the elementary level (up to Class VIII) in government schools has over the last five years declined by 1,96,165 students and there is an increase of over 1 lakh students in the rolls of private schools . The total enrolment in 15,052 government schools has plunged from 8,39,615 in 2007-08 to 6,43,450 students in 2012-13. The enrolment up to primary level (Class V) dwindled between 1,11,803 and 85,462 students at the upper primary level (Class VI to VIII).

At the same time, enrolment in 2,300 private schools has increased from 2,44,620 to 3,44,039 students. There has been an increase of 63,898 students up to Class V and 34,621 students from Class VI to VIII. The alarming shift

ENROLMENT (ELEMENTARY SCHOOLS) INCREASE/ DECREASE PERCENTAGE						
Year	Boys	Girls	Total	Boys	Girls	Total
2012-13	320761	322689	643450	-6.63	-5.75	-6.19
2011-12	342031	341236	683267	-8.00	-6.92	-7.48
2010-11	369516	364881	734397	-7.87	-4.24	-4.56
2009-10	387522	380350	767872	-4.83	-4.19	-4.52
2008-09	406253	396294	802547	-4.96	-4.27	-4.62
2007-08	426385	413230	839615	-2.51	-2.13	-2.32

also reflects on the quality of teaching in government and private institutions. It is of common knowledge that teachers of government schools are sending their children to private schools. It is obvious that ill-paid teachers of private schools, which lack requisite infrastructure, are doing a much better job than their highly paid counterparts in government schools. Enrolment in government schools, which was as high as 90 per cent in the 1990s, came down to 78 per cent in 2008-09 and has declined by a whopping 10 per cent to 67.93 per cent over the last five years (2008-2013).

The main reason for the decline is that teachers in the private sector are held accountable by the management, whereas there is no accountability in government schools. The Centre had mandated that staff should be made accountable to the school management committee (SMC), but this has not been implemented due to "pressure" from teacher unions. Consequently, more and more private schools are coming up in rural areas and are considered a better option as they teach English, enforce discipline, have a dress code and more importantly, there is one teacher for each class, unlike government schools. Despite a declining enrolment, the government is opening more schools and the new state government decided to reopen a few schools closed by the previous government as part of its election promise. Many of the schools with an enrolment in single digit are being retained just to accommodate ***"politically influential"*** teachers.

The continuous policy of the successive Governments to lower the percentage for B.Ed entrance has steadily eroded the quality teachers strength in the schools, consequently contributing to the poor teaching in the government schools. Teaching has now become profession for leisure seeking.

Mid-Day Meal No Attraction: The sharp decline in enrolment in government schools over the past decade has put a big question mark on the mid-day meal scheme introduced in 2004 to enhance enrolment, retention and attendance at the elementary level. The official data said the strength in the primary schools came down from 589741 in 2003-04 to 465960 in 2008-09 and fell further to 380699 in 2012-13. The overall decline comes to a whopping 35.45 per cent. Similarly, in upper primary schools, it dwindled from 381582 in 2003-04 to 336587 in 2008-09 and declined rather sharply to 262778 in 2012-13. The decrease of 31.13 per cent over the period was slightly less than the decline at the primary level. There were 626 primary schools and 113 upper primary schools with an enrolment of less than 10 students each. Interestingly the state was doing well in primary education even before

the launch of the District Primary Education Project (DPEP) or Sarv Shiksha Abhiyan (SSA) and as per the Public Report on Basic Education in India (PROBE), it was on the verge of achieving 100 per cent enrolment in elementary education as early as 1995. It did not require the mid-day meal scheme to boost enrolment. The implementation of the midday meal scheme in 2004 only made a negative impact as on the one hand the enrolment came down and on the other the learning levels of the students took a plunge. This led to flight of students from government to private schools.

The main reason for the slide in learning levels is that the scheme had shifted the focus to peripheral issues rather than on learning. The main thrust was that the child must go to school not to learn but for eating meal. The teachers were preoccupied with managing the mid-day meal kitchen instead of teaching. The scrapping of the exams conducted by the state Board of School Education for Class V and Class VIII only made things worse as it is evident from the shocking performance of the students who appeared for the scholarship examination under the *Medhavi Chhtravriti Yojana.* Out of a total of 13777 students who appeared for the scholarship examination, over 90 per cent failed to secure 35 per cent marks. The performance was worst in environmental science with 96 per cent of students ending up in grade E followed by mathematics (94 per cent) and English (92 per cent).

The DPEP and the SSA have indeed helped to build infrastructure but focus on nonacademic issues made the situation irretrievable. The schools now have a much better infrastructure but there are not many children. The teachers have to pay from their own pockets when the grants are not received on time.

Scholarship scheme for young children: In a new initiative to encourage young children to excel in academics, the Education Department decided to award scholarships to meritorious students at the elementary level on the basis of a competitive test from the year 2011. About 500 students will be given three-year scholarship from class VI, for which the competitive test will be conducted for students of class V at the block level. The objective is to recognise merit at an early stage, instil the competitive spirit among children and motivate them to excel in academics by recognizing their merit at an early stage.

The scholarship will be available for a period of three years, during which the academic performance of the students will be monitored. The scholarship will be discontinued in case beneficiary students fail in the annual examination. The department will have to conduct the test as there is no board examination at the class V level to ascertain merit. Scholarships for various categories of students at the senior secondary level are awarded on the basis of the merit in the matriculation examination. In another initiative, the department decided to introduce an on-line system for processing and disbursing all scholarships in a phased manner. This will not only ensure the timely release of scholarships to meritorious students, but eliminate the paperwork involved in forwarding and processing cases through field offices as well.

The students selected will be required to open bank account. After processing cases, the scholarship amount will be deposited in the accounts. The decision to disburse the scholarship through core banking will benefit over 2,000 students in the first phase. The state has procured special software for e- disbursement from the centre of Excellence in Good Governance, set up by the Andhra Pradesh Government, which provides scholarship worth Rs 2, 500 crore a year.

Students to Evaluate Teachers: The appraisal of college and varsity teachers by students made mandatory by Himachal Pradesh University but only students, who are regular in attending classes, will be able to do so. The students with a minimum 75 per cent attendance will be eligible to give feedback on the performance of teachers in the classroom. They will be required to fill the feedback form at the end of each semester. The stub at the bottom of the form containing the particulars of the students will be submitted separately to maintain anonymity. Students will now have a role in improving academic standards in institutions of higher education, with the state government making "evaluation of teachers" by students is mandatory from the session 2014-15 under the Rashtriya Uchachtar Shiksha Abhiyan (RUSA). The basic objective of the move is to seek feedback to strengthen the quality of teaching-learning environment and to look for opportunities to improve teacher performance in classroom engagement with students to bring excellence in teaching and learning.

However, the initiative will also have a bearing on the career graphs of teachers. The University Grants Commission (UGC) has made it obligatory for teachers to get the feedback proforma filled from students and the same could be produced at the time of submitting their *academic performance indicator* (API) scores. Universities and other higher education institutions are required to have accreditation from the National Assessment and Accredation Council (NAAC) in which the *"teachers' evaluation"* by students is one of the essential components. Teachers will be rated on the five-level Likert scale—***below average, average, good, very good*** and ***excellent*** —on six broad parameters pertaining to their performance in the classroom.

Only students with a minimum 75 per cent attendance will be eligible to give feedback on the performance of teachers. Evaluation points include punctuality and regularity in taking classes, coverage of syllabi, self-confidence, communication skills, use of teaching aids and innovative methods, transparency in evaluation of answer books, ability to address inappropriate behaviour of students and delivery of structured lectures. Feedback will be provided on 41 points for objective evaluation of performance of teachers covering all relevant areas. Himachal Pradesh University has already approved the feedback proforma, designed by its internal quality assurance cell. On 20th June 2005 GSSS Himri (district Mandi) was first to start computer education program in Himachal Pradesh. This was inaugurated by Mr. Vir Bhadra Singh. On 2nd August 2005, Gujarat Ambuja Cement foundation adopted 30 primary school in Solan district as a part of social responsibility scheme.

First Skill Development Centre

Chief Minister Virb Badra Singh dedicated the first Centre of excellence for Skill Development in the state to people by inaugurating its newly constructed building at ITI, Nahan in July 2013. Constructed at a cost of Rs. 1.21 crore in the public-private partnership mode by the Department of Technical Education, it is a joint venture of the National Skill Development Council of the Government of India and IL & FS Skill development Corporation Limited.

Govt Schools told to register under Food Safety Act: All government schools serving mid-day meal have been registered under the Food Safety Act, 2006 and obtained licence from the Health Department. The government issued the direction to all government schools in the wake of the death of 23 children after being served midday meal at a school in Bihar in March 2013. To obtain licence under the Food Safety Act, the schools serving the mid-day meal would have to fulfil certain requirements and take several measures for the purpose of serving healthy and hygienic meal. The District Food safety Officers have also issued guidelines to schools for maintaining hygienic conditions. All schools have been directed to test the raw material and maintain hygienic condition while cooking and serving mid-day meal to students.

RUSA for Academic Reforms : The state was irked by the condition of 2 per cent mandatory spending on higher education as proposed by ministry of Human Resource development. At present it is spending Rs. 300 crore annually on higher education It will have to be increased to Rs. 1,500 crore to meet the condition and further to Rs 2400 crore by the end of the 13th Plan The state government has termed the condition as irrational and unreasonable. The state government says it is committed to implementing the Rashtriya Uchchatar Shiksha Abhiyan (RUSA), but it has reservations about a condition. It is against the Central government's condition asking it to spend 2 per cent of the gross state domestic product (GSDO) on higher education.

The centre had set the deadline of October 31-2013, for states to decide whether or not they were keen on implementing RUSA for revamping and strengthening of higher education infrastructure and sought a firm commitment. Keen to secure central funds under the scheme, the state had taken initiative to carry out academic reforms on the basis of draft RUSA document and was awaiting final notification by the Centre. However, it was irked by the condition of 2 per cent mandatory spending, which is almost impossible to adhere to for the fund-starved state. The state government had termed the condition as irrational and unreasonable and stressed that the allocation for various sectors was made on the basis of the annual Plan and not on the basis of the GSDP.

An increase in the GSDP does not lead to a proportionate increase in tax revenue. The state had taken an initiative to carry out academic reforms on the basis of the draft RUSA document in 2012 and by the time it was approved

and notified by the Centre in November 2013, major components like switch over to semester system, introduction of choice-based credit system (CBCS) and continuous comprehensive evaluation (CCE) had already been implemented. The state will get 90 per cent of the funds under the scheme as outright grant and it will have to contribute only 10 per cent. The scheme will be implemented over a period of 10 years up to the 13th Plan. The state will be required to prepare perspective plan for the development of higher education, set up an independent higher education council and annual plan immediately to secure fund during the current financial year.

The scheme provides for the upgrade of autonomous colleges to universities and funds for creation of infrastructure and appointment of faculty required to meet norms set under RUSA. There are five autonomous colleges in the state and with the UGC insisting that a university should not have more than 100 affiliated colleges some of these could be upgraded to a university. The state's gross enrolment ratio of 24 is better than the national average of 18 and it has to be increased to 32 over the next 10 years under the scheme.

TRANSFER POLICY FOR TEACHERS

In January 2011, the state government formulated a new transfer policy for teaches to ensure the availability of teaching staff in the rural and tribal areas throughout the academic session and facilitate appropriate deployment of teachers in educational institutions. The normal tenure at a place for all categories of teachers will be three academic years, subject to good performance and administrative requirements. However, the normal stay in case of first appointment in the tribal, difficult, hard and rural areas will be five years. Also, the first posting will be preferably in the tribal and hard areas and it will be ensured that those who have already served in tribal or difficult areas are not sent to these areas again. A continuous process of change will be followed whereby all employees are made to serve in the tribal and difficult areas and those who have managed to remain posted in the urban areas are posted to remote, tribal and difficult areas in the transfer season.

A continuous service within the radius of 25 km in the urban areas and 15 km in the rural areas will be clubbed for counting the stay of teachers for the purpose of transfer. General transfers will normally be ordered in April and there will be a ban on transfers after April 30. Thereafter, transfers can be ordered with the prior approval of the Chief Minister, under circumstances such as promotion, retirement, death, deputation, resignation, suspension, proceeding on long leave of a teacher , creation, abolition or shifting of post on rationalization, on the basis of complaint after verifying fact, due to poor academic performance, misconduct, from institutions of lower enrolment of institutions of higher student enrolments.

The controlling officer will ensure that in the event of transfer , a teacher will join duty only after the person occupying the post is relieved and only thereafter the joining the incumbent is accepted. In the event of transfer of

controlling officer, he or she will be deemed as relieved on the submission of joining report by the other incumbent. If the controlling officer does not comply with this procedure, the salary of incumbent will be drawn from the salary of the controlling officer.

More Colleges added to unemployment in State: The policy of opening degree colleges being pursued by successive governments has resulted in lopsided expansion of higher education, further aggravating the problem of unemployment in the state. The state already has 97 degree colleges, 68 in the government sector and 29 in the private sector, five Sanskrit colleges and 72 B.Ed colleges, which are far too many for the small state. These colleges churn out 50,000 qualified youth annually for whom there are hardly any jobs. Yet the government is keen on opening more colleges. Annual jobs available for graduates in the government sector are only around 5,000 and thus, over 40,000 persons are being added to the ranks of unemployed annually. The situation is worse in case of B.Ed, with the number of unemployed already exceeding 60,000 and 8,500 more are being added every year. The jobs available for them are less than 2,000, according to an official data.

Worse, the pass outs from these institutions are not employable in the industrial sector in which most of the jobs are being created of late. Out of the 8.61 lakh enrolled unemployed, 2.10 lakh are graduates and postgraduates. "While the pass outs from industrial training institutes and polytechnics are finding placement, degree holders are jobless". Unemployment problem will get worse progressively as the government plans to raise the gross enrolment ratio (GER) from the current 24, which is already higher than the national GER of 18 to 32 over the next 10 years under the Rashtriya Uchhtar Shiksha Abhiyan (RUSA).

National Teacher Award : National awards are conferred on individuals for providing outstanding service to the community in one field or the other. Such awards serve two objectives simultaneously *Firstly* they serve as inspiration to countrymen in their pursuit of excellence and *secondly* they infuse the sense of patriotism and commitment among citizens. It is, therefore, indispensable that the names of men and women, who receive these coveted awards, are recorded in the annals of history and they are–eulogized for posterity to be proud of its heritage. It was in 1958–59 that the thought of honouring teachers at the national level was first conceived and it was decided to celebrate 5th September, the birthday of Dr. S. Radhakrishan, the first Vice–President and second President of India, as Teachers' Day. Dr. K.L. Shrimali, then Union Education Minister was the originator of these awards.

Mess In Higher Education A Challenge: In the academic session 2011-12, 55 per cent of the sanctioned seats remained vacant. Of the 11, 592 seats, only 5,329 were filled. The Institute of Chartered Financial Analysts of India, University not admit any student for the last three sessions. It is obvious that the state does not require such a large number of universities and there is no feasibility there of. There are gross financial irregularities and statutes are

not being followed. The government should come out with an exit policy to close the universities which have flouted University Grants Commission (UGC) norms or which are un-viable instead of allowing those to indulge in malpractices.

The best course will be to convert some of those into off-campus centres of the Himachal Pradesh University (HPU) and the Central University. The gravity of situation can be judged from the fact that students have been admitted to various courses after clearing the class X examination in violation of UGC norms which clearly lay down that minimum qualification for admission to a university is class XII. Some universities have committed a fraud on hundreds of students as their degrees cannot be recognised. The government will not only have to take deterrent action against the erring institution, but find a way out to get their degrees recognised.

Institutions which do not have any postgraduate classes or qualified faculty have enrolled students for Ph.D. courses, which is in violation of UGC regulations. The Congress had made private universities a major issue and termed those as a ploy to allow outsiders to acquire huge chunks of land. Section 118 of the Land Reforms and Tenancy act debars non-agriculturists from acquiring land in the state without prior permission of the government. The charge stuck as the previous government did not follow any land norms. The authorities of the Armi University in Kangra district were allowed to acquire 624 bigha. It was acquired by former Haryana minister Gopal Kanda, who came into the limelight with the infamous Geetika Sharma suicide case.

On the other hand, the Sai University in Palampur was set up on just 52 bigha. The government should set up norms and acquire surplus land, which can be used to set up information technology parks, tourism ventures and environment-friendly projects to generate employment. The government must review the decision to open the Himachal Pradesh Technical University (HPTU) without feasibility. The new university, along with the upgrade of some affiliated institutions into private universities, has seriously undermined the financial position of the HPU. Engineering and management colleges affiliated to the HPU have now been affiliated to the HPTU, which is not viable. The HPTU has committed blunders by lowering standards to help private colleges get students and allowed admission without the All-India Engineering Entrance Examination.

The government also needs to review the B.Ed and nursing colleges which are not getting enough students to avoid malpractices. It should not hesitate in closing the institutions which lack the requisite infrastructure and staff so that the rest are financially viable. There is an urgent need to strengthen the State Private Educational Institutions Regulatory Commission, which had taken some steps to run in private universities. The relevant law should be amended and the enforcement of norms for all universities, including state ones, should be assigned to it. The HPTU have failed to enforce norms in affiliated institutions. This is evident from the fact that 40 per cent of the seats in

the 17 affiliated engineering colleges lying vacant despite by passing the entrance test.

The pass percentage of the first-semester examination as low as 11 per cent. Some polytechnic institutions even recorded zero per cent result. As the Leader of the Opposition, Vidya Stokes had said on record in the House that Himachal Pradesh had virtually become another Bihar due to the indiscriminate opening of private universities. Now that the Congress is in power, it is incumbent on its government to take all possible steps to stem the rot in higher education and salvage both the reputation of the state and the future of student.

First Yuva Red Cross: On 18th October 2008 RKMV Shimla became the first college of the state to have its own Red Cross Unit. The then governor Mr. V.S Kokje inaugurated the unit, with 10 students as executive member, principal Ms. Meera Valia as president and Dr. Saroj Bhardwaj as convener.

E. learning: Government Senior Secondary School Mundkhar (near Jahu), district Hamirpur became first government school to go digital on 6th September 2014. The students and teachers of this school can setup direct link with any school of the country through visual classroom and E. learning.

14

WILD LIFE IN HIMACHAL

"Walk in kindness toward the Earth and every living being. Without kindness and compassion for all of Mother Nature's creatures, there can be no true joy; no internal peace, no happiness. Happiness flows from caring for all sentient beings as if they were your own family, because in essence they are. We are all connected to each other and to the Earth."

— Sylvia Dolson

Forests in Himachal Pradesh, roughly occupay an area of 35,407 square kilometers. This accounts for about 63.5 per cent of the total geographical area of the State. The major portion of the trees in the forests are of Deodar, Kail, Chil, Spur, Oak, etc. The forests provide employment to nearly five lakh persons, and grazing facilities to about twenty lakh animals. The snowclad mountain ranges of the Himalayas extend from East to West. The areas above permanent snow line are bereft of vegetation, but the strip between the snow line and the tree is interspersed with rolling meadows and valleys.

The lower elevation support conifer forests of Pine, Spruce and Fir, while Oaks, Laurds, Chestnuts and Mangolias grow in moist localities and under favourable conditions. On drier slopes, the Chir Pine appears.Forest plantation is being carried out under productive forestry scheme and soil conservation schemes. The schemes include improvement of tree cover, raising nurseries for departmental Plantation and public destribution, pasture imporvenemt, fuel and fodder, minor forest produce, *sanjhi van yojna,* backward area sub-plan and soil and moisture conservation.

Because of unique geographical location and divergent climatic conditions, India has always a large variety of Wild Life. According to an estimate, in our forests there are about 359 species of mammals, 1,200 speciesof birds and 2,100 subspecies of birds and more than, 20,000 species of insects. In its diversity of life forms, India is the second largest country of the world. Archeological and historical records show that North–Western India was once very rich in flora and fauna. But due to unmindful attitude of foreign invaders, local rulers and growing population towards natural wealth many species are now facing extinction. The following reasons led to the decline of animals number:

— Capturing wild elephants and training them for use in wars;

— For improving efficacy of the armed forces, rhinos were killed for making shields with their skin;

— Tragic growth in the population;

— Indiscriminate cutting of forests for the development of agriculture, industry and other developmental projects; and

— Advent of deadly and more effective firearms to use against dumb animals.

In 1972, Government of India passed 'Wild Life (Protection) Act, 1972' to care and make it sure that no further loss occurs to our inherited natural wealth. This Act has been accepted by all the States and Union Territories of India except Jammu & Kashmir. This State has its own Wild Life Protection Act, which is essentially similar to the general Act. The Wild Life (Protection) Act of 1972 was promulgated out of a long–felt need to have a central legislation dealing not only with hunting, but also with the creation of protected areas, and control of trade in wild life products.

In Himachal Pradesh, no less than 31 preserves, some of them well over 100 sq. km in area are listed as sanctuaries in this comparatively small state. The sanctuaries are in the lower Himalayas and in the Shivalik range immediately below, where the climate is temperate and sub–tropical. Himachal Pradesh is known for its diversity of animal and bird habitat and wild population. The scheme aims at Improving the habitat and facilitating provision of areas (Sanctuaries and national park) so as to afford protection to the various species of birds and animals facing extinction. The Act was amended in January 2003 and punishment and penalty for offences under the Act have been made more stringent. The Ministry of Forest has proposed further amendments in the law by introducing more rigid measures to strengthen the Act. The objective is to provide protection to the listed endangered flora and fauna and ecologically important protected areas.

For offences relating to wild animals (or their parts and products) included in schedule-I or part II of Schedule- II and those relating to hunting or altering the boundaries of a sanctuary or national park the punishment and penalty have been enhanced, the minimum imprisonment prescribed is three years which may extend to seven years, with a minimum fine of Rs. 10,000/ -. For a subsequent offence of this nature, the term of imprisonment shall not be less than three years but may extend to seven years with a minimum fine of Rs. 25,000. Also a new section (51 - A) has been inserted in the Act, making certain conditions applicable while granting bail:

'When any person accused of the commission of any offence relating to Schedule I or Part II of Schedule II or offences relating to hunting inside the boundaries of National Park or Wildlife Sanctuary or altering the boundaries of such parks and sanctuaries, is arrested under the provisions of the Act, then not withstanding anything contained in the Code of Criminal Procedure, 1973, no such person who had been previously convicted of an offence under this Act shall be released on bail unless -

(a) The Public Prosecutor has been given an opportunity of opposing the release on bail; and

(b) Where the Public Prosecutor opposes the application, the Court is satisfied that there are reasonable grounds for believing that he is not guilty of such offences and that he is not likely to commit any offence while on bail.

In order to improve the intelligence gathering in wildlife crime, the existing provision for rewarding the informers has been increased from 20% of the fine and composition money respectively to 50% in each case. In addition to this, a reward up to Rs. 10,000/- is also proposed to be given to the informants and others who provide assistance in detection of crime and apprehension of the offender. At present, persons having ownership certificate in respect of Schedule I and Part II animals, can sell or gift such articles. This has been amended with a view to curb illegal trade, and thus no person can now acquire Schedule I or Part II of Schedule II animals, articles or trophies except by way of inheritance (except live elephants).

Stringent measures have also been proposed to forfeit the properties of hard-core criminals who have already been convicted in the past for heinous wildlife crimes. These provisions are similar to the provisions of 'Narcotic Drugs and Psychotropic Substances Act, 1985'. Provisions have also been made empowering officials to evict encroachments from Protected Areas.

National symbols of India OF (ANIMALS)

National animal: Royal Bengal Tiger
National Heritage animal of India: Elephant
National mammal of India: Hanuman Langur
National aquatic animal: Ganges River Dolphin
National bird: Peacock

WILD LIFE SANCTUARIES AND PARKS IN HIMACHAL PRADESH

Himachal Pradesh has rich flora and fauna. There are three national parks and twenty–eight sanctuaries found in Himachal Pradesh. Since 1972, all parks and sanctuaries in the state are being set up under the Wild Life (Protection) Act, 1972. Prior to this, areas were declared sanctuaries under the Punjab Wild Birds and Wild Animals Act, 1933 or the Himachal Pradesh Wild Birds and Wild Animals Protection Rules, or under both of these. Ordinarily, all those areas that were set up as National Parks or Sanctuaries under any earlier Act would automatically becomes national parks or sanctuaries under the Wilds Life (Protection) Act, 1972, (Section 16 (3). The total area under national parks is 1,29,500 hectares which is 2.33% of the State area. The total area under both categories of protected area is 3,94,788.65 hectares covering 7.10% of the state area. This is over double the percentage of the area under national parks and sanctuaries in India as a whole (3.3%). Himachal Pradesh has following areas declared as national parks and sanctuaries:

State Symbols of Himachal Pradesh (Animals)

State animal: Snow Leopard
State bird: Jajurana

THE GREAT HIMALAYAN NATIONAL PARK

(WORLD HERITAGE PARK)

(District Kullu, altitude 1500 meters to 5805 meters). The Great Himalayan National park consists of the upper catchment areas of the *Tirthan*, *Sainj* and *Jiwa* rivers, which flow westwards and feed the Beas River. Though *"large scale fellings in easily accessible areas"* were carried out during the second World War, the area is one of the least disturbed in the state. It, therefore, consists of relatively good forests and meadows, which support an extremely diverse wild life population. This includes the largest remaining population of Himalayan '*tahr*' in Himachal Pradesh. The park is also one of the only two places in India, where anything more than a remnant population of '*western tragopan*' is known to survive.

Total area occupied by the Great Himalayan National Park is 62,000 hectares (620 sq. km). Part of the present area (8,396 hectares) was declared sanctuary (Tirthan) on 17th June 1976. On 1st March 1984, The Great Himalayan National Park was set up. In 1999, the government of India gave it the status of National park formally. Besides the Tirthan sanctuary (8,396 hectares) which is the part of National Park, it is also bordered by Pin valley National Park on the North East, Kanawar sanctuary on the North–West and Rupi Bhaba Sanctuary to the east; all these together constitute Himachal Pradesh's largest protected wild life region. In 2013 Sainj and Tirthan sanctuaries were merged with this park and so its area went upto 906 sq.km. At present (2014) the total area of the park is 1171 sq.km.

FAUNA: Mammals – Himalayan Black Bear, Brown Bear, Jungle Cat, Leopard Cat, Himalayan Palm Civet, Barking Deer, Musk Deer, Red Fox, Goral, Ibex, Jackal, Langur common or Hanuman, Leopard, Snow Leopard, Rhesus Macaque Himalayan yellow throated Marten, House Mouse, Himalayan Mouse–hare, Serow, Blue Sheep, Grey Shrew, Himalayan Water Shrew, Squirrel Kashmiri Flying and Common Giant Flying. Himalayan Tahr, Royle's vole, Himalayan Weasel and Wolf. There are about 354 varieties of birds , insects, animals and other living being in this park.

REPTILES: Viper and Himalayan Pit.

Locally threatened species–Snow Leopard, Musk Deer, Serow, Blue Sheep, Ibex, Wolf, Leopard, Western Tragopan and Chir Pheasant.

FLORA: Forest types include–Ban–Oak, Moist deodar, mixed coniferous. Montane Bamboo Brakes and Temperate Pastures.

On 23rd June 2014 The Great Himalayan National Park was declared world natural heritage by United Nations Educational, Scientific and Cultural Organization (UNESCO) at its 38th session held at Doha(Capital City of Qutar). In 2013, at Cambodia it was nominated by the Indian Government for the world heritage status. This is the 11th Natural site of India to get the status of world Natural heritage. In total uptill now 38 Indian

locations have got the status of world heritage. The park has 805 kinds of plants, trees and wild life, 209 species of birds, 230 species of butterfly, 250 species of herbs, 125 species of insects and 35 species of other wild life.

The main benefits of being declared world natural heritage would be-

- Recognition at world level
- Impetus to tourism
- Additional budget for the protection of wild life and natural wealth
- Protection to endangered species
- Increase in employment opportunities.

PIN VALLEY NATIONAL PARK

Lahaul–Spiti, altitude 3,300 to 6,632 meters, temperature 19.7° to 26.8°C, mean annual rainfall 170.3 mm. A high altitude Pin Valley National Park containing a variety of rare animals such as the woolly hare, Tibetan gazelle and snow leopard. The entire area is a cold desert, interspersed with a few alpine meadows. There is a heavy pressure on the meadows by the seasonal influx of livestock of migratory graziers. It was declared a National Park on *9th January 1987.* It occupies an area of 67,500 hectares (67.5 sq. km.)

FLORA: Forest types found include, Dry Alpine, Scrub and Dwarf Juniper Scrub.

FAUNA (Mammals): Red Indian Fox. Tibetan Gazelle Woolly Hare. Snow Leopard, Himalayan Marmot, Himalayan Mouse-hare, Indian Hodgsoris Porcupine, Blue Sheep and Wolf.

BANDLI SANCTUARY

Mandi district, altitude 762 to 2160 meters, temperature 1° to 35°C. mean annual rainfall 1524.2 mm. A heavily disturbed sanctuary with a small population of Chir pheasant and Leopard. The area was earlier a protected forests. It was first notified in 1962 and renotified on 27th March 1974. occupying an area of 4133 hectares (4.33 sq. km). It is seven kilometers from Sundernagar town.

FLORA: Forest types include, Himalayan sub–tropical pine forest, Ban oak forest and Chir Pine forests.

FAUNA (Mammals): Himalayan Black Bear, Common Palm Civet, Himalayan Palm Civet, Barking Deer, Goral, Indian hare, Common Langur, Leopard, Himalayan yellow throated Marten. Rhesus Macaque, Common Mongoose and Indian Porcupine.

CHAIL SANCTUARY

In districts Solan and Shimla, area 10,854.36 hectares (108.54 sq. km), altitude 701 to 2180 meters, temperature 4° to 28°C, mean annual rainfall 1602.7 mm, notified a sanctuary on 21st March 1976. Nearest town other than Chail is Shimla.

Formerly a private game reserve of the erstwhile Maharaja of Patiala, it is

now heavily degraded. Yet it contains one of the world's most significant population of the greatly threatened '*Chir Pheasant*' as well as a herd of European Red Deer, introduced in the first half of the 20th century by the former Maharaja of Patiala.

FLORA: Forest type found in the sanctuary include Himalayan sub–tropical pine forests, Ban oak forest and Moru Oak forest. The dominant forest tree is the white or Silver Oak. Mixed at lower altitude with Chil Pine. Tree Rhododendron forms pure stands in a few places and Deodar trees have been sown in some areas.

FAUNA (Mammals): Himalayan Black Bear, Indian Wild Bear, Leopard Cat, Barking Deer, Red Deer, Goral, Indian Hare, Common Langur, Leopard, Rhesus Macaque, Himalayan Yellow Throated Marten, Indian Porcupine, Sambar, Common Giant and Kashmiri Flying Squirrel. Locally threatened species are–Leopard, Chir Pheasant and Red Deer. A chir pheasant breeding and rehabilitation programme was stated in 1988.

CHURADHAR SANCTUARY

District Sirmaur and Shimla, altitude 2000 to 3647 meters, total area 5615 hectares (56.15 sq. km.) and notified a sanctuary on 15th November 1985 and the nearest town is Nohra.

One of the state's newest sanctuaries, Churadhar has amongst the last good stretches of forest left in Southern Himachal Pradesh. In the past, it was the stronghold of Musk Deer, now at the point of local extinction, Churadhar still contains good habitat for Monal and other pheasants. The sanctuary gets its name from Chur peak, on the top of which sits a majestic statue of Lord Shiva commanding a breathtaking view of the valleys and forests below.

FLORA: Forest types include, western mixed coniferous forests, Khasru Oak forest and Alpine forests. Deodar and Oak are the famous species.

FAUNA (Mammals): Himalayan Black Bear, Indian Wild Bear, Barking Deer, Musk Deer, Goral, Common Langur, Leopard, Rhesus Macaque, Himalayan Mousehare and Indian Porcupine. Musk Deer has been severely depleted by hunting.

DARANGHATI SANCTUARY

District Shimla, altitude 2,100 to 3,315 meters, temperature 8° to 17° C, mean annual rainfall 750 mm, first notified in 1962 and renotified on 27th March 1974, total area 16,740 hectares (167.40 sq. km.) and the nearest town is Rampur Bushahr. This sanctuary forms an important habitat for Musk Deer, Himalayan Tahr and Pheasants. The area was earlier a hunting reserve of the former Raja of Bushahr state. The sanctuary is in two segments, with villages and cultivated area in between. Animal movement takes place over snow clad peaks into the Rakchhan Chitkul sanctuary in the South–East and Talra sanctuary in the South.

FLORA: Forest types include, Ban Oak forest, Moist Deodar forest west-

ern mixed Coniferous, moist temperate Deciduous, Kharsu Oak, dry broad leaved and coniferous, dry temperate coniferous and Himalayan subalpine forests.

FAUNA (Mammals): Himalayan Black Bear, Brown Bear, Himalayan Palm Civet, Barking Deer, Musk Deer, Flying Fox, Goral, Indian Hare, stripped Hyena, Himalayan Ibex, Leopard, Himalayan yellow throated Marten, Serow, Blue Sheep, Common giant flying Squirrel, Himalayan Tahr and Himalayan Weasel. Locally threatened species are–Himalayan Tahr and Western Tragopan.

DARLAGHAT SANCTUARY

District Solan and Bilaspur, altitude 1075 to 2069 meters, temperature 1° to 30°C, rainfall 1040 mm, area 9226.80 hectares (92.27 sq, km.) nearest town Shimla, first notified a sanctuary in 1962 and renotified on 27th March 1974. A heavily disturbed area with some small population of Kaleej pheasant and Chukor patridge. Much of the area is under cultivation. Majathal Sanctuary adjoins the North–East boundary.

FLORA: Forest types include Tropical Euphorbia Scrub and Ban Oak Forests.

FAUNA (Mammals): Indian wild Bear, Himalayan Palm Civet, barking deer, red Indian Fox, Goral, Indian Hare, Jackal, Leopard, marten and Indian Porcupine. Locally threatened species are Chukor Partridge and Barking Deer.

GAMGUL SIAHBEHI SANCTUARY

District Chamba, altitude 1800 to 3919 meters, temperature 10° to 35°C, rainfall 1430.2 mm, annual snowfall 1143 mm, area 10,885.40 hectares (108.85 sq. km), first notified in 1949 and renotified on 27th March 1974. A high altitude sanctuary harbouring small population of musk Deer, Himalayan Tahr and Pheasants. This is the only sanctuary in Himachal Pradesh which has reported the presence of *Kashmir Stag.* The sanctuary is under severe human pressure and is heavily grazed. Nearest town is Chamba.

FAUNA (Mammal): Himalayan black Bear, brown Bear, Jungle Cat, Leopard Cat, Goral Cat. Ibex, Jackal, Common Langur, Leopard, Rhesus Macaque, long tailed Marmet, Himalayan yellow throated Marten. Himalayan mouse–hare, Himalayan Palm Civet, barking Deer, Musk Deer, Red Fox, Indian Porcupine, Indian bush Rat, Serow, Common Giant Flying Squirrel, Kashmir Stag. Himalayan Tahr, Royle's Vole, Himalayan Weasel and Wolf.

GOVIND SAGAR SANCTUARY

District Bilaspur and Mandi, altitude 350 to 500 meters, temperatures 2° to 45°C, rainfall 1,155 mm, nearest town Bilaspur, area 10,034 hectares (100.34 sq. km.), first notified a sanctuary on 5th December 1962, renotified on 27th March 1974, controlled by the Bhakhra Management Board. The sanctuary is constituted out of the Bhakhra Dam reservoir and forms a habitat for

several species of fish and a winter refuge for migratory waterfowl. The area adjoining the South–West boundary of the reservoir has been notified as the Naina Devi Sanctuary.

FLORA: Primarily wet land. Forest types on the periphery include Northern Dry Mixed Deciduous forest.

FAUNA (Fish): Singhara, Chilwa, Catla, Jhalli, Mrigal, Grass crap. Miror crap, Topra, Silver crap, Beta, Gid, Kuni rohu, Guj, Ticto, Sarena, Gungli and Masheer.

KAIS SANCTUARY

District Kullu, altitude 2,800 to 3,680 meters, temperature –5° to 30° C, annual rainfall is 1071 mm, nearest town Kullu, area 1419.03 hectares (14.19 sq. km), notified a sanctuary on 26th February 1954 under the Punjab Wild Birds & Wild Animals Protection Act, 1933. This small heavily disturbed sanctuary reportedly harbours population of the endangered musk Deer, as well as of several species of pheasants. It includes part of the catchment of the Kais Nala, and important tributary of the Beas River.

FLORA: Maple, Fir, Deodar, Poplar, Rai and Walnut.

FAUNA (Mammals): Himalayan black Bear, brown Bear, Musk Deer, Leopard, blue Sheep, Kashmiri and Common giant flying Squirrels and Himalayan Tahr.

KALATOPE KHAJJIAR SANCTUARY

District Chamba, altitude 1185 to 2768 meters, temperature– 10° to 35°C, rainfall 2647.68 mm, nearest town Dalhousie, area 2026.89 hectares (20.27 sq. km.), notified a game sanctuary on 1st July 1949, renotified on 29th August 1958 under the Indian Forest Act 1927 and the Punjab Wild Birds & Wild Animals Protection Act, 1933 notified once again on 14th December 1982. This small sanctuary lies in the catchment of the Ravi river and contains patches of good coniferous and oak forests. A lovely bowl–shaped meadow at Khajjiar, with a lake and '*floating*' Island is a popular tourist spot.

FLORA: Mixed blue pine and Deodar forest with some green oak and tree rhododendron

FAUNA (Mammals): Himalayn black Bear, Leopard Cat, barking Deer, Goral, Jackal, Langur, Leopard, Marten, Serow, Kashmiri and Common giant flying Squirrel.

KANAWAR SANCTUARY

District Kullu, nearest town Mani Karan, altitude 1800 to 4833 meters, temperature–10° to 25°C, annual rainfall 1000 mm, snowfall 321 mm, area 6070 hectares (60.7 sq. km), first notified a sanctuary on 26th February 1954 under the Punjab Wild Birds and Wild Animals Protection Act, 1933. A high altitude sanctuary, mostly to precipitous with rocky cliffs and narrow valleys. It is famous for one of the India's largest remaining popu-

lation of Himalayan Tahr.

FLORA: Forest types include, Ban–oak, Moist Deodar, mixed Coniferous temperate Deciduous, Kharsu Oak, sub–Alpine Fir, and Alpine Pastures.

FAUNA (Mammals): Himalayan black Bear, brown Bear, Jungle Cat, Himalayan Palm Civet, barking Deer, Red Fox, Goral, Ibex, Jackal, common Langur, Leopard, snow Leopard, Marten, Rhesus Macaque, Himalayan Mouse Hare, Indian Porcupine, Serow, Squirrels, Himalayan Tahr, Himalayan Weasel and Wolf.

KHOKHAN SANCTUARY

District Kullu, altitude 1500 to 2787 meters, temperature –5° to 28°C, rainfall 850 mm, snowfall 330 mm, nearest town Bhunter, total area 1405 hectares (14.05 sq. km), notified a sanctuary on 26th February 1954 under the Punjab Wild Birds & Wild Animals Act, 1933. This sanctuary is home for one of the largest reported diversity of mammals in Himachal Pradesh, including endangered species like the Himalayan Tahr and Musk Deer. Khokhan sanctuary is unfortunately heavily disturbed by humans and livestock. It is connected to Nagra sanctuary in the South West, across the Bagi Dhar. Wild animals are reported to move between the sanctuaries across this ridge.

FLORA: Forest types include moist deodar, moist temperate deciduous forest and Kharsu oak forest.

FAUNA (Mammals): Himalayan black Bear, Jungle Cat, Himalayan Palm Civet, barking Deer, Red Fox, Goral, Jackal, Common Langur, Leopard, Marten, Rhesus Macaque, Porcupine, blue Sheep, Squirrels, Himalayan Tahr, Himalayan Weasel and Wolf.

KUGTI SANCTUARY

District Chamba, altitude 2,250 to 6,044 meters, temperature –10° to 25°C, rainfall 445 mm, area 37,886.68 hectares (378.87 sq. km), nearest town Chamba, first notified in 1962 as a sanctuary and renotified on 27th March 1974. This sanctuary is rich in high altitude Himalayan Wild life, and is one of the last homes of Himalayan Tahr in Himachal Pradesh. It is also well known as a source of many medicinal plants. Abundant water resources, many originating from glaciers and a diverse topography adds to the attraction of the area. To the west it is connected with Tundah Sanctuary by a forest corridor. There is an annual pilgrimage by thousands of people to the Mani Mahesh temple inside the sanctuary.

FLORA: Forest types include, moist deodar forest, western mixed coniferous and Alpine pastures.

FAUNA (Mammals): Himalayan Black Bear, Brown Bear, Leopard Cat, musk Deer, Red Indian Fox, Goral, Ibex, Common Langur, Leopard Marten, Himalayan, Serow and Himalayan Tahr.

Species believed to be locally threatened are Serow, must Deer, Ibex Hi-

malayan brown Bear, Monal Pheasant, Himalayan Tahr and Chir Pheasant. Species believed to be locally threatened are Serow, musk Deer, Ibex, Himalayan brown Bear, Monal Pheasant, Himalayan Tahr and Chir Pheasant.

LIPPA ASRANG SANCTUARY

District Kinnaur, altitude 4,000 to 5,022 meters, temperature –10° to 15°C, mean rainfall 226.3 mm, nearest town Morang, area 3,089.90 hectares (30.89 sq. km.), first notified a sanctuary in 1962 and renotified on 27th March 1974. This sanctuary is located on the high altitude area and one of the fewest in India from where the yak has been reported, though it may well be feral. Musk Deer and Ibex are also present. The area is largely flat. Like a huge plateau, and a part of it is barren cold desert. This sanctuary is among the few in Himachal Pradesh, which is not open to tourists.

FLORA: Forest types include lower western Himalayan temperate forest, upper western Himalayan temperate forest, Kharsu oak forests, dry broad leaved and coniferous forest, dry coniferous forest, dry alpine scrub and dwarf juniper scrub.

FAUNA (Mammals): Himalayan back Bear, Musk Deer, Goral, Ibex, Leopard, blue Sheep and Yak.

Species believed to be locally threatened are musk Deer, Leopard, Goral brown Bear, Ibex, Monal and Himalayan snow cock. The Yak may be feral.

MAJATHAL SANCTUARY

District Solan and Shimla, altitude 900 to 1966 meters, temperature–1° to 29°C, mean annual rainfall 1040 mm, nearest town Shimla, area 3,938.86 hectares (39.39 sq. km.), first notified as a sanctuary in 1962 and renotified on 27th March 1974. This oak forest area is located in the catchment of the Satluj River and contains typical low altitude western Himalayan flora and fauna. Studies have established this sanctuary to be possible "*the single most important locality for chir pheasant in the world*".

FLORA: Only Ban Oak forest.

FAUNA (Mammals): Himalayan black Bear, Indian wild Bear, jungle Cat, Common Palm Civet, Himalayan Palm Civet, Barking Deer, goral, jackal, Common Langur, Leopard, Rhesus Macaque, Himalayan yellow throated Marten and Sambar. A species believed to be locally threatened is the Chir pheasant.

MANALI SANCTUARY

District Kullu, altitude 2,273 to 5,173 meters, temperature –4° to 30°C, rainfall 1,080 mm, nearest town Manali, area 3,180 hectares (31.80 sq. km.), notified a sanctuary on 26th February 1954 under the Punjab Birds and Wild Animals Protection Act, 1933. The sanctuary forms part of the catchment of Manalsu Nala, an important tributary of the Beas river, The higher reaches are good habitat for Pheasants, Musk Deer and Ibex. Gujjars and Gaddis cause

great disturbance to this sanctuary. There are some lovely Alpine meadows carpeted with a variety of wild flowers. Beas Kund, the source of Beas river, is located just north of the sanctuary, and the Pir Panjal range along with its western boundary.

FLORA: Forest types include Ban oak, moist Deodar forest, mixed coniferous moist temperate deciduous and Kharsu oak forest.

FAUNA (Mammals): Himalayan black Bear, Brown Bear, jungle Cat, Himalayan Palm Civet, Barking Deer, Musk Deer, Indian Fox, Goral, Ibex, common Langur, Leopard, snow Leopard, Iynx, Rhesus Macaque, Himalayan yellow throated Marten, Indian Porcupine, Serow Kashmir flying Squirrel and Himalayan Tahr.

Locally threatened species are–Chir pheasant, Musk Deer, Ibex, Serow, Western Tragopan and Iynx.

NAINA DEVI SANCTUARY

District Bilaspur, altitude 500 to 1,019 meters, temperature –2° to 40°C, annual rainfall 1,155 mm, nearest town Nangal (Punjab), area 12,268 hectares (122. 68 sq, km.), first notified a sanctuary on 5th December 1962 and renotified on 27th March 1974. This sanctuary is located in the inner Shivaliks, harbours flora and fauna more akin to that found in the forests of the northern plains of India than in the Himalayas. It adjoins the Govind Sagar sanctuary to the North–East and its North–West boundary is close to the Bhakra Dam.

FLORA: Forest types include, Northern by mixed deciduous, Shivalik chir pine and dry bamboo brake forests.

FAUNA (Mammals): Indian wild Bear, jungle Cat, Indian Fox, Ghoral, Indian hare, Jackal, Common Langur, Leopard, Rhesus Macaque, Himalayan yellow throated Marten, Common Mongoose, Indian porcupine Sambar, Serow and common giant flying Squirrel.

REPTILES: Indian Cobra, North house Gecko, common Indian Krait, Common Indian monitor and common Rat snake.

NARGU SANCTUARY

District Mandi, altitude 970 to 4,034 meters, temperature –5° to 20°C, rainfall 1,380 mm, nearest town Mandi, area 27,837 hectares (278.37 sq. km.), first notified a sanctuary in 1962 under the Punjab Wild Birds and Wilds Animals Protection Act, 1933, and renotified on 27th March 1974. This sanctuary has a heavily degraded area which has only a few good patches of wild life habitat left in its higher, inaccessible reaches. This sanctuary is among the most densely populated sanctuaries in Himachal Pradesh. Towards the South–East, it adjoins Khokhan sanctuary.

FLORA: Forest types include sub–tropical pine, Ban oak, Moru oak, Moist Deodar, western mixed coniferous, moist temperate deciduous, Kharsu oak and sub Alpine forests.

FAUNA (Mammals): Black Bear, Brown Bear, Himalayan Palm Civet, Barking Deer, Goral, Indian hare, Common Langur, Leopard, Rhesus Macaque, Himalayan yellow throated stone Marten, Indian Porcupine common giant flying Squirrel and Himalayan weasel.

SECHU TUAN NALA SANCTUARY

District Chamba, altitude 2,550 to 6,072 meters, temperature –20° to 27°C, rainfall 500 mm, nearest town Chamba, area 10,295 hectares (102.95 sq. km.), first notified a sanctuary in 1962 and renotified on 27th March 1974. This sanctuary is located on a very high altitude, with significant population of Ibex, Musk Deer and pheasant. Snow Leopards are also reported from here.

FLORA: Forest types include, lower western Himalayan temperate, Moist Alpine scrub and dry Alpine forests. Species of medicinal interest found in the sanctuary include Aconitum heterophyllum, jurinea morcocephal and epherdra gerardiana.

FAUNA (Mammals): Brown Bear, Himalayan black Bear, Jungle Cat, Musk Deer, Goral, Ibex, Common Langur, Snow Leopard, Markhor, Himalayan mouse–Hare, Serow, Blue Sheep and Himalayan Tahr.

SHIKARI DEVI SANCTUARY

District Mandi altitude 1800 to 3359 meters, temperature –10° to 30°C, rainfall 1,038 mm, nearest town Sundernagar, area 7,200 hectares (72 sq. km.), first notified a sanctuary in 1962 and renotified on 27th March 1974. This sanctuary is named after the goddess Shikari Devi, to whom a temple situated within the sanctuary is dedicated.

FLORA: Forest types include Ban Oak, Western Mixed Coniferous, Kharsu oak, West Himalayan upper oak, Moist temperate deciduous forest, Sub Alpine and Alpine pastures.

FAUNA (Mammals): Himalayan black Bear, Cat Leopard, Himalayan Palm, Civet, barking Deer, musk Deer, Goral, Common Langur, Leopard, Snow Leopard, Marten, Indian Porcupine, Kashmir flying and common Squirrel.

SHILLI SANCTUARY

District Solan, altitude 1,230 to 1,845 meters, temperature –4° to 30°C, rainfall 1,150 mm. Nearest town Solan, area 213.3 hectares (2.13 sq. km.), first notified as a sanctuary in 1963 and renotified on 27th March 1974. ***This is the smallest sanctuary in Himachal Pradesh.*** Being located within a thickly populated area, it is highly disturbed, but has one of the last stretches of oak in the area. It was earlier a protected forest.

Flora: Forest types include Northern tropical dry deciduous forest and Ban oak forest.

Fauna (Mammals): Barking Deer, Goral, Indian hare, Jackal, Common Langur, Leopard, Marten and Indian Porcupine.

SHIMLA WATER CATCHMENT SANCTUARY

District Shimla, altitude 1,900 to 2,620 meters, temperatures –5.4° to 32°C, rainfall 1,600 mm, nearest town Shimla, area 1,025.3 hectares (10.25 sq. km), first notified as a sanctuary on 29th July and renotified on 4th December 1982. This is one of the few sanctuaries in Himachal Pradesh free from habitation, this area has been preserved since the 19th century as the catchment area providing water to Shimla town. It was earlier the part of the Koti State and came under the State control in 1947–48. It has perhaps the highest density of '*Kokloas pheasant*' among the State's national parks and sanctuaries.

Flora: The vegetation consists predominately of temperate coniferous forest, dominated by Deodar and mixed at lower elevations with white oak and patches of chir pine, and at higher elevations with blue pine, green oak and spruce.

Fauna (Mammals): Leopard Cat, Barking Deer, Musk Deer, Goral, Common Langur, Leopard, Rhesus Macaque, Marten, Indian Porcupine, Sambar and Squirrel.

SIMBALBARA NATIONAL PARK

District Sirmaur, altitude 400 to 600 meters. Temperature 10° to 46°C, rainfall 1,260 mm, nearest town Paonta Sahib. Area 1,903 hectares (19.03 sq. km.), first notified as sanctuary on 8th February 1958 and renotified on 27th March 1974. This sanctuary is located in Paonta valley. The area was earlier a hunting preserve of the former Maharaja of Sirmaur; historical records indicate the presence of elephant in the past. It is believed that the hydel channel at Haridwar barrage cut off the migratory route of elephants. It was declared National Park in 2013.

Flora: Forest types found here include moist sal Bearing.

Fauna (Mammals): Indian wild Bear, Leopard Cat, Barking Deer, Spotted Deer, Goral, Indian hare, Jackal, Common Langur, Leopard, Rhesus Macaque, Indian pangolin, Sambar and Tiger.

REPTILES: Common Indian monitor and Indian Python.

TALRA SANCTUARY

District Shimla, altitude 1,500 to 3,324 meters, temperature –7° to 28°C, rainfall 874.5 mm, nearest town Jubbal, area 4,093.31 hectares (40.49 sq. km), first notified in 1962 and renotified on 27th March 1974. This sanctuary was formerly a popular hunting spot and continuous to have human pressure in the form of hunting spot and in the form of commercial logging and grazing. Only a few good patches of wildlife habitat reportedly remain, primarily in steep and inaccessible areas, still harbouring a population of musk Deer and five species of pheasants.

FLORA: Forest types include lower western Himalayan temperate and west Himalayan upper oak/fir forests.

FAUNA (Mammals): Himalayan black Bear, barking Deer, musk Deer, Goral, common Langur and Leopard.

TIRTHAN SANCTUARY

District Kullu, altitude, 2,100 to 4,875 meters, temperature –5° to 30°C, rainfall 1,500 mm, area 6,112.98 hectares (61.13 sq. km), nearest town Banjar, notified a sanctuary on 17th June 1976. This high altitude sanctuary is quite rich in floral and faunal species. The northern part of the sanctuary now has been included in the Great Himalayan National Park.

FLORA: Forest types include ban oak, moist Deodar, Western mixed coniferous, Moist temperate deciduous, Kharasu oak and Apline pastures.

FAUNA (Mammals): Brown and Himalayan black Bear, Jungle cat, barking and musk Deer, red Indian Fox, Goral, Ibex, Jackal, common Langur, Leopard, snow Leopard, Rhesus Macaque, Marten, Mouse– Hare, Porcupine Indian, Serow, Blue Sheep, Squirrel, Himalayan Tahr, Himalayan Weasel and Wolf.

TUNDAH SANCTUARY

District Chamba, altitude 2, 074 to 5,532 meters, temperature –10° to 30°C, rainfall 800 mm, area 6,422.08 hectares (64.22 sq. km), nearest town Chamba, first notified as a sanctuary in 1962 and renotitfied on 17th September 1975. This sanctuary is located on high altitude and keeps variety of flora and fauna.

Flora: Forest type includes moist deodar, western mixed coniferous, moist temperate deciduous and alpine pastures.

Fauna (Mammals): Brown and Himalayan black Bear, Jungle Cat, Himalayan and Common Palm Civet, Barking and Musk Deer, Red Fox, Goral, Ibex, Jackal, common Langur, Leopard, Rhesus Macaque, long tailed Marmot, Yellow Throated Himalayan Marten, Himalayan Hare–Mouse, Indian Porcupine, Indian bush Rat, Grey Shrew, Squirrel, Serow, Himalayan Tahr, Royale's Vole, Himalayan Weasel and Wolf.

PONG LAKE SANCTUARY

District Kangra, altitude 335.14 to 435.16 meters, temperature 5.6° to 44.3°C rainfall 1,780 mm, nearest town Dehra–Gopipur, area 30,729 hectares (307.29 sq. km.), notified as a sanctuary on 1st June 1983. The Pong lake was created in 1976 by damming the Beas river. This reservoir attracts a large number of migratory water birds and is the only place in India where the rare *'Red necked grebe'* has been recorded. The lake contains "*one permanent island and several others that are intermittently connected to the shore*".

FLORA: The sanctuary is a wetland. Forest types include dry deciduous scrub, dry bamboo and Himalayan pine forest.

FAUNA (Mammals): Indian Wild Bear, Barking Deer, Red Indian Fox, Indian hare, Hedgehag long eared, Jackal, Common Langur, Rhesus Macaque,


NATIONAL PARKS AND SANCTUARIES
OF HIMACHAL PRADESH
Map Showing National Park and Santuries
with Geographical area upto 2002 A.D
KILAR
Chenab R.
Sechu Tan Nala Sanctuary
Gamgual Siahbahi Sanctuary
Kalatop Khajjiar Sanctuary
Tundah Sanctuary
KYELANG
CHAMBA
DALHOUSIE
BRAHMAUR
Kugti Sanctuary
Ravi R.
Manali Sanctuary
Beas R.
MANALI
KAJA
Sutlej R.
DHARAMSHALA
Pong Lake Sanctuary
Nargu Sanctuary
Kais Sanctuary
Kamawar Sanctuary
Pin Valley National Park
Parvati R.
Chandrakhani Sanctuary
Rupi Bhaba Sanctuary
Beas R.
HAMIRPUR
MANDI
Great Himalayan National Park
Lippa Asrang Sanctuary
SUNDARNAGAR
Shikari Devi Sanctuary
Tirthan Sanctuary
KALPA
Bandli Sanctuary
RAMPUR BUSHAHR
Govind Sagar Sanctuary
UNA
SANGLA
Naina Devi Sanctuary
BILASPUR
Majathal Sanctuary
Daranghati Sanctuary
Rakchham-Chitkul Sanctuary
Darlaghat Sanctuary
Shimla Water Catchment Area
Sanctuary
Tirra Sanctuary
SHIMLA
Satluj R.
Chail Sanctuary
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Renuka Sanctuary
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Simbalbara National Park
Yamuna R.
Index
International Boundary
State Boundary
River
SHIMLA (STATE CAPITAL)
OTHER TOWNS
NATIONAL PARKS/ SANCTUARY
Source: 1. Chandigarh, Delhi, Haryana
2. National Parks In India...
3. Location maps of National

Mongoose, Nilgai, Indian Porcupine and Sambar.

REPTILES: Indian Cobra, Book's Gecko Common Indian monitor and Indian Python.

FISH: Tor Putitora (Masheer), Wallago Attu (Mallip) and Ophiocaphalus Marulius (soal).

RAKCHHAM CHITKUL SANCTUARY

District Kinnaur, altitude 3,200 to 5,486 meters, temperature –10° to 15°C, rainfall 463.9 mm, snowfall 1,129.7 mm, nearest town Kalpa, area 3,411 hectares (34.11 sq. km), first notified in 1962 and renotified on 27th March 1974. This sanctuary is located at high altitude and is good habitat for the endangered Musk Deer, 'Govind Pashu Vihar sanctuary', in Uttrakhand, falls adjacent to its southern boundary and little beyond the eastern boundary of the sanctuary lies the Tibetan Plateau of China.

FLORA: Forest types included lower western Himalayan temperate, upper western Himalayan temperate, dry Broad leaved coniferous, dry temperate coniferous and dry alpine scrub.

FAUNA (Mammals): Himalayan Black Bear, Brown Bear, Musk Deer, Goral, Leopard and Blue Sheep.

FISH: Brown trout.

RENUKA SANCTUARY

District Sirmaur, altitude 200 to 887 meters, temperature 1° to 45°C, rainfall 2,000 mm, nearest town Dadahu, area 402.80 hectares (4.03 sq. km.), first notified on 22nd July 1964 under Punjab Wild Life Act, 1933 and renotified on 25th March 1987. One of the smallest sanctuaries in Himachal Pradesh, more famous as pilgrimage spot and for its lion safari, than for wild life: one of the memorable sights here is that of hundreds of huge fish jumping and darting in and above the water to catch the food mossels thrown to them by the pilgrims.

FLORA: Forest types include northern dry mixed deciduous and dry deciduous scrub forest.

FAUNA (Mammals): Himalayan Black Bear, Jungle Cat, Himalayan Palm Civet, Barking Deer, Goral, Indian hare, Jackal, Common Langur Leopard, Rhesus Macaque, Indian Porcupine and Sambar.

FISH: Tor putitora (Masheer), cyprinus carpio (Mirror Crap), mastacmbelus armatur (Guj) and ophiocapharus marulius (Seul).

REPTILES: Indian Cobra, Indian Python and common Ratsnake.

RUPI BHABA SANCTUARY

District Kinnaur, altitude 909 to 5,650 meters, temperature–10° to 20°C, rainfall 45 mm, snowfall 300 mm, nearest town Rampur Bushahr, first notified a sanctuary on 28th March 1982 and renotified on 30th June 1982.

A remarkably wide variation in altitudes supports a large diversity of habitats and wild life in this catchment area of the Satuj river. The Great Himalayan and Pin Valley National Parks are located on its western and northern boundaries, respectively. Sanjay Vidyut Hydel Scheme is a great threat to the sanctuary. To counter the threat of power project, afforestation has been done on a large scale.

Flora: Forest types include lower Western Himalayan Temperate, Kharsu Oak, Dry Broad Leaved Coniferous, Dry Temperate Coniferous and Alpine pastures.

Fauna (Mammals): Brown Bear, Himalayan black Bear, barking and musk Deer, red Fox, Goral, Ibex, Leopard, snow Leopard, Serow, blue Sheep and Himalayan Tahr.

Western Tragopan : Not satisfied with having made all kinds of birds, the gods took time off to create the Western Tragopan. The unparalleled beauty of the Tragopan, comes from a feather each contributed by all the bird species that exist and offered to the gods to clothe this beautiful monarch among birds, speak the legends of Kullu Valley.

The male bird's flame-red breast, a scarlet face and nape with a spiky black crest, crowns it with majesty. A bright starlike white spot in the middle of each black feather of the belly and the dark wings give it grandeur. In contrast the female is a dull brown.

The Western Tragopan inhabits a relatively small range in the Western Himalayas. As a region specific specie, perhaps the maximum sighting anywhere of this rare bird in recent times have been reported in Himachal Pradesh by renowned bird watchers of the world. In the State, this bird has been sighted in the higher reaches of Beas valley in Kullu, the Chenab and Ravi valleys in Chamba and parts of Satluj valley in the upper Shimla hills and Kinnaur regions.

The tragopan prefers to dwell in a limited variety of vegetation consisting mainly of coniferous, broadleaf, deciduous or mixed forests with ringal bamboo, in moist temperate and sub alpine zones.

In other places, tragopan sighting have been recorded from parts of western Uttrakhand, the higher reaches in Kashmir on both sides of Indo-Pak line of control and in the North-Western Frontier Province of Pakistan.

Biologically named Tragopan melano-cephalus, the Western Tragopan, belongs to a highly specialized group of pheasants of the *Phasianidae* family. In all five species of tragopans are known to occur the world over-of which four are found in India and one in China. In the Indian region itself, it is one of the sixteen species of pheasants which are considered as threatened and endangered.

Beauty doth provoke thieves faster than gold and so has the Western Tragopan been a victim of its spectacular looks. Hunted down the ages for its

plumes and bright feathers, to an extent that today it figures in the red book of animals and birds that are on the verge of extinction around the world.

International conservation efforts have helped to establish the Great Himalayan National Park in the Beas valley of Kullu as a safe sanctuary for the Western Tragopan. Encompassing the Parvati, Jiwa Nal, Sainj and Tirthan Valleys of Kullu region, the Himalayan Park today probably has the largest concentration of tragopan population anywhere. A breeding centre at Sarahan has bred the western tragopan in captivity and an internationally assisted breeding programme has been chalked out in an attempt to replenish the birds depleting numbers in the wild. To sight the bird in the wild, the chances of coming across this shy and elusive bird at relatively lower altitudes between October to late April are a good time. In April, the pheasants are calling and the leaves on the deciduous trees are still in a bud stage, offering better chances of sighting the bright male tragopan in the undergrowth. Later in the year it moves to higher reaches which are harder to access.

CHEER PHEASANT (Catreus wallichii): This pheasant's small population is naturally fragmented because it lives in small patches of successional grassland. Human population pressure, hunting and changing patterns of land use are resulting in its decline, classifying it as Vulnerable. From Himachal Pradesh it is reported from the following sites: Gamgul Siahbehi Sanctuary; Sara Reserve Forest, Kugti Sanctuary, Manali Sanctuary, Kalatop and Khajjiar Sanctuary; Kais Sanctuary; Kanawar Sanctuary; Nargu Sanctuary, Tirthan Sanctuary, Shikari Devi Sanctuary; Bandli Sanctuary, Daranghati, Majathal Wildlife Sanctuary, Talra Sanctuary, Chail Wildlife Sanctuary and Churdar Wildlife Sanctuary.

CHEER PHEASANT ENTERS RED DATA BOOK: Cheer, as the cheer pheasant, a rare bird of beauty, has entered the REd Data Book of International Union for Conservation of Nature. The high-piercing *"chewewoo"* notes of the grey brown puff-tailed chir are alive and kicking in the Bandli Wildlife Sanctuary in Mandi district.

SNOW LEOPARD PROJECT: In February 2011, Central government approved Rs 80/- lakhs for setting up of Snow Leopard centre in Kinnaur at Kibber, the second only in the world set up on the pattern of existing center in Mangolia. This centre is meant to have research on the snow leopard.

The integrated project formulated by the Mysore-based Nature Conservation Foundation (NCE) implemented in five trans-Himalayan states where the prized animal is found. The project was approved in principle in 2007 but for the implementation in the field, a comprehensive management plan was to be formulated after conducting a base line survey. The NCF which has been working in Spiti since the last decade finalized the plan. With relatively less biotic interference, the Spiti valley was the stronghold of the endangered cat in India. An important feature was that the project would involve the local communities in monitoring and conservation to help reduce the snow leopard-migratory grazier conflict which has taken a heavy toll of the animals. It

is a unique collaborative project on which snow leopard expert are working closely with the senior wildlife officials to develop a good, participatory management plan for the unusual Spiti landscape on the basis of authentic scientific data.

The painstaking research conducted over 4000 sq km by wildlife experts in upper Spiti revealed the presence of 4 or 5 snow leopard per 100 square km. The presence of other high altitude species like ibex, snow cock, blue sheep and grey wolf has also been noted during the research study to correlate it with the snow leopard on through the prey-predator relationship and delineate its domain and movement. It is for the first time that so much research has been carried out in preparing a management plan before starting implementation of the project, Besides Himachal, the project is implemented in Jammu and Kashmir, Uttrakhand, Sikkim and Arunachal Pradesh where the animal is found.

100 NEST HOMES FOR HOUSE SPARROWS IN SHIMLA: In its endeavour to arrest the trend of dwindling of house sparrows, a voluntary organisation, Himachal Birds, installed 100 nest homes for these birds in the state capital and 10 each at every district headquarters. The initiative was formally launched with the installation for a nest home at Oakover, the official residence of Chief Minister. The campaign launched coincided with the World Sparrow Day, which is observed across the world.

RARE MIGRATORY BIRD BACK AFTER 113 YEARS: The rare migratory bird *'whopper swan'* was spotted in the Pong Lake in the Kangra valley after a hiatus of 113 years in 2013. Coming from Central Asia and Europe, whopper swans were last spotted in the country in 1900, near the Beas by British civil servant E.H. Aitken. Whopper swans were recorded in the notes of A.O Hume's book 'Swans of India' in 1878. The whopper swan is one of the heaviest flying birds, with an average body weight of 9.8 kg to 11.4 kg for females. Whopper swans stay in large bodies of water as their legs are unable to support their weight for long periods. They spend much of their time swimming and feeding.

The reappearance of Finland's national bird in the Pong Lake after such a long gap showed that the man-made lake on the Beas was fast growing as a favourite among migratory birds. The whopper swan became the 418th bird species to be recorded at the Pong Lake a significant number considering that the entire known bird diversity for the subcontinent was around 1250 species. On January 20, 2013 Forest Department experts spotted another new visitor to the area, the *'ruddy breasted crake'*, in the periphery of the Pong wetland.

MONKEY POPULATION DECLINES IN STATE: The monkey and langur census undertaken in the state after almost a decade has shown a considerable decline in the number of simians with the latest figure being 2.36 lakh as compared to an estimated population of 3.19 lakh recorded in 2004. The Wildlife wing of the Forest Department for the first time revealed the

figures of the census that was undertaken on June 29-2012.

The department compiled the figure of 2.36 lakh monkeys and about 18000 langurs in the latest census which indicates a decline of almost 30 per cent over the last 10 years. The number of langurs in the 2004 census was 56, 986 which indicates a major decline in the last one decade. "The estimation of the monkey population was undertaken at temples, roadside wildlife sanctuaries, the rural and urban areas so that a near exact number can be arrived at.

As per the figures the highest concentration of monkeys has been found in Una, Nurpur, Hamirpur and Rajgarh in Sirmaur district. Lahaul-Spiti and Kinnaur districts have negligible monkey population. The number of monkeys has gone down from 1700 to 1464 in the Shimla Municipal Corporation. Four monkey sterilization centres are functioning at Tutikandi in Shimla. Sastar in Hamirpur, Gopalpur in Kangra and one at Una. Three more centres at Chamba, Sundernagar and Paonta Sahib are ready.

The department proposed to set up 12 primate parks, spread over 10 hectares where about 2000 sterilized monkeys will be kept. As part of another long-term strategy, fruit trees and shrubs which will provide food for the simians will be planted in over 10000 hectares. A project worth Rs. 200 crore has already been sent by the forests Department to the Centre for funding.

In September 2014 the wild life Wing of the State Forest Department completed the much awaited task of rationalisation of sanctuaries, the total protected area in the state has gone up to 15.07 percent. This area, which stood at 12.86 percent of the total geogaphic area of the state prior to this exercise, has been enhanced from 7,160.75 sq km to 8,391.42 sq km. The state earlier had 33 wildlife sanctuaries and two national parks, while their number now stands at 26 sanctuaries, five national parks and three conservation reserves. The exercise was necessitated to exclude inhabited areas and cultivated land, where human interference was more, as it had become difficult to provide a safe habitat to the wildlife. Small sanctuaries, such as silli in Solan, having an area of mere two sq. km have been converted into conservation reserves.

BIO-DIVERSITY BOARD: On 16 February 2005, the state government setup Biodiversity Board as per the provision of central biodiversity board 2002, setup by government of India. The Chief secretary of the state is its Chairman. Under section 22 of the central act the secretary of forest, horticulture, ayurveda, information technology and agriculture are its member. To streamline the functioning of the board some specialist can be included as members.

BIRD RINGING STATION: On 8th November 2013 Himachal's first bird Ringing station was setup in Salropa, district Kullu by the Himachal chapter of wild life wing. Two wild life expert from England Dr. Francis Bunar and T.H Walkar were main force behind this venture. Main objective of this station is to study the behaviour and habits of birds in Indian sub continent and central Asia.

Himachal Pradesh has till date 362 species of birds identified, it is likely to increase with more in depth survey. Some of the famous birds found in different parts of the State are:

(1) Accentor	(2) Babbler	(3) Barbet
(4) Baya	(5) Bee–eater	(6) Blackbird
(7) Bluebird	(8) Bluethroat	(9) Bulbul
(10) Bullfinch	(11) Bunting	(12) Buzzard
(13) Chat	(14) Chough	(15) Coot
(16) Cormorant	(17) Carne	(18) Crreper
(19) Crossbill	(20) Crow	(21) Cuckoo
(22) Curlew	(23) Darter	(24) Dipper
(25) Dove	(26) Drongo	(27) Eagle
(28) Egret	(29) Finch	(30) Flowerpecker
(31) Flycatcher	(32) Forktail	(33) Gadwall
(34) Godwit	(35) Goldcrest	(36) Goldfinch
(37) Goose	(38) Grandala	(39) Grebe
(40) Greenfinch	(41) Greenshank	(42) Griffon
(43) Grosbeak	(44) Gull	(45) Harrier
(46) Hawk–eagle	(47) Hen–harrier	(48) Heron
(49) Hobby	(50) Hoopoe	(51) Hombill
(52) Iora	(53) Jacana	(54) Jay
(55) Junglefowl	(56) Kestrel	(57) Kingfisher
(58) Kite	(59) Koel	(60) Lapwing
(61) Lark	(62) Magpie	(63) Mallard
(64) Martin	(65) Minivet	(66) Moorhen
(67) Munia	(68) Myna	(69) Nightjar
(70) Niltava	(71) Nutcracker	(72) Nuthatch
(73) Oriole	(74) Osprey	(75) Owl
(76) Owlet	(77) Parakeet	(78) Partridge
(79) Peafowl	(80) Pheasant	(81) Piculet
(82) Pigeon	(83) Pintail	(84) Pipit
(85) Pitta	(86) Plover	(87) Pochard
(88) Pratincole	(89) Quail	(90) Raven
(91) Redshank	(92) Redstart	(93) Robin
(94) Roller	(95) Rosefinch	(96) Rubythroat
(97) Sandgrouse	(98) Sandpiper	(99) Shikra
(100) Shoveller	(101) Shrike	(102) Sibia

(103) Siva	(104) Skylark	(105) Snowcock
(106) Sparrow	(107) Starling	(108) Stilt, black winged
(109) Stint	(110) Stork	(111) Sun
(112) Swallow	(113) Swift	(114) Swiftlet
(115) Tailorbird	(116) Teal	(117) Tern
(118) Thrush	(119) Tit	(120) Tragopan
(121) Tree Pie	(122) Twite	(123) Vulture
(124) Wagtail	(125) Warbler	(126) Waterhen
(127) Wheatear	(128) White–eye	(129) Whitethroat
(130) Wigeon	(131) Woodcock	(132) Woodpecker
(133) Wren	(134) Wren–babbler	(135) Wren–warbler
(136) Wryneck	(137) Yuhina,. yellow naped.	

In Himachal Pradesh, deforestation is not an acute problem as compared to other neighbouring states. The forest cover remains extensive and relatively stable, although destruction of the understorey through overgrazing by livestock is a major problem (IUCN 1993) and some development projects such as roads and dams also affect some of the IBA sites. There are few IBAs where a viable population of the Western Tragopan and Cheer Pheasants are found. Because of habitat degradation, however, they remain only in pockets as described by BirdLife International (2001). The Great Himalayan National Park is an important IBA site where a sizeable population of the Western Tragopan and the Cheer Pheasant is found. Similarly, the Majathal Wildlife Sanctuary is an important IBA for the Cheer Pheasant. Some of the key threats are expansion of cultivation, illegal logging, overgrazing by livestock, conversion to agriculture and plantations, weaknesses in protected area management, hunting of wildlife and trapping. New roads, dams, mines, buildings and other developments strongly contribute to habitat loss in the Western Himalayas, damaging forests, both directly and indirectly and by displacing people into forest areas. Construction of roads in highland areas may cause landslips, and provide improved access to remote montane habitats for shifting cultivators, illegal loggers, hunters and harvesters of forest products. The state and central government should ensure stringent steps to protect Bird life in Himachal Pradesh.

15

Planning In Himachal Pradesh

"The forces in a capitalist society, if left unchecked, tend to make the rich richer and the poor poorer. Action to be effective must be directed to clearly conceived ends."

- Pt. Jwahar Lal Nehru

Planning in India has its history since pre-independence days. Since 1950-51 India has been engaged in the world's largest and most comprehensive experiment in democratic planning. Planning on such a gigantic scale is obviously more than an economic process. It is a total national effort and commitment which includes political leaders at all levels, the administration and the people of the country, as well as those specifically entrusted with the task of economic planning and development.

The constitution of India makes provision for a division of powers between the centre and the states. The seventh schedule to the constitution contains three lists, viz; the Union List consisting of 97 subjects, the state list consisting of 66 subjects and the concurrent list consisting of 47 subject. The concurrent list includes social and economic planning which means that it is a concern of both the governments. In 1946 itself, under the Interim Government an 'Advisory Planning Board was set up, under the Chairmanship of K.C. Neyogi. After independence in 1950 the central agency of planning in India, Planning Commission was set up. In 1952, National Development council was set up, which finally approves the five year plan. Prime-minister of India is the chairman of planning commission and National Development Council.

Planning process primarily aims at socio-economic development of mankind. For this, on the one hand, durable economic and social assets are to be built and; on the other hand sustainable gainful employment which could result in income generation to the needy people for leading a better quality of life has to be provided. Decentralized planning as a concept, has been accepted since the beginning of planning era. The state government has however, initiated the decentralization of planning process in the phased manner. The planning in Himachal Pradesh was also initiated in 1951 along with the other parts of the country.

STATE PLANNING BOARD

This is the apex policy planning body at the state level. It is headed by the Chief Minister as its chairman and its members include all the ministers, all the MPs from the state, Subject matter specialists in the important areas, Vice-

Chancellors of local Universities, prominent public men, representatives of Chambers of Commerce and Industry and all the Secretaries to the state government; Advisor (planning), H.P. Government is the member Secretary of the Board. Prominent functions include determination of the development priorities, formulation of the five year and Annual Plans, review of the plan programmes and interregional as well as intra regional disparities and evaluation of the plan programmes etc.

ORGANISATIONAL STRUCTURE

(a) State level: The state planning machinery in Himachal Pradesh is headed by the Secretary (planning) to the government who is assisted by the Special Secretary (planning) and Under Secretary (planning) at the Secretariat level. The head of the Department is Adviser (planning). The state planning department is organized into eight functional divisions as under:

(1) Plan Formulation Division
(2) Plan implementation and information Division
(3) Manpower Planning Division
(4) Project Formulation and Review Division
(5) Evaluation Division
(6) Regional and District Planning Division
(7) Administration Division
(8) Backward area sub-plan Division.

These divisions are headed by a joint Director/Deputy Director level officers.

(b) District level: The planning machinery at the district level is headed by the Chief Planning Officer.

The ADC/ADM of the district has been ex-officio designated as the Chief Planning officer. He is assisted by a Chief Planning officer, a Credit planning officer and an Assistant Research Officer and the supporting staff. The district planning set up was created in the mid-eighties and has continued as such. Two Tribal districts and two blocks of Chamba district have been excluded from this structure.

The district planning cells are engaged in the preparation of shelf of scheme at the decentralized level, to maintain the record of all the plan need schemes of the departments after approval of the budget for review, implementation and monitoring of funds provided under LDP, VMTS, MPLADS, Sectoral Decentralized Planning, Backward Area Sub-Plan as well as convening the meetings of District Planning Development and 20 point programme Review committees. In these meetings, the place of expenditure, level of development achieved through implementation of schemes and decentralized are reviewed and thereafter the DCs and other Executive Agencies ensure taking up corrective measure from time to time. In addition to these activities, These units are engaged in collection of data desired by the State government and District

Administration concerning developmental activities etc.

(c) **Block level:** Himachal Pradesh does not have any specific block level planning machinery as of now.

State Planning, Development and Twenty Point Programme Review Committee: As is evident from the nomenclature of the committee, this is a state level body to review the implementation of the Twenty point programme and all other developmental programmes. It is headed by the Chief-Minister and its members include minister, Vice-Chairman, Twenty point programme committee, all MPs, some MLAs, prominent public men and all secretaries of the state Government. The Adviser (planning), government of Himachal Pradesh is the member Secretary of this committee.

District Planning, Development and Twenty Point Programme Review Committee: These committees have been constituted to review the implementation of the Twenty Point Programme and other developmental programmes viz. LDP, VMJS, MPLADS and Decentralized Sectoral Planning etc. The committee is headed by the Minister from the district and has its members; the MP representing the districts, all the MLAs, other prominent public men, representatives of various interest groups like SCs, STs, Women, OBCs, all the district level officers and the Additional DC/ADM as its members, in his capacity as the Chief Planning officer of the district. These committees are required to meet once in every quarter and apart from the required role of review, it is also required to approve the schemes under the LDP, VMJS and Sectoral Decentralized Planning.

Sub Divisional Removal of Public Grievances and Planning Developments: For all the Subdivisions the Sub-Divisional Removal of Public Grievances and planning, Development of 20 point Review Committees stand constituted and notified with a view to remove Public Grievances locally and quickly. Through the meetings of these committees, the place of implementation of various developmental programmes is invariably reviewed and corrective measures got ensured besides redressing public grievances. The formulation of the comprehensive district level plans and their implementation has not, yet been started in Himachal Pradesh. The state government has been making strenuous efforts to promote planning and implementation at the district level through various means. The salient features of this effort are explained as below:

(i) **Local District Planning:** This scheme was introduced in the years 1984-85. It envisages allocation of united funds to the districts based on a formula. The formula provides for 60 per cent on the basis of area according to Surveyor General of India. Infrastructural schemes benefiting at least five families with no recurring liability can be taken up under this scheme. The upkeep and maintenance of the assets created is either the responsibility of the user community or the concerned Govt. Departments.

The developmental works/assets which can be taken up under this category are-

(1) Construction of School buildings.

(2) Construction of Rural water schemes;

(3) Construction of Motorable roads/ropeways;

(4) Construction of Minor irrigation schemes

(5) Construction of Multipurpose community centres;

(6) Providing of other important infrastructural facilities for development as also to benefit people at large such as three phase transmission Lines, Ambulance, X-ray plant and purchase of laboratory equipments for educational institutions etc.

Before sanction and execution of developmental works under this scheme, the same are to be got approved from the District Planning Development 20 point programme Review Committee which also monitors/review the progress.

(ii) Vikas Mein Jan Sahyog (VMJS): To ensure effective people's participation towards fulfilling their development needs in terms of infrastructure at the grass root level as to supplement government efforts resources, the programme *"Gaon Bhi Apna Kam Bhi Apna"*, was started in the year 1991-92. After about two years of implementation, a detailed review led to restructuring the programme by providing for maintenance of assets, greater decentralization and other changes and was renamed as *"Vikas Mein Jan Sahyog"*.

- This programme is an integral part of Local District Planning.

- DC can sanction community works/schemes each costing upto Rs.1.00 lakh but works/schemes costing more than Rs. 1.00 lakh are to be sanctioned at the State headquarters on the recommendations of DC.

The following type of works/schemes can be undertaken under VMJS:

(1) Construction of School buildings.

(2) Construction of multipurpose community/public assets.

(3) Construction of motorable roads and ropeways;

(4) Construction of irrigation schemes/drinking water schemes/hand pumps.

(5) Construction of public health services buildings and

(6) Provision of important missing Links; such as three phase transmission lines (or electricity) X-ray plants, ambulances etc.

Sectoral Decentralized Planning

Under this scheme, five percent of the approved outlay in selected sectors are taken out and allocated to the district on the same formula as for the local district Planning. i.e., 60 percent on the basis of population and 40 percent on the basis of geographical area. The scheme was introduced in the year 1993-94. The districts are given total freedom for identifying projects to be implemented under this scheme irrespective of the sectoral bounds only constraints applied is that no diversions are allowed from the outlay earmarked for the rural water supply. The DC is required to get the schemes approved

from District Planning Development and 20 Points Programme Review Committee.

Member of Parliament Local Area Development Scheme (MPLADS)

This scheme was introduced in the year 1993-94, as a central sector scheme. The objective of this schemes is to authorize M.P.'s to recommend small works of capital nature demanded by their constituents. Under this scheme each M.P. has the choice to suggest to the District Collector works to the tune of Rs. 1.00 crore per year from the financial year 1994-95 (whereas for the year 1993-94, each M.P. could suggest works to the tune of Rs. 5 lakh to be taken up in their respective constituencies) with each individual work not exceeding Rs. 10.00 lakh. The following type of works can be taken up under this scheme.

(1) Construction of school buildings;

(2) Providing drinking water to the people in the villages, towns or cities by digging tube wells or other works which may help in this respect.

(3) Construction of village roads or approach roads.

(4) Construction of bridges on the approach roads.

(5) Construction of common shelter for the old and handicapped.

(6) Construction of buildings for local bodies or for cultural and sports activities or for hospitals.

(7) Social forestry, farm forestry, horticulture, parks and gardens in Govt. and community land.

(8) Desilting of village ponds.

(9) Construction of irrigation canals.

(10) Construction of common gobar-gas plants, non conventional energy system/devices for community use and related activities.

(11) Construction of small irrigation bands or lift irrigation schemes or water table recharging schemes.

(12) Public reading rooms or study room.

(13) Creches and Anganwadis.

(14) Crematorium/burial grounds.

(15) Construction of public Health care building, including family welfare sub centres together with A.N.M's residential buildings.

(16) Construction of public toilets and bathrooms.

(17) Drains and gutters.

(18) Footpath, pathways and foot bridges.

(19) Provision of civil amenities like electricity, water, pathways, public toilets etc. in slum area of cities, town and village, provision of common work sheds in slums and for artisans.

(20) Residential schools in tribal areas.

(21) Bus-sheds/stops for public transport passengers; and

(22) Veterinary-Aid centres.

Disaggregation of the District Sector Programmes and Monitoring at the District level

In addition to the above schemes which are of direct decentralization nature, the State Planning Department after the passing of the budget by the state legislative assembly, disaggregates the sectoral plan outlays in consultation with the departments, district-wise and scheme wise and conveys the same to the districts. Based on this information the District Planning Development and Twenty Point Programme Review Committee monitor the progress of implementation of the disaggregated district plans. The process of review includes a detailed physical content of the disaggregated District Sectoral Programmes and in some cases also involves the emergence of the diversion proposals from the one sector to another depending upon the actual implementation possibilities of various programmes.

People's Participation in Developmental Programmes

To maintain the following type of assets/works created/being created under different development programmes; a new scheme called *"Rakh Rakhav Mein Jan Sahyog"* was introduced for implementation during the year 1995-96. The programme included in this category are -

(1) Local Development Programmes
(2) NREP/RLEGP/JRY
(3) Natural Calamity Works
(4) Sectoral Decentralized Planning
(5) Any other government assets constructed out of government funds under any other programmes for which not budgetary provision for maintenance is available.

The sharing pattern under this new programme between state Government and Community is 50;50. The voluntary contribution to be made by the community is to be made in advance and the amount is to be deposited with the concerned DC/BDO. The financial criteria for according sanction under this new scheme are the same as have been prescribed for maintenance under *'Vikas Mein Jan Sahyog'* programme. To make decentralized planning a success, active participation of masses and innovativeness of the administration is quite necessary. The people at the bottom are not aware of the development schemes and their advantages. In this direction, the concerned department should make proper publicity and launch awareness campaign. It is rather painful than even after decades of independence our rural community and a great bulk of the masses have received very little of the fruits of development.

BACKWARD AREA SUB PLAN

Recognizing the need for reducing and removing economic disparities between different regions in the country and for accelerated development of backward areas, the identification of backward areas was taken up way back

during the Fourth Five Year Plan (1969-74) and efforts were made to identify remote and inaccessible areas which remained neglected due to their inaccessibility and difficult geographical and harsh climatic conditions. The basic criteria decided for this purpose was remoteness, inaccessibility, socio-economic development and infrastructural backwardness. This process gave birth to the formulation of Sub Plan for these backward areas which was designed to mitigate the micro-regional disparities in development and to look after the developmental needs at the micro level for these identified areas.

The State government issued a Notification declaring 321 Panchayats as backward vide notification No. PLG-FC (F) 3-55/82 dated 10-1-1986. After this identification, exclusive earmarking in the budget under separate sub heads in various demands was introduced, which continued up to 1994-95. For the overall development of backward areas, the Government of Himachal Pradesh framed a comprehensive policy during the year 1995-96. A separate Sub Plan for the development of Backward Areas in the State came into existence because of this policy of the State Government.

Backward Area Sub-Plan mainly consists of the following components:-

1. Identification and declaration of areas as backward;

2. Socio-Economic Development of areas declared as backward through the mechanism / intervention of BASP; and

3. Periodic review of areas declared as backward as per the decision of the State Government.

Based on the policy adopted during the year 1995-96 the total number of backward panchayats identified in the state was 489 as on 16th July, 2004. As a result of reorganizing of panchayats in the State, 23 more panchayats were added in the list of backward panchayats in the year 2004. Again 39 more panchayats were added in the year 2006, increasing the total number of backward panchayats to 551.

Implementation Mechanism of Backward Area Sub-Plan:

1. Backward Area Sub Plan is operational in ten districts of the State (except tribal districts). Tribal areas are being taken care of under separate Tribal Sub-Plan (TSP). The Backward Area Sub Plan comprises of three categories viz:-

(a) **Backward Blocks:** All Blocks having 50% or more panchayats notified as backward are declared as "**Backward Blocks**".

(b) **Contiguous Pockets:** Group of five or more than five Backward Panchayats forming a contiguous geographical area are called "**Contiguous Pockets**".

(c) **Dispersed Panchayats:** The panchayats other than those mentioned in (a) and (b) above, are called "**Dispersed Panchayats**".

2. All such Panchayats which have been carved out from the existing notified Backward Panchayats are also declared as Backward. The outlays earmarked for the Backward Area Sub –Plan under various functional major

heads are budgeted under Demand No.- 15- Planning and Backward Area Sub-Plan. Earmarking of the sectoral outlays is done for the following thirteen heads of development:-

1. Agriculture.
2. Soil Conservation (Agriculture).
3. Horticulture.
4. Minor Irrigation.
5. Animal Husbandry.
6. Forestry.
7. Village and Small Scale Industries.
8. Rural Roads & Bridges.
9. Elementary Education
10. General Education.
11. Rural Health (Allopathy)
12. Ayurveda.
13. Rural Water Supply.

3. The *"Backward Area Sub-Plan"* is administered through the Deputy Commissioners. Deputy Commissioners have been declared as controlling officers for this Sub-Plan. All the District Planning Officers have been declared as DDOs for all the Capital heads. DDOs of the concerned departments in the districts operate only revenue heads under the Sub Plan. The District Planning Officer helps the Deputy Commissioner in implementation, physical & financial monitoring of all schemes under the Sub-Plan.

4. District Planning, Development and 20-Point Programme Review Committees (DPDCs) have been authorized for formulation, implementation, monitoring and review of the schemes under Backward Area Sub-Plan. District Planning, Development and 20-Point Programme Review Committees (DPDCs) have also been authorized to make departmental / inter- sectoral diversion of approved Budget from one sector to another sector/ scheme, keeping in view the specific needs of the area for undertaking infrastructural development. Therefore, complete and absolute freedom has been given to the DPDCs which can direct the concerned department(s) and get scheme(s) executed through the locally available infrastructure.

5. To facilitate the quick execution of the schemes, concerned Deputy Commissioner of the district has been authorized to accord administrative approval and expenditure sanction for all the schemes which hitherto rested with the concerned Administrative Secretaries / Head of Departments. Thus, absolute decentralization of powers have been given to DPDCs through this concept.

6. During the year 2008-09, all the revenue liability of departments falling under BASP have been provided in the Non–Plan side of Demand No.- 15 under BASP. Thus, the plan funds earmarked under this Sub-Plan are only for capital works.

7. To regulate and avoid any abnormal fluctuations in the expenditure under BASP, the State Government has issued instructions during 2001 to spend the budget of BASP in the following controlled manner:-

1st Quarter 25% 2nd Quarter 40%
3rd Quarter 25% 4th Quarter 10%

8. The quarterly budget authorization under BASP to the districts is made

on the above mentioned criteria. The budget allocation to the districts is made in proportion to the number of declared Backward Panchayats of the district.

Area under Backward Area Sub-Plan:-

There are eight backward declared blocks in the State. The district wise detail is given below:-

District-wise detail of Backward Blocks

Sr. No.	District	Name of Backward Block
1	2	3
1	Chamba	1. Tissa
		2. Salooni
		3. Mehla
2	Kullu	1. Ani
		2. Nirmand
3	Mandi	1. Darang
		2. Seraj
4	Shimla	1. Chhohara
	Total :	8

As stated earlier, a total number of 551 Gram Panchayats out of 3243 Panchayats in the State have been declared as Backward Panchayats. The district-wise break-up of these backward panchayats is as under:-

Districtwise Backward Panchayats

	Districts	Total Panchayats 1995-96	Backward Panchayats 95-96	Total Panchayat 2014	Backward Panchayats in 2014
1.	Bilaspur	136	13	151	15
2.	Chamba	270	149	283	159
3.	Hamirpur	215	13	229	13
4.	Kangra	732	17	760	17
5.	Kullu	192	72	204	79
6.	Mandi	422	118	473	149
7.	Shimla	331	72	363	83
8.	Sirmaur	219	26	228	26
9.	Solan	198	06	211	7
10.	Una	219	03	235	3
11.	Kinnaur	62	-	65	-
12.	Lahaul Spiti	42	-	41	-
	Total	3037	489	3243	551

In 2001 a total number of 489 Gram Panchayats out of 3037 Panchayats in the state were declared as Backward Panchayats in Himachal Pradesh. In 2014, there were 551 Backward Panchayats out of total 3243 panchayats. Framing of Backward area sub-plan and Tribal areas sub-plan are the extension of the process of decentralized planning. The very objective of decentralized planning is to ensure the speedy equitable and rational development of all areas.

OUTLAYS AND EXPENDITURE REVIEW

FIRST PLAN TO 12th FIVE PLAN

The era of Development Planning in Himachal Pradesh began with the initiation of First Five Year Plan in the year 1951. Since then, eleven plan periods in the form of six five year plans and five annual plans have gone through and the twelfth one i.e. the 12th Five Year Plan (2012-2017) is in progress. The entire planning era from 1951 onwards is classified into following plan tenures:-

1. First Five Year Plan 1951-56
2. Second Five Year Plan 1956-61
3. Third Five Year Plan 1961-66
4. Annual Plan 1966-67
5. Annual Plan 1967-68
6. Annual Plan 1968-69
7. Fourth Five Year Plan 1969-74
8. Fifth Five Year Plan 1974-78
9. Annual Plan 1978-79
10. Annual Plan 1979-80
11. Sixth Five Year Plan 1980-85
12. Seventh Five Year Plan 1985-90
13. Eighth Five Year Plan 1990-95
14. Ninth Five Year Plan 1995-2000
15. Annual Plan 2000-2001
16. Annual Plan 2001-2002
17. Tenth Five Year Plan 2002-2007
18. Eleventh Five Year Plan 2007-2012
19. Twelfth Five Year Plan 2012-2017

First Five Year Plan began with a meagre outlay of 564.40 lakh which continued to increase in each subsequent plan to reach ultimately at Rs. 10,5000 lakh which was almost 186 times of the original over these three decades. As regards the actual expenditure during the first Five Year Plan and the same as estimated during the sixth Five Year Plan, the same has increased from 527.12 lakh to estimated 127860.50 lakh i.e. 243 times.

Tables 1 to 7 shows the planwise/Year-wise (for annual plans) outlays and expenditures under various plans from the First Five Year Plan till the end of Seventh Five Year Plan. Here all the schemes have been grouped under three classifications viz (i) Economic Services; (ii) Social Services and (iii) General Services. The outlays and actual expenditures under each plan period/services have been indicated separately and the percentage increase over the previous plan period is shown under the second row (below the approved outlay and expenditure figures) for each plan period. This

comparison has been made for any Five Year Plan with previous Five Year Plan and any Annual Plan with previous Annual Plan. Where ever, an Annual Plan follows a Five Year Plan such comparison (increase) has not been given but in other cases the percentage increase has been indicated in comparison with previous Five Year Plan.

This comparative study reveal the following results:-

(i) The percentage increase in approved outlays over second, third, fourth, fifth, sixth and seventh plans over the pervious Five Year Plans are 160.90; 89.67; 263.05; 135.65; 134.36 and 87.50 percent, respectively.

(ii) Similar increase in outlays over the Annual Plans 67-68, 68-69 and 79-80 over the previous Annual Plans is 74.67; (-) 1.40 and 0.12 percent respectively.

(iii) Taking the expenditure figures for the same periods, the similar increase during second to seventh plans are 203.92; 111.27; 235.15; 42.94; 309.96 and 92.35% respectively.

(iv) The comparative increase in expenditure during Annual Plans 1967-68; 68-69 and 79-80 are 52.63; 9.78 and 16.67 percent respectively.

By classifying the outlays and expenditures into three broad groups viz (i) Economic Services; (ii) Social Services and (iii) General Services as given under col. 2 to 7 (third row of each plan period) of table, the following conclusions are arrived at:-

(a) Highest portion of outlays and expenditure which is under the range of 75% to 86% of the total outlays and 74% to 89% of the total expenditure under various plan periods goes for "Economic Services".

(b) This is followed by "Social Services", the outlays for which range 14 to 25% and expenditure between 11 to 26% under different plan periods.

(c) Both the outlays and expenditures under "General Services" are 'Nil' to 'Negligible'. The expenditure under this group starts only from the Fourth Five Year Plan. This is round about 2% of the total outlays.

AN ECONOMIC SCENARIO OF HIMACHAL AS AT THE END OF SEVENTH PLAN: The scenario of Himachal Pradesh, as it would be on the eve of the Eighth Five Year Plan was that every populated village will have electricity and at least nine out of ten households within the rural areas will have the electricity connection. In addition, 93% villages will have potable water supply, 75% villages would be having an educational institution within the village and one out of every two villages will be connected by a road. Every Panchayat will have a library, a cooperative society and a fair price shop of its own. Each panchayat will have one health institution located in its midest and there will be one veterinary institution for every three Panchayats.

COMPARATIVE FINANCIAL ANALYSIS WITH ALL STATES AND SPECIAL CATEGORY STATES: A comparative analysis of State finances,

per capita tax revenue, per capita non tax revenue, per capita plan outlays and per capita expenditure etc. for the latest available years of Himachal Pradesh with the total of all States and all special category States has been done. The conclusions arrived out of the same are given in the following paragraphs.

The per capita own tax revenue of Himachal Pradesh during the year 1986-87 (B.E.) worked out at Rs. 193 against the all states average of Rs. 238 and special category states average of Rs. 117. With the all States average, Himachal Pradesh ranked at No. 7 and compared to the eight special category States, the Pradesh ranked at No. 1. The per capita development expenditure of Himachal Pradesh during the year 1986-87 was Rs. 1033 against the all States average of Rs. 494 and the average of special category States of Rs. 850. Comparing to all states as well as the special category states, Himachal Pradesh ranked at No.7. Among the special category states, Sikkim, Nagaland, Meghalaya and Manipur, Tripura and Jammu & Kashmir all rank higher (having higher per capita expenditure) than Himachal Pradesh. Only Assam had a lower per capita development expenditure of Rs. 561. The yearwise per capital development expenditure (based on 1981 population census) was 1980-81 Rs. 495; 1981-82 Rs. 555; 1982-83 Rs. 636; 1983-84 Rs. 690; 1984-85 Rs. 842; 1985-86 (R.E.) Rs. 1049 and 1986-87 (B.E.) Rs. 1033.

The per capita non-tax revenue of Himachal Pradesh for the year 1986-87 (B.E.) was Rs. 121 as against Rs. 86 as average for all States and Rs. 91 as average for eight special category States. Among all states, Himachal Pradesh ranked at No. 7 and among special category States at No. 3. Among special category States, the non tax revenue of Sikkim and Nagaland was higher at Rs. 393 and 132, respectively.

The share of the Himachal Pradesh to total devolution of funds of the Eighth Finance Commission Award for 1984-89 is Rs. 774.37 crores out of 39452.01 crores for all states. This worked out as 1.96% of the total.

The total approved plan outlay of Himachal Pradesh for Seventh Five Year Plan was at Rs. 1050 crore. The per capita outlay based on 1981 population census works out at Rs. 2442 against the average per capita outlay of all States at Rs. 1162 and the average of special category State of Rs. 1398. The net outlay was 1.3% of the total outlay of all the States. Ranking of Himachal Pradesh with all the States of India as well as with special category States, it ranked at No. 5. Four States having a higher per capita outlay than Himachal Pradesh were (1) Sikkim (7667); (2) Nagaland (5000); (3) Meghalaya (3385); and (4) Manipur (3071).

EIGHTH FIVE YEAR PLAN 1990-95

The National Development Council in its meeting held on 18-19 June, 1990 adopted the framework for the Eighth Five Year Plan 1990-95 which enshrines the objectives of the Eighth Plan along with the main programme thrust. The basic objective is to ensure that the needs of ordinary people and

TABLE - 1

OUTLAYS AND EXPENDITURE DURING THE FIRST, SECOND AND THIRD FIVE YEAR PLANE

(Rs. In Lakh)

Sr. No.	Head of Development	First Plan (1951-56)		Second Plan (1956-61)		Third Plan (1961-66)	
		Outlay	Expenditure	Outlay	Expenditure	Outlay	Expenditure
1	2	3	4	5	6	7	8
I.	Agricultural Programmes						
1.	(a) Agricultral Production	36.50	21.70	70.41	67.10	170.00	247.00
	(b) Consolidation of holdings etc.	0.73	0.61	10.45	9.57	33.00	26.60
2.	Minor Irrigation	55.18	33.57	47.50	65.56	75.00	44.21
3.	Animal Husbandry, Dairying and Milk Supply	9.03	5.73	33.25	43.45	70.00	98.00
4.	Forests	17.84	11.60	40.37	55.57	90.00	188.24
5.	(a) Soil Conservation (Agri.)	–	–	14.25	5.36	69.68	40.39
	(b) Soil Conservation (Forests)	–	–	–	–	128.32	115.88
6.	Fisheries	0.99	0.60	2.30	4.66	13.00	8.83
Total - Agriculture Programmes		120.27	73.81	218.53	251.27	649.00	769.15
II.	Co-Operation and Community Development						
1.	Co-operation	25.92	25.56	47.50	19.24	38.00	44.59
2.	Community Development	–	44.27	118.75	192.47	160.00	282.71
3.	Panchayats	8.10	4.30	–	26.56	22.00	23.15
Total - Co-operation and C.D.		34.02	74.13	166.25	238.27	220.00	350.45
III.	Irrigation and Power						
1.	Flood Control	–	–	–	–	–	–
2.	Power	33.11	21.59	213.75	150.69	197.00	240.14
Total - Irrigation and Power		33.11	21.59	213.75	150.69	197.00	240.14
III.	Irrigation and Power						
1.	Flood Control	–	–	–	–	–	–
2.	Power	33.11	21.59	213.75	150.69	197.00	240.14
Total - Irrigation and Power		33.11	21.59	213.75	150.69	197.00	240.14
IV.	Industries and Mining						
1.	Industries	11.00	8.88	47.50	39.50	101.00	84.16
Total - Industries and Mining		11.00	8.88	47.50	39.50	101.00	84.16
V.	Transport and Communications						

1.	Roads	235.00	225.41	427.50	533.84	800.00	1,018.11
2.	Road Transport	17.08	18.13	31.35	59.30	140.00	169.97
3.	Tourism	–	–	–	2.08	12.00	5.02
Total - Transport & Communication		252.08	243.54	258.85	595.22	952.00	1,191.10
VI.	Social Services						
1.	Education	50.00	45.14	114.00	72.73	223.00	282.11
2.	Medical and Public Health	35.96	30.86	79.65	81.78	171.00	116.23
3.	Water Supply	26.70	20.97	89.45	68.64	42.00	114.62
4.	(a) Housing	–	1.50	7.60	32.12	60.00	57.43
	(b) Urban Dev. & Town Planning	–	–	–	–	–	–
5.	Welfare of Backward Classes	–	6.20	41.28	40.15	82.00	97.05
6.	Social Welfare and Public Co-operation	–	0.18	4.75	6.51	17.00	16.51
7.	Labour and Labour Welfare	–	–	4.32	6.43	37.00	32.32
Total - Social Services		112.66	104.85	341.05	308.36	632.00	716.27
VII.	Miscellaneous						
1.	Statistics	–	–	4.75	2.15	7.00	4.27
2.	Publicity	1.26	0.32	11.40	11.00	25.00	21.12
3.	Local Bodies	–	–	10.45	6.14	10.00	7.81
4.	Planning & Evaluation Org.	–	–	–	–	–	–
5.	Prohibition	–	–	–	–	–	–
6.	Training	–	–	–	–	–	–
Total : Miscellaneous		1.26	0.32	26.60	19.29	42.00	33.20
Total I to VII		564.40	527.12	1,472.53	1,602.60	2,793.00	3,384.47

Source : H.P. Planning Department Shimla

TABLE - 2

OUTLAYS AND EXPENDITURE DURING AND ANNUAL PLANES 1966-67, 1967-68 AND 1968-69

(Rs. In Lakh)

Sr. No.	Head of Development	Annual Plan (1966-67)		Annual Plan (1967-68)		Annual Plan (1968-69)	
		Outlay	Expenditure	Outlay	Expenditure	Outlay	Expenditure
1	2	3	4	5	6	7	8
I.	Agricultural Programmes						
1.	(a) Agricultral Production	88.25	48.55	146.00	81.01	145.00	102.19
	(b) Consolidation of holding etc.	8.84	1.02	2.00	4.30	5.00	4.48

2. Minor Irrigation	20.00	7.86	110.00	76.44	50.00	27.31
3. Animal Husbandry, Dairying and Milk Supply	43.97	9.25	40.00	14.81	54.00	22.48
4. Forests	68.38	63.74	120.00	101.60	84.00	91.06
5. (a) Soil Conservation (Agri.)	19.75	6.64	15.00	9.71	12.00	10.45
(b) Soil Conservation (Forests)	25.00	17.63	18.00	16.15	18.00	17.11
6. Fisheries	5.02	0.69	8.00	1.14	8.00	3.79
Total - Agriculture Programmes	279.21	155.38	459.00	305.16	376.00	278.87
II. Co-Operation and Community Development						
1. Co-operation	9.55	8.45	18.00	15.99	15.00	10.82
2. Community Development	40.96	40.42	45.00	47.97	35.00	45.15
3. Panchayats	5.94	2.95	8.00	7.75	4.00	0.10
Total- Co-operation and Community Dev.	56.45	51.82	71.00	71.71	54.00	56.07
III. Irrigation and Power						
1. Flood Control	–	–	10.00	1.00	5.00	4.33
2. Power	91.80	295.04	255.00	395.52	440.00	415.75
Total - Irrigation and Power	91.80	295.04	265.00	396.52	445.00	420.08
IV. Industries and Mining						
1. Industries	32.54	26.94	69.40	39.29	70.00	60.20
Total - Industries and Mining	32.54	26.94	69.40	39.29	70.00	60.20
V. Transport and Communications						
1. Roads	240.00	268.00	450.00	436.61	350.00	538.90
2. Road Transport	43.00	26.96	27.00	21.52	30.00	30.54
3. Tourism	4.02	6.64	4.00	12.33	4.50	9.50
Total - Transport & Communication	287.02	301.60	481.00	470.46	384.50	578.94
VI. Social Services						
1. Education	60.00	32.19	89.24	56.67	85.00	92.56
2. Medical and Public Health	30.44	18.38	55.00	24.91	50.00	33.70
3. Water Supply	23.00	30.53	44.00	43.43	43.00	35.87
4. (a) Housing	10.50	11.81	8.00	12.03	10.00	12.18
(b) Urban Dev. & Town Planning	–	0.52	1.00	0.53	3.00	0.77
5. Welfare of Backward Classes	10.00	10.98	14.00	11.63	8.00	7.28
6. Social Welfare and Public Co-operation	3.75	2.98	4.00	4.50	2.00	3.08
7. Labour and Labour Welfare	7.29	4.83	4.00	3.63	8.00	4.68

Total - Social Services includes Technical Education	144.98	112.22	219.24	157.33	209.00	190.12
VII. Miscellaneous						
1. Statistics	1.66	1.34	1.36	–	1.00	–
2. Publicity	3.66	0.37	4.00	2.89	8.50	2.91
3. Local Bodies	1.34	1.34	1.00	0.58	1.00	1.00
4. Planning & Evaluation Org.	1.34	–	0.70	–	1.00	–
5. Prohibition	–	–	0.18	–	–	–
6. Training	–	–	0.12	–	–	–
Total : Miscellaneous	8.00	3.05	7.36	3.47	11.50	3.91
Grand Total	900.00	946.05	1,572.00	1,443.94	1,550.00	1,588.19

Source : H.P. Planning Department Shimla

TABLE - 3
OUTLAYS AND EXPENDITURE DURING FOURTH PLAN (1969-74)

(Rs. In Lakh)

Sr. No.	Head of Development approved Outlay	Fourth Plan Expenditure	Fourth Plan
1	2	3	4
I.	**Agricultural Programmes**		
1.	Agricultural Production including Agri., Edu., Research, Warehousing and Marketing	822.25	699.21
2.	Horticulture	278.75	356.82
3.	Land Reforms :		
	(a) Land Records	45.00	24.51
	(b) Consolidation of Holdings	30.00	35.88
4.	Minor Irrigation	255.00	268.58
5.	Soil Conservation		
	(a) Agriculture	151.00	123.48
	(b) Forests	149.00	135.56
6.	Area Development	1.00	–
7.	Animal Husbandry	175.00	157.85

8.	Dairying and Milk Supply	63.00	97.81
9.	Forests	980.00	793.92
10.	Fisheries	50.00	34.91
11.	Price Stabilization	–	7.50
Total :	Agriculture Programmes	3,000.00	2,736.03
II.	**Cooperation and Community Dev.**		
1.	Cooperation	125.00	132.37
2.	Community Development	200.00	200.85
3.	Panchayats	50.00	27.94
Total :	Cooperation and Community Development	375.00	361.16
III.	**Irrigation and Power**		
1.	Flood Control	40.00	8.41
2.	Power	1,544.00	2,450.03
Total :	Irrigation and Power	1,584.00	2,458.17
IV.	**Industry and Mining**		
1.	Large and Medium Industries	220.00	183.19
2.	Mineral Development	20.00	32.43
3.	Village and Small Industries	180.00	198.84
Total :	Industries and Mining	420.00	414.46
V.	**Transport and Communication**		
1.	Roads	2,800.00	3,026.72
2.	Roads Transport	157.00	173.44
3.	Tourism	75.00	97.84
Total :	Transport and Communication	3,032.00	3,298.00
VI.	**Social Services**		
1.	General Education	661.00	695.96
2.	Technical Education	50.00	43.85
3.	Health	415.00	338.15
4.	Water Supply	235.00	499.90



5.	Housing	78.00	177.93
6.	Urban Development	81.00	137.86
7.	Welfare of backward classes	80.00	94.93
8.	Social Welfare	35.00	15.49
9.	Labour and Labour Welfare	57.00	38.42
Total : Social Services		1,692.00	2,042.49
VII.	**Miscellaneous**		
1.	Statistics	10.00	0.91
2.	Information and Publicity	25.00	20.47
3.	Evaluation and Planning Machinery	2.00	1.21
4.	Printing Press	–	–
5.	Institute of Public Administration	–	10.07
Total : Miscellaneous		37.00	32.66
Grand Total :		10,140.00	11,342.97

Source : H.P. Planning Department Shimla

TABLE - 4

OUTLAYS AND EXPENDITURE DURING 5th FIVE YEAR PLAN & ANNUAL PLANS 1978-79 & 1979-80

(Rs. In Lakh)

Sr. No.	Head of Development	5th Plan Actual		Annual Plan (1978-79)		Annual Plan (1979-80)	
		Approved Outlay 1974-79	Expenditure 1974-78	Rivised Outlay	Actual Expenditure	Approved Outlay	Actual Expenditure
1	2	3	4	5	6	7	8
I.	**Agricultural Programmes**						
1.	**Agriculture**						
	(a) Agriculture	–	710.42	282.00	282.00	240.00	335.66
	(b) Loan to Cultivatore other than Horticulture	1,100.00	14.60	7.00	7.00	4.00	7.00
Sub-Total: Agriculture		1,100.00	725.02	289.00	289.00	244.00	342.66
2.	**Horticulture**	776.00	588.71	251.00	218.29	210.00	244.86
3.	Land Reforms:						

(a) Cadastral Survey (Kinnaur)	–	3.56	–	7.00	11.00	36.45
Record of right (Dharamshala)	–	67.33	34.32	21.58	25.45	–
(b) Supporting Services	–	20.02	2.00	2.00	2.00	2.00
(c) Strengthening of LRA	300.00	2.91	15.00	15.98	15.55	2.55
(d) Consolidation of Holdings	–	41.19	12.15	11.87	15.00	15.00
(e) Revenue Holdings	–	–	–	–	–	13.00
Sub-Total : Land Reforms	300.00	135.01	63.47	58.43	69.00	69.00
4. Minor Irrigation:						
(a) PWD	676.00	587.89	349.50	349.50	325.00	398.15
(b) RIDD	124.00	64.95	24.00	24.00	20.00	19.68
Sub-Total : Minor Irrigation	800.00	652.84	373.50	373.50	345.00	417.83
5. Soil and Water Conservation						
(a) Agriculture Department	214.00	160.83	61.00	61.00	67.00	84.46
(b) Forest Department	200.00	161.58	50.00	50.00	50.00	153.00
Sub-Total : Soil & Water Conservation	414.00	322.41	111.00	111.00	117.00	237.46
6. Food & Supply	81.00	65.81	24.50	24.50	22.00	48.74
7. Animal Husbandry	440.00	287.88	122.00	122.29	115.00	145.32
8. Dairying and Milk Supply	210.00	185.23	75.00	66.89	60.00	60.11
9. Fisheries	33.00	17.69	13.50	13.50	14.00	13.89
10. Forest	1,510.00	1,084.51	386.00	397.00	370.00	405.00
11. RID	160.00	121.78	38.00	38.00	118.00	178.98
12. Panchayats	50.00	31.31	18.47	18.47	15.00	18.42
Total - Agriculture & Allied Services	5,874.00	4,218.20	1,765.44	1,730.87	1,699.00	2,182.27
II. Co-Operation:						
1. Co-operation	300.00	176.62	105.56	107.15	100.00	148.36
Total- Co-operation	300.00	176.62	105.56	107.15	100.00	148.36
III. Water and Power Development:						
1. Medium Irrigation	358.00	149.54	197.50	197.50	220.00	216.06
2. Flood Control	60.00	109.38	13.00	13.00	40.00	35.79
3. Power	6,000.00	4,053.89	1,738.00	1,248.54	1,850.00	1,550.00
Total: Water and Power Development	6,418.00	4,312.81	1,948.50	1,459.04	2,110.00	1,801.85
IV. Industry and Minerals:						
1. Large and Medium Industries	470.00	313.60	146.00	131.86	90.00	140.23
2. (a) Village and Small Scale Ind.	365.00	192.81	89.70	91.49	133.00	109.83
(b) Antoyadaya Corporation	–	–	–	–	25.00	–

3. Mining	40.00	32.74	10.00	10.37	10.00	10.17
Total - Industry and Minerals	875.00	539.15	245.70	233.72	258.00	260.23
V. Transport and Communications:						
1. Roads and Bridges	4,700.00	3,318.27	1,460.00	1,460.00	1,440.00	1,496.96
2. Road Transport	475.00	319.56	129.00	129.00	110.00	120.00
3. Tourism	300.00	224.35	72.30	71.66	60.00	80.00
4. Tele-Communication	30.00	24.00	6.00	6.00	11.00	3.00
5. Civil Aviation Corp.	–	–	–	–	10.00	–
Total - Transport & Communication	5,505.00	3,886.18	1,667.30	1,666.66	1,631.00	1,699.96
VI. Social and Community Services:						
1. Education	1,200.00	750.04	332.00	332.00	222.50	231.19
2. Technical Education	40.00	25.89	9.00	8.49	8.00	9.04
3. Health and Family Welfare:						
(a) Allopathy	–	247.49	118.25	117.63	101.50	166.96
(b) Ayurveda	–	26.49	17.66	17.66	15.00	14.37
(c) Medical College	750.00	140.26	54.56	54.47	30.00	41.99
(d) Water Pollution Board	–	–	–	–	–	0.50
Sub-Total : Health & Family Welfare	750.00	414.24	190.47	189.76	146.50	223.82
4. Water Supply						
(a) PWD	802.00	582.01	526.00	544.85	555.00	695.67
(b) RIDD	168.00	53.99	20.00	20.00	20.00	19.90
Sub-Total : Water Supply	970.00	636.00	546.00	564.85	575.00	715.57
5. Housing						
(a) PWD	171.00	192.03	40.00	40.00	28.00	50.28
(b) Housing Department	379.00	205.99	102.00	101.51	98.00	138.00
(c) Finance Department	175.00	87.10	65.00	65.98	26.00	86.00
Sub-Total : Housing	725.00	485.12	207.00	207.49	152.00	274.28
6. Urban Development						
(a) PWD	112.00	55.12	17.00	16.90	38.00	13.00
(b) LSG	88.00	54.42	15.00	15.00	15.00	15.00
(c) SUDA	–	–	–	–	–	10.00
Sub-Total : Urban Development	200.00	109.54	32.00	31.90	53.00	38.00
7. Labour and Labour Welfare:						
(a) Labour & Labour Welfare	60.00	32.42	11.00	10.28	7.00	15.93
(b) Ex-Service Men's Corporation	–	–	–	–	10.00	–

Sub-Total : Labour & Labour Welfare	60.00	32.42	11.00	10.28	17.00	15.93
8. (a) Welfare of SCs, STs, & OBCs	175.00	128.13	71.00	71.00	62.00	27.15
(b) Scheduled Cast Corp.	–	–	–	–	–	45.00
9. (a) Social Welfare	25.00	15.32	20.00	19.47	21.00	30.38
(b) Prisons	–	–	–	–	2.00	–
10. Nutrition						
(a) Welfare Department	77.00	53.89	15.49	15.49	15.00	15.00
(b) Education	38.00	28.77	11.00	11.00	9.00	9.00
(c) RIDD	15.00	12.20	9.00	9.00	9.00	15.65
Sub-Total : Nutrition	130.00	94.86	35.49	35.49	33.00	39.65
11. Information and Publicity	60.00	18.22	7.00	6.36	5.00	4.90
Total VI : Social Community Services	4,335.00	2,709.78	1,460.96	1,477.09	1,297.00	1,654.91
VII. Economic Services:						
1. Sectt. Economic Services	30.00	5.40	2.00	2.00	4.00	3.10
2. Other General Economic Services	30.00	8.01	4.90	4.90	3.00	1.50
Total VII : Economic Service	60.00	13.41	6.90	6.90	7.00	4.60
VIII. General Services:						
1. Stationery and Printing	18.00	13.05	6.00	5.99	15.00	15.00
2. Building and Construction	450.00	293.00	102.75	102.75	148.00	143.18
3. Inst. of Pub. Admn. Progm.60.00	51.90	20.00	20.00	10.00	10.00	
4. Tribal Dev. Machinery	–	–	–	–	25.00	25.00
Total VIII: General Services	528.00	357.95	128.75	128.74	198.00	193.18
Grand Total (I to VIII)	23,895.00	16,214.10	7,329.11	6,810.17	7,300.00	7,945.36

Source : H.P. Planning Department Shimla

TABLE - 5

OUTLAYS AND EXPENDITURE DURING SIXTH PLAN (ANNUAL PLAN WISE 1980-85)

(Rs. In Lakh)

Sr. No.	Sector/Head/Sub-Head Development	6th Five Year Plan agreed Outlay	1980-81 Appr. Outlay	1980-81 Actual Expen-diture	1981-82 Appr. Outlay	1981-82 Actual Expen-diture	1982-83 Appr. Outlay	1982-83 Actual Expen-diture	1983-84 Appr. Outlay	1983-84 Actual Expen-diture	1984-85 Appr. Outlay	1984-85 Actual Expen-diture	1980-85 Appr. Outlay	1980-85 Actual Expen-diture
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
I. Agriculture and Allied Services														
1. Research and Education														
(a) Agriculture		330.00	52.50	53.37	58.00	62.68	56.98	61.58	59.30	59.67	59.15	58.69	287.65	296.50



(b) Horticulture	205.00	25.60	25.50	31.00	32.86	33.50	32.16	36.00	35.51	35.00	46.63	161.10	172.66
(c) Animal Husbandry	38.00	11.30	9.95	7.00	7.42	2.00	2.34	7.00	7.50	5.00	10.00	37.30	41.87
(d) Forestry	70.00	7.00	7.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	23.00	23.00
(e) Fisheries	4.00	0.10	0.09	1.00	1.00	5.50	3.50	1.00	1.00	0.50	2.00	3.02	5.09
Total (a to e)	647.00	96.50	95.91	101.00	107.96	101.98	103.58	107.30	107.68	103.65	121.32	512.07	539.13
2. Crop Husbandry													
(a) Agriculture)	234.00	299.36	257.00	443.85	312.82	299.10	348.70)				325.03	1869.62	1897.11
)	2100.50						)	512.18	690.12				
(b) Horticulture)	220.90	262.45	224.00	331.34	236.78	217.36	272.50)				311.65	973.90	1180.16
(c) Dry Land Farming	5.00	–	–	–	–	–	–	–	16.10	17.92	15.78	17.92	31.88
Total (a + b + c)	2105.50	454.90	561.81	481.00	775.19	549.60	516.46	621.20	528.28	708.04	652.46	2861.44	3109.15
3. Soil and water conservation													
(a) Agriculture	495.00	85.00	86.62	90.00	60.69	93.00	72.11	101.10	81.50	84.50	84.25	450.60	382.85
(b) Forest	1082.00	180.00	61.21	190.00	88.33	153.50	126.08	156.90	126.50	130.50	130.50	813.90	534.94
Total (a+b)	1577.00	265.00	147.83	280.00	149.02	246.50	198.19	258.00	208.00	215.00	214.75	1264.50	917.79
4. Animal husbandry	637.00	108.70	119.94	119.00	149.37	148.00	161.28	170.00	169.93	195.00	219.06	735.70	814.92
5. Dairy Development	425.00	85.00	86.01	85.00	84.59	89.50	86.79	89.00	88.00	100.00	65.82	448.50	411.21
6. Fisheries	176.00	13.90	14.91	29.00	28.50	29.50	27.40	36.00	36.00	39.50	39.50	152.98	148.81
7. Forests	2830.00	428.00	417.53	521.00	523.38	686.00	720.54	896.00	867.00	1116.00	1120.02	3647.00	3648.97
8. Investment in Agricultural Financial Institution	104.50	–	–	–	–	24.85	52.96	–	30.00	28.10	67.75	28.10	97.75
9. Agriculture and Horticulture Marketing	97.00	–	–	–	–	23.57	22.50	–	26.99	30.30	31.00	30.30	57.99
	2.16	5.00	5.00	5.00	4.50	5.00	5.00	5.00	–	24.00	16.66		
10. Loans to Cultivators Other than Horticulture	25.00	4.00											
11. Land Stock ImprovementIncluding Extension andFarmers Training, Agriculture Engg., Eco. & Statistic (Agriculture & Horticulture)	147.00	–	–	–	–	–	–	–	26.62	26.31	–	26.31	26.62
12. Co-Operation	675.00	129.00	147.96	130.00	150.36	138.00	137.18	140.00	135.30	145.00	150.16	682.00	720.96
Total - I	9446.00	1585.00	1594.06	1751.00	1973.37	2042.50	2031.38	2322.50	2229.30	2711.90	2681.84	10412.90	10509.95
II.Rural Development													
1. IRDP & IREP	1000.00)		170.55	200.00	161.87	306.00	285.52	288.00	288.00	290.00	294.12		1200.06
2. NREP	520.00)	269.00	–	66.00	120.00	133.00	120.00	140.00	80.00	100.00	136.00	1945.00	456.00
3. DDP	150.00		28.00	28.00	32.88	25.00	47.47	50.00	50.00	50.00	–	–	158.35
4. Community Development	220.00	40.00	45.04	47.00	47.28	49.00	55.50	50.00	53.32	59.00	67.50	245.00	268.64
5. Land Reforms	600.00	92.00	99.12	120.00	127.57	220.00	171.08	268.00	237.17	311.00	292.06	1011.00	927.00
6. Panchayats	100.00	15.00	13.39	17.00	20.59	18.00	18.67	20.00	12.68	22.00	20.58	92.00	85.91
III.Special Area Programme	–	–	–	–	–	–	–	–	–	–	50.00	–	50.00
Total - II & III	2590.00	416.00	356.10	478.00	510.19	751.00	698.24	816.00	721.17	832.00	860.26	3293.00	3145.96
IV.Irrigation and Flood Control													
1. Water Development (Survey and Investigation)	14.00)												
	)	208.00	211.31	210.00	143.28	152.00	52.00		4.05	8.05		8.50	4.05
2. Major and Medium Irrigation													

	Projects	1031.00						160.00	78.66	121.50	132.95	851.50	618.20
3. Minor Irrigation	2100.00	375.00	504.11	380.00	668.15	481.00	682.71	530.00	497.57	510.00	561.45	2276.00	2913.99
4. Command Area Developed	--	--	--	--	--	--	--		7.41	10.00	20.17	10.00	27.58
5. Flood Control	335.00	60.00	63.09	60.00	55.78	70.00	66.80	70.00	52.61	70.00	77.56	330.00	315.84
Total - IV	3480.00	643.00	778.51	650.00	867.21	703.00	801.51	760.00	640.30	720.00	792.13	3476.00	3879.66
V. Power													
1. Survey and Irrigation Including Boards and Buldings	280.00)				52.49	50.00	49.18		30.00	30.00			
2. Power Projects	)												
(Generation)	7622.00)	2026.00	2159.00	2310.00	1152.38	1520.00	1552.37	3450.00	2389.00	3408.00	5988.64	15657.10	
3. Transmission and Distribution	3200.00)				412.87	783.00	832.73		710.00	750.00	750.00	750.00	
4. General including Rural Electrification	2866.00)				624.03	589.00	995.87		716.00	654.00			17889.25
5. New Sourse of Energy	-)				95.33	50.00	110.21		18.65	37.10			
6. Bio-Gas Development	-	-	-	-	-	-	-	-	-	-	35.70	-	35.70
Total V: (Power)	13968.00	2026.00	2159.50	2310.00	2337.10	2992.00	3540.36	3450.00	3863.00	4879.10	6024.34	15657.10	17924.95
VI. Industry and Minerals													
1. Village and Small Industry	885.00	172.50	112.72	175.00	114.00	185.00	144.20	199.50	144.11	190.11	158.14	922.00	673.17
2. Large and Medium Industries	815.00	127.50	161.24	145.00	252.49	199.50	228.21	260.00	318.51	300.00	304.35	1032.00	12648.00
3. Mining	100.00	10.00	30.46	12.00	18.66	15.00	18.35	20.00	18.70	24.00	24.00	81.00	110.77
Total (VI)	1800.00	310.00	304.42	332.00	385.15	399.50	390.76	479.50	481.32	514.00	487.09	2035.00	2048.74
VII. Transport													
1. Civil Avitation Halipads and Helicopters Organisation	190.00	9.00	-	35.00	30.23	40.00	72.87	5.00	-	25.00	53.98	114.00	157.18
2. Roads and Bridges	10000.00	1675.00	1770.44	1800.00	2182.11	1615.00	1643.63	1900.00	1987.98	2400.00	2592.51	9390.00	10176.67
3. Road Transport	950.00	140.00	160.00	170.00	170.00	170.00	166.25	225.00	149.00	250.00	244.91	955.00	890.16
4. Inland Water Transport	10.00	1.00	-	1.00	-	2.00	-	2.00	0.02	5.00	5.00	11.00	5.02
5. Tourism	700.00	70.00	70.04	100.00	95.50	120.00	116.33	170.00	158.54	165.00	165.00	625.00	605.31
6. Telecommunication	15.00	10.00	0.03	3.00	3.00	3.00	2.06	3.00	1.38	3.00	1.00	22.00	7.47
7. Inter Model Transport Study	--	--	--	--	--	--	--	--	--	--	4.00	--	4.00
Total - VII	11865.00	1905.00	2000.51	2109.00	2480.84	1950.00	2001.14	2305.00	2296.92	2848.00	3066.40	11117.00	11845.81
VIII. Scientific Services and Research													
1. Science and Technology Including Environment	21.00	-	-	-	-	-	-	5.00	5.00	16.00	0.65	21.00	5.63
2. Water and Air Pollution Prevention Grant to State Water Pollution Prevention Board	10.00	1.00	1.60	2.00	2.00	2.00	2.00	2.00	5.77	2.00	2.00	9.00	13.37
Total VIII	31.00	1.00	1.60	2.00	2.00	2.00	2.00	7.00	10.77	18.00	2.65	30.00	19.00
IX. Social and Community Services:													
1. Education													
(a) General Education	1525.00	307.00	311.70	347.00	393.19	505.00	480.50	522.00	736.52	690.00	707.78	2371.00	2629.69
(b) Technical Education	81.10	9.00	9.95	10.00	15.10	29.00	17.32	41.00	69.92	90.00	88.22	179.00	200.51
(c) Art and Culture	65.00	8.00	10.69	14.00	11.42	22.00	17.49	26.00	28.10	40.00	40.63	110.00	108.33
(d) Sports and Youth Services	--	--	--	--	--	--	--	60.00	52.00	65.00	64.46	125.00	116.46
(e) Gazetteers	10.00	2.00	2.27	2.00	2.00	3.50	2.34	3.00	2.71	4.00	4.00	14.50	13.32



(e) Mountaineering and Allied Sports	1 20.00	24.00	18.90	24.00	17.70	25.00	15.28	25.00	16.81	25.00	25.00	123.00	93.69
Sub Total Education:	1801.10	350.00	353.51	397.00	439.41	584.50	532.93	677.00	906.06	914.00	930.09	2922.50	3162.00
2. Health													
(a) Allopathy	1050.00	197.00	194.44	275.00	276.00	330.00	330.23	329.00	359.70	360.00	374.84	1491.00	1535.22
(b) Ayurveda	10.00	20.00	15.53	24.00	24.12	33.00	32.30	37.00	32.90	40.00	43.38	154.00	148.23
(c) Medical Education	458.00	89.00	99.62	84.00	126.68	120.00	129.24	140.00	119.75	160.00	129.00	593.00	604.29
(d) Water Pollution Board	–	–	–	–	–	–	–	–	–	–	–	–	–
Sub Total Health:	1608.00	306.00	311.19	383.00	426.81	483.00	491.77	506.00	512.35	560.00	547.22	2238.00	2287.74
3. Severage and Water Supply													
(a) Severage	100.00)		3.88	25.00	4.77	30.00	0.84	25.00	11.58	40.00	13.69		
	)	710.00											
(b) Utban Water Supply)	4765.00)		782.31	800.00	1413.77	973.00	952.61		63.52	100.00	64.61		
(c) Rural Water Supply)	)							1828.00	1352.30	1415.00	1415.00	6051.00	6202.96
(d) BWS Rural Dev. Deptt.	135.00)		19.40	25.00	24.68	25.00	25.00	25.00	25.00	25.00	25.00		
(e) Rural Sanitation	–)	–	–	–	–	–	–	–	–	5.00	5.00		
Total (a – e)	5000.00	710.00	805.59	850.00	1443.22	1028.00	978.45	1878.00	1452.40	1585.00	1523.30	6051.00	6202.96
4. Housing													
(a) Pooled Govt. Housing for Govt. Employees	175.00	35.00	63.65	35.00	85.15	45.00	79.12	60.00	84.89	70.00	70.00	245.00	382.78
(b) Housing Department	550.00	105.00	127.28	115.00	99.56	121.00	115.15	122.00	122.83	115.00	109.00	578.00	573.82
(c) Loans to Govt. Employees (Finance)	208.00	45.00	126.28	40.00	112.29	100.00	129.75	90.00	120.30	85.00	111.00	360.00	599.32
(d) Police Housing	115.00	35.00	35.00	20.00	31.13	22.00	22.90	30.00	30.00	30.00	20.00	137.00	139.03
(e) Rural Housing	–	–	–	–	–	–	–	–	–	–	6.00	–	6.00
Total : Housing	1048.00	220.00	352.21	210.00	328.10	288.00	346.92	302.00	357.72	300.00	316.00	1320.00	1700.95
5. Urban Development :													
(a) Town and Country Planning	100.00)		18.23	20.00	19.97	42.00	27.26	50.00	60.00	60.00	79.00]		
(b) L.S.G.	175.00)	73.00	25.00	35.00	66.00	66.00	61.50	60.00	55.00	80.00	–]	606.00	573.96
(c) Urban Development Authorities	100.00)		3.00	25.00	2.00	25.00	25.00	20.00	12.00	45.00	45.00]	–	–
(d) Grant-in-aid to Local Urban Bodies	–		–	–	–	–	–	–	–	–	70.00	–	–
(e) Low Cost Sanitation	–	–	–	–	–	–	–	–	–	5.00	5.00	–	–
Total : Urban Development	375.00	73.00	46.23	80.00	87.97	133.00	113.76	130.00	127.00	190.00	199.00	606.00	573.96
6. Information and Publicity	50.00	7.00	6.72	8.00	6.63	26.00	20.15	9.00	8.00	10.00	14.38	60.00	55.88
7. Labour and Labour Welfare	22.90	8.00	7.13	16.00	14.05	18.00	13.79	13.00	6.82	9.00	9.00	64.00	50.79
8. Welfare of SCs/STs and OBCs	450.00	53.00	61.52	77.00	76.93	112.00	111.00	108.00	91.49	100.00	91.70	450.50	432.64
9. Social Welfare	153.00	27.00	31.32	30.00	16.39	36.00	29.93	45.00	30.06	45.00	33.70	183.00	144.40
10. Nutrition													
(a) SNP including ICDS	97.00	24.00	24.00	20.00	26.00	35.00	37.00	50.00	37.47	55.00	55.00	184.00	179.47
(b) Mid day Meals	30.00	15.00	15.00	7.00	7.00	12.00	12.00	10.00	10.00	10.00	10.00	54.00	54.00
(c) ANP	115.00	18.20	18.20	20.00	20.00	20.00	16.50	15.00	10.00	15.00	10.70	88.00	75.40
Total : Nutrition (a+b+c)	242.00	57.20	57.20	47.00	53.00	67.00	65.50	75.00	57.47	80.00	75.70	326.00	308.87
Total : (IX) Social & Community Services	10750.00	1811.00	2023.62	2098.00	2892.51	2776.00	2704.20	3743.00	3552.37	3793.00	3740.09	14221.00	14920.19

X. Economic Service:													
1. Secretariat Economic Services	25.00	4.00	3.30	5.00	4.80	9.50	7.86	9.00	7.95	12.00	16.73	39.50	40.64
2. Economic Advices and Statistics (Economic & Statistics)	20.00	3.00	2.50	4.00	3.55	5.00	5.00	6.00	5.95	6.00	6.88	24.00	23.88
3. Weights and Measures	5.00	–	0.10	–	1.47	2.50	–	3.00	2.96	3.00	3.77	8.50	8.30
4. Institutional Finance and Public Enterprises	–	–	–	–	–	–	–	4.00	1.59	3.00	6.00	7.00	7.59
Total - X	50.00	7.00	5.90	9.00	9.82	17.00	12.86	22.00	18.45	24.00	33.38	79.00	80.41
XI. General Services:													
1. Stationary and Printing	170.00	15.00	15.00	25.00	20.14	27.00	26.01	40.00	30.00	40.00	33.43	147.00	124.58
2. Public Works (Building Construction)	1000.00	135.00	211.27	190.00	216.51	190.00	243.43	190.00	220.00	255.00	284.20	960.00	1176.03
3. HIPA	50.00	10.00	15.00	10.00	10.00	12.50	12.50	16.00	14.68	20.00	12.71	68.50	64.89
4. Food and Civil Supplies	625.00	106.00	73.93	100.00	111.72	105.00	88.69	107.00	129.92	95.00	89.84	513.00	494.10
5. Nucleus Budget for Tribal Area	25.00)	25.00	24.96	25.00)	36.97	25.00	35.00	25.00	35.68	35.00	35.00	142.00	173.53
6. Tribal Development Machinery	5.00)			1.00)		2.00	2.00	2.00	1.92	2.00	2.00		
7. District Planning	–	–	–	–	–	–	–	–	–	20.00	20.00	20.00	20.00
8. Ex-Serviceman/Corporation (Equity)	45.00	5.00	–	10.00	3.63	5.00	11.52	15.00	12.75	10.00	15.70	45.00	43.62
9. Nucleus Budget for Non-Tribal Areas	–	–	–	–	–	0.50	–	–	–	–	–	0.50	–
Total - XI General Services:	2020.00	296.00	340.16	361.00	398.97	367.00	419.15	395.00	444.95	477.00	492.88	1896.00	2096.73
Grand Total - XI	56000.00	9000.00	9573.38	10100.00	11857.16	12000.00	12601.6	14300.00	14259.20	16817.00	18181.06	62217.00	66471.92

Source : H.P. Planning Department, Shimla

TABLE - 6

OUTLAYS AND EXPENDITURE DURING SEVENTH YEAR PLAN (ANNUAL PLAN WISE 1985-90)

(Rs. In Lakh)

Sr. No.	Sector/Head/Sub-Head Development	1885-90 Seventh Five Year Plan App. Outlay (1985-90)	1985-86 Appr. Outlay	1985-86 Actual Expen-diture	1986-87 Appr. Outlay	1986-87 Actual Expen-diture	1987-88 Appr. Outlay	1987-88 Actual Expen-diture	1988-89 Appr. Outlay	1988-89 Actual Expen-diture	1989-90 Appr. Outlay	1989-90 Actual Expen-diture	1985-90 Revised Appr. Outlay (4+6+8+10+12)	1985-90 Total Actual Expen-diture (5+7+9+11+13)
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
I.	Agriculture and Allied Services													
1.	Research and Education													
	(i) Crop Husbandry													
	(a) Agriculture	3178.50	250.20	237.14	377.00	456.82	504.00	355.14	785.00	785.26	833.00	993.43	2749.20	2764.30
	(b) Horticulture	2385.00	287.15	265.17	290.00	254.76	346.00	374.41	490.00	462.54	567.00	491.53	1980.15	1848.45
	(c) Dry Land Farming	140.00	25.00	33.41	33.00	40.36	35.00	35.00	40.00	38.21	50.00	30.00	183.00	178.27
Sub-Total : (1)		5703.50	562.35	535.72	700.00	751.94	885.00	764.55	1315.00	1286.01	1450.00	1514.96	4912.35	4791.02

2. Soil and Water Conservation													
(a) Agriculture	800.00	100.00	88.48	105.00	106.33	110.00	96.33	135.00	144.50	202.00	132.44	652.00	606.35
(b) Forests	750.00	110.00	109.68	115.00	119.21	110.00	111.80	115.00	118.78	127.00	101.45	577.00	561.24
Sub-Total (2)	1550.00	210.00	198.16	220.00	225.54	220.00	208.13	250.00	263.28	329.00	233.89	1229.00	1167.59
3. Animal Husbandry	926.00	108.00	110.69	120.00	144.29	131.00	171.68	160.00	191.16	226.00	206.62	745.00	824.44
4. Dairy Development	400.00	70.00	48.20	75.00	44.89	75.00	53.47	75.00	71.72	98.00	72.10	393.00	290.38
5. Fisheries	400.00	50.00	47.10	55.00	49.85	55.00	53.78	60.00	62.40	114.00	116.64	334.00	329.77
6. Forestry & Wild life :													
(a) Forestry	11134.00	)	1643.49		1705.50	2055.00	1946.53	2430.00	2402.23	2555.00	2451.45		10149.30
(b) Wild Life	550.00	1229.00)	26.45	1800.00	55.16	75.00	74.63	80.00	83.18	120.00	97.08	10344.00	308.92
Sub-Total (6)	11684.00	1229.00	1669.94	1800.00	1760.66	2130.00	2021.16	2510.00	2485.41	2675.00	2548.53	10344.00	10458.22
7. Agri. Research & Education													
(a) Agriculture	312.00	45.00	44.47	47.00	48.46	57.50	56.75	100.00	108.62	111.00	111.52	360.50	367.52
(b) Horticulture	376.00	46.00	47.50	59.00	109.00	79.50	106.07	100.00	97.94	125.00	135.58	409.50	482.51
(c) Animal Husbandry	70.00	10.00	11.00	11.00	26.00	29.00	39.00	50.00	52.38	70.00	71.23	170.00	199.61
(d) Forests	70.00	8.00	16.10	16.00	14.65	18.00	31.00	70.00	76.10	85.00	76.74	197.00	214.59
(e) Fisheries	15.00	2.00	2.00	2.00	2.00	3.00	3.00	5.00	5.00	6.00	6.00	18.00	18.00
Sub-Total (7)	843.00	111.00	121.07	135.00	200.11	187.00	235.82	325.00	340.04	397.00	401.07	1155.00	1282.23
8. Investment in Agricultural Financial institutional	575.00	28.00	19.43	13.00	1017.51	483.00	143.00	113.00	114.00	118.00	490.00	385.00	1784.24
9. Marketing & Quality Control:													
(a) Agriculture	52.50)	)	16.81		9.15	12.00	12.58	40.00	45.37	45.00	20.00		103.91
(b) Horticulture	203.00)	29.65	34.35	32.00	202.26	20.00	331.45	20.00	513.86	25.00	2988.17	223.65	4070.09
Sub-Total (9)	255.50	29.65	51.16	32.00	211.41	32.00	344.03	60.00	559.23	70.00	3008.17	223.65	4174.00
10. Loans to Cultivatore Other than Horticulture Loans	25.00	5.00	5.00	5.00	1.50	5.00	4.67	5.00	5.00	5.00	5.00	25.00	5.00
11. Co-operations	700.00	140.00	142.76	150.00	164.01	160.00	176.26	165.00	188.54	190.00	219.30	805.00	893.28
Total - I :	23062.00	2543.00	2949.23	3305.00	4571.71	4363.00	4176.55	5038.00	5566.79	5672.00	8816.28	20551.00	26000.17
II. Rural Development													
1. Special Programme forRural	Development:												
(a) Integrated Rural Development (Programme IRDP)	724.00	302.00	219.00	163.00	231.37	204.00	204.30	206.00	228.00	231.00	313.47	1106.00	1196.14
(b) Integrated Rural Energy (IREP)	275.00	30.00	14.20	40.00	31.02	75.00	48.39	75.00	72.17	85.00	70.10	305.00	233.63
Sub-Total (1)	999.00	332.00	233.20	203.00	262.39	279.00	252.69	281.00	300.17	316.00	383.57	1411.00	1429.77
2. National Rural Employment Programme (NREP)	690.00	130.00	180.00	138.00	145.50	144.00	213.66	162.00	253.00	252.00	228.55	826.00	1020.71
3. Land Reforms :													
(a) Cadestral Survey and Records of Rights	670.00	116.00	142.00	132.00	120.32	149.00	188.70	195.00	236.72	237.00	230.67	829.00	955.48
(b) Supporting Services	5.00	1.00	1.00	1.00	1.00	0.50	0.50	1.00	1.00	1.00	1.00	4.50	4.50
(c) Consolidation of Holdings	425.00	75.00	73.70	80.00	80.76	87.50	102.63	103.63	136.13	128.00	128.37	473.50	521.58
(d) Strengthening of LRA	110.00	18.00	6.74	30.00	21.30	40.00	54.30	61.00	66.96	80.00	83.40	229.00	232.66
(e) Revenue Housing	75.00	15.00	24.70	15.00	16.00	20.00	20.00	20.00	20.00	40.00	14.93	110.00	39.15
(f) Forest Settlement	80.00	15.00	15.00	16.00	19.60	16.00	23.78	30.00	30.28	30.00	26.27	107.00	117.35

Sub-Total (3)	1365.00	240.00	263.14	274.00	258.98	313.00	389.91	410.00	491.09	516.00	484.64	1753.00	1870.72
4. *Community Development*	435.00	65.00	66.35	80.00	71.47	88.00	84.12	99.00	97.04	114.00	86.83	446.00	402.79
5. *Panchayats*	140.00	24.00	21.67	40.00	34.89	45.00	39.58	42.00	45.95	82.00	52.84	233.00	194.93
Total - II	3629.00	791.00	764.36	735.00	773.23	869.00	979.96	994.00	1187.25	1280.00	1236.43	4669.00	4918.92
III. Special Area Programme	–	–	–	–	–	–	–	–	–	–	–	–	–
IV. Irrigation and Flood Control													
1. Major and Medium Irrigation	1350.00	164.00	146.55	165.00	156.58	170.00	174.30	225.00	229.57	250.00	206.87	974.00	913.82
2. Minor Irrigation													
(a) Irrigation and Public Health	5325.00	565.25)		840.00)			1277.28	1386.00	1497.17	1759.00)			
		)	413.87	)	769.27	1174.00				)	1687.48	5799.25	5798.95
(b) Rural Development Deptt.	75.00	15.00)		10.00				20.00	–	30.00)			
Sub-Total (2)	5400.00	580.25	413.87	850.00	769.27	1174.00	1277.28	1406.00	1497.17	1789.00	1687.48	5799.25	5798.95
3. Command Area Development	300.00	29.00	29.23	36.00	30.65	50.00	35.42	50.00	35.09	50.00	29.85	215.00	121.47
4. Flood control	400.00	80.00	66.42	70.00	38.87	75.00	60.50	80.00	67.11	120.00	74.11	425.00	307.61
Total - IV	7450.00	853.25	655.87	1121.00	995.37	1469.00	1547.50	1761.00	1828.94	2209.00	1998.31	7413.25	7141.90
V. Energy :													
1. Power													
(a) Generation	15423.00	4338.00	4851.66	4461.00	5179.00	3030.00	3785.85	3050.00	2795.54	3076.00	2883.93	17955.00	19511.08
(b) Transmission and Distribution	6400.00	825.00	1169.65	1100.00	1623.85	1500.00	1841.80	1840.00	1952.03	1866.00	1737.30	7131.00	8324.63
(c) Rural Electrification :													
(i) State Plan	326.00	25.00	46.19	30.00	47.76	30.00	39.70	30.00)		14.00)		129.00)	
(ii) REC Funded Schemes	3026.00	495.00	828.14	545.00	1095.12	600.00	1799.54	660.00)	975.58	726.00	902.00	3026.00)	5942.96
(iii) MNP Schemes	286.00	57.00	54.45	57.00	51.04	50.00	102.66	20.00)		36.00)		220.00)	
Sub-Total (c) :	3638.00	577.00	928.78	632.00	1193.92	680.00	1941.90	710.00	975.58	776.00	902.00	3375.00	5942.96
D. Survey and Investigation	30.00	43.26	30.00	41.28	30.00	28.82	60.00	67.80	60.00	141.10	210.00	320.80	500.00
E. Boards and Buildings		10.00	37.77	10.00	37.39	10.00	32.06	15.00	66.20	17.00	87.89	62.00	261.31
F. Renovation and Moderni-sation of Power Houses							178.49	50.00	145.41	50.00	62.93	100.00	386.83
Total - (1):	26011.00	5780.00	7031.12	6233.00	8075.44	5250.00	7808.92	5725.00	6002.56	5845.00	5815.15	28833.00	34747.61
2. Bio-Gas Development	450.00	65.00	77.61	70.00	83.00	80.00	80.00	80.00	80.00	90.00	80.00	385.00	391.15
3. Non Conventional EnergySources development ofNew and Renewable Source of Energy	25.00	5.00	2.88	7.00	3.37	10.00	8.80	10.00	7.70	20.00	15.05	52.00	37.00
Total V:	26486.00	5850.00	7111.61	6310.00	8161.81	5340.00	7897.72	5815.00	6089.56	5955.00	5910.20	29270.00	35175.76
VI. Industries and Minerals:													
1. Village and Small Industries	1030.00	165.10	156.10	195.00)		230.00	260.02	265.00	350.83	345.00	317.68	1200.10	1277.68
2. Large and Medium Industries	1461.00	284.90	328.99	350.00)		399.00	586.80	420.00	836.63	751.00	755.73	2204.90	2865.04
3. Mining	150.00	18.00	15.64	20.00	15.24	25.00	18.65	25.00	20.01	30.00	23.06	118.00	100.59
4. Weights and Measures	16.00	3.00	1.93	4.00	2.80	5.00	3.60	5.00	5.56	5.00	3.66	22.00	18.70
Total (VI)	2657.00	471.00	503.30	569.00	567.34	659.00	869.07	715.00	1213.03	1131.00	1100.13	3545.00	4262.01
				)	549.30								



VII. Transport													
1. Civil Avitation (Halipads and Helicopter Organisation)	800.00	100.00	9.12	59.00	12.73	50.00	49.92	80.00	106.07	91.00	504.56	380.00	755.50
2. Roads and Bridges	12725.00	2425.00	2417.28	2534.00	2743.38	3200.00	3350.01	3200.00	3563.48	3350.00	3635.00	14709.00	15871.16
3. Road Transport	2325.00	300.00	334.81	393.00	354.47	425.00	1177.51	575.00	579.42	1004.00	357.20	2697.00	2908.28
4. Inland Water Transport	50.00	5.00	0.03	5.00	3.11	10.00	8.05	5.00	3.83	5.00	1.44	30.00	22.23
5. Other Transport Services													
(a) Rope Ways/Cable Ways	475.00	75.00	–	100.00	2.97	100.00	–	100.00	15.00	75.00	–	450.00	17.97
(b) Telecommunication	10.00	1.00	1.00	1.00	–	–	–	–	–	–	–	2.00	–
(c) Inter Model Transport Studies	65.00	4.00	0.77	5.00	1.54	5.00	–	5.00	–	5.00	–	24.00	2.31
Sub-Total - (5)	550.00	80.00	1.77	106.00	4.51	105.00	–	105.00	15.00	80.00	–	476.00	20.28
Total - VII	16450.00	2910.00	2763.01	3097.00	3118.20	3790.00	4585.49	3965.00	4268.00	4530.00	4498.20	18292.00	19577.45
VIII. Science Technology and Environment													
1. Scientific Research Including S & T	75.00	12.00	10.09	12.00)	13.13	24.00)	–	19.00	15.89	30.00	20.00	97.00	63.68
2. Ecology and Environment	25.00	4.00	–	5.00)		5.00)	12.25	5.00	0.57	5.00	–	24.00	
3. Water and Air Pollution Prevention	25.00	4.00	8.80	5.00	3.51	5.00	11.75	5.00	5.00	15.00	8.00	34.00	27.75
Total VIII	125.00	20.00	18.89	22.00	16.64	34.00	24.00	29.002	21.46	50.00	28.00	155.00	91.43
IX. General Economic Services:													
1. Secretariat Economic Services	50.00	10.00	10.51	12.00	8.40	112.00	32.00	69.00	107.00	68.00	31.75	271.00	196.66
2. Tourism	800.00	125.00	114.88	140.00	125.71	140.00	121.29	150.00	142.26	198.00	132.53	753.00	636.67
3. Survey and Statistics	28.00	5.00	4.15	6.00	4.57	6.29	6.29	6.00	14.93	14.00	14.20	37.29	44.14
4. Civil Supplies	295.00	60.00	51.68	57.00	51.61	60.00	62.18	60.00	54.59	62.00	45.96	299.00	265.32
5. Other General Services													
(a) Institutional Finance	31.00	5.00	5.00	6.00	1.05	4.00	1.39	4.00	11.48	6.00	5.00	25.00	23.92
(b) District Planning	500.00	100.00	100.00	100.00	100.00	375.00	244.07	375.00	310.44	600.00	460.79	1550.00	1215.30
Sub-Total - (5)	531.10	105.00	105.00	106.00	101.05	379.00	245.46	379.00	321.92	606.00	465.79	1575.00	1239.22
Total - IX	1704.00	305.00	286.22	321.00	291.34	697.29	467.22	664.00	640.70	948.00	700.19	2935.29	2382.01
Total - A - Economic Services	81563.10	13743.25	15051.69	15480.00	18495.64	17221.29	20547.51	18981.00	20815.73	21775.00	24277.78	86830.54	99549.65
B. Social Services													
X. Education Sports Art and Culture:													
1. General and University Education	5100.00	455.00	657.12	837.00	1021.41	1450.00	1632.06	1725.00	1886.67	2250.00	2456.05	6717.00	7585.10

2	*Technical Education*	600.00	102.00	103.20	100.00	129.30	260.00	333.17	295.00	341.67	380.00	261.27	1137.00	1168.61
3.	*Art and Culture*	300.00	42.00	41.53	116.00	149.62	88.00	112.53	90.00	112.02	105.00	95.00	484.00	512.04
4	*Sports and Youth Services*	400.00	100.00	78.21	100.00	95.15	90.00	84.85	90.00	93.86	104.00	75.46	484.00	421.08
5.	Others:													
(a)	Mountaineering and Allied Sports	100.00	19.00	16.68	20.00	17.01	25.00	27.51	25.00	24.84	40.00	30.77	129.00	116.81
(b)	Gazetteers	20.00	4.00	2.55	4.00	2.51	5.00	2.90	5.00	5.44	5.00	5.57	19.00	19.11
Sub Total (5)		120.00	23.00	19.23	24.00	19.52	30.00	30.41	30.00	30.28	45.00	36.34	148.00	135.92
Total - X -		6520.00	722.00	899.29	1177.00	1415.00	1918.00	2193.02	2230.00	2464.50	2884.00	2924.12	8931.00	9822.74
XI.	**Health**													
1.	Allopathy	1775.00	370.00	369.69	410.00	496.32	545.00	555.56	570.00	903.85	760.00	754.37	2655.00	3194.95
2.	Ayurveda and Other ISMS	250.00	40.00	40.00	60.00	60.00	71.00	71.50	90.00	119.45	120.00	112.14	381.00	422.28
3.	Medical Education	600.00	100.00	87.32	105.00	128.59	120.00	123.45	140.00	223.63	220.00	166.68	685.00	729.63
Total (XI)		2625.00	510.00	497.01	575.00	684.91	736.00	750.51	800.00	1246.93	1100.00	1033.19	3721.00	4346.86
XII.	**Water Supply, Housing and Urban Development and Sanitation**													
1.	Water Supply													
(a)	Urban Water Supply	550.00	100.00	122.04	110.00	96.35	290.00	164.31	150.00	165.18	310.00	153.62	960.00	701.50
(b)	Rural Water Supply													
(i)	I & PH	7625.00)							1633.00	1836.87	1660.00	1701.97	7868.00	8085.54
		)	1435.00	1344.20	1510.00	1500.67	1630.00	1713.85						
(ii)	Police Housing	75.00)												
Sub-Total - B		7700.00	1435.00	1344.20	1510.00	1500.67	1630.00	1713.85	1633.00	1836.87	1660.00	1701.97	7868.00	8085.54
Total : 1		8250.00	1535.00	1466.24	1620.00	1597.02	1920.00	1878.16	1783.00	2002.05	1970.00	1855.59	8828.00	8789.04
2.	**Sewerage and Sanitation**													
(a)	Sewerage	200.00	40.00	12.76	50.00	11.21	150.00	40.81	100.00	35.49	110.00	14.00	450.00	114.47
(b)	Rural Sanitation	50.00	5.00	5.00	10.00	82.94	30.00	33.10	30.00	30.00	30.00	26.32	105.00	177.36
(c)	Low Cost Sanitation	125.00	25.00	14.58	20.00	28.74	30.00	28.81	30.00	20.34	40.00	-	145.00	92.47
Sub-Total - (2)		375.00	70.00	32.34	80.00	122.89	210.00	102.72	160.00	85.83	180.00	40.32	700.00	384.30
3.	Housing including Police Housing													
(a)	Pooled Govt. Housing	500.00	100.00	136.00}	}		180.00		216.00}	476.61	180.00}	341.86	676.00	1805.02
				}	}	352.46								
(b)	Public Housing	80.00	15.00	33.59	}		145.00	397.65	275.00}		87.00}		522.00	
(c)	Loans to Govt. Emps.	500.00	100.00	170.00	604.00	165.00	165.00	165.00	165.00	165.00	165.00	5.00	595.00	670.00
(d)	Housing Department	390.00	105.00	110.75}		101.50	125.00	123.39	135.00	130.18	135.00	113.43	500.00	571.36
(e)	Rural Housing	30.00	5.00	5.00}		5.96	20.00	20.00	25.00	23.68	28.00	22.84	78.00	77.48
Sub-Total (3)		1500.00	325.00	455.80	604.00	624.92	635.00	706.04	816.00	795.47	595.00	483.13	2975.00	3123.86
4.	Urban Development													
(a)	Town and Country	275.00	55.00	39.50		50.00	50.00	50.00	50.00	48.00	60.00	56.80	215.00	242.80

(b) Environmental Improvement of Slums.	75.00	10.00	15.00}	165.00	15.00	18.00	18.00	24.00	24.00	30.00	30.00	82.00	102.00
(c) Grant-in-aid to Local Bodies and Dte of Urban Local Bodies	300.00	45.00	39.97}		42.64	55.00	62.13	60.00	69.19	80.00	106.63	240.00	376.37
(d) Urban Development Authority	150.00	50.00	60.00}		65.00	255.00	392.70	116.00	116.00	120.00	113.00	541.00	1036.70
Sub-Total (4)	800.00	160.20	154.47	165.00	172.64	378.00	522.83	250.00	257.19	290.00	306.43	1243.00	1757.87
Total - XII	10925.00	2090.00	2108.05	2469.00	2517.47	3143.00	3209.75	3009.00	3140.54	3035.00	2685.47	13746.00	14053.07
XII. Information and Publicity	100.00	20.00	18.61	25.00	25.35	35.00	65.21	50.00	100.68	80.00	126.27	210.00	335.10
XIV. Welfare of SCs/STs/OBCs:													
1. Welfare of Backward Classes	352.00	} 104.00}	66.77	77.00	88.10	85.00	77.16	90.00	78.91	123.00	77.77	479.00	393.64
2. SC/ST Development Corporation	180.00		31.75	27.00	32.14	25.00	36.17	35.00	41.67	35.00	26.00	122.00	167.73
Total - XIV	532.00	104.00	98.52	104.00	120.24	110.00	113.33	125.00	120.58	158.00	103.77	601.00	561.37
XV. Labour and Labour Welfare	50.00	8.00	7.82	31.00	8.66	34.00	16.08	25.00	34.86	44.00	37.97	142.00	105.45
XVI. Social Welfare :													
1. Social Welfare	170.00	31.00	43.86	35.00	36.55	45.00	60.48	60.00	60.83	121.00	66.55	292.00	271.27
2. SNP including ICDS. Midday Meals ANP	282.00	34.75	55.32	83.00	69.98	101.00	92.02	101.00	89.66	200.00	296.55	519.75	603.50
Total - XVI	452.00	65.75	99.18	118.00	106.53	146.00	152.50	161.00	150.49	321.00	363.10	811.75	874.77
Total - B Social Services	21204.00	3519.75	3729.28	4499.00	4878.16	6122.00	6500.40	6400.00	7258.58	7622.00	7273.89	28162.75	30100.36
C. CENERAL SERVICES :													
XVII Stationery & Printing :													
1. Stationery & Printing	400.00	80.00	60.30	90.00	17.57	95.00	76.57	95.00	70.42	75.00	45.81	435.00	270.00
2. Pooled Non-residential Govt. Bldgs.	1500.00	300.00	323.68	365.00	403.77	440.00	486.79	440.00	555.64	435.00	369.49	1980.00	2139.37
3. Others :													
(a) HIPA	73.00	10.00	12.64	12.00	20.11	20.71	19.86	21.00	27.58	28.00	27.86	91.71	105.61
(b) Nuclues Budget for Tribal Areas	175.00	35.00	35.00	35.00	35.00	35.00	35.00	35.00	35.00	35.00	38.40	175.00	177.97
(c) Tribal Development Machinery	15.00	2.00	2.00	2.00	7.00	19.00	13.96	8.00	8.13	4.00	3.41	35.00	29.27
(d) Equity to Ex-Servicemen Corporation Including PEXSEM	70.00	10.00	16.75	17.00	23.05	17.00	16.02	20.00	18.49	26.00	29.21	90.00	103.52
Sub-Total - (3) :	333.00	57.00	66.39	66.00	85.16	91.71	84.84	84.00	89.20	93.00	98.88	391.71	416.37
Total - C - General Services :	2233.00	437.00	450.37	521.00	506.50	626.71	648.20	619.00	715.26	603.00	514.18	2806.71	2825.74

Total : A + B + C : 105000.0017700.00 19231.34 20500.00 23880.30 23970.00 27696.1126000.00 28789.5730000.00 32065.85117800.00132475.75
Source : H.P. Planning Department, Shimla

TABLE - 7

HEAD OF DEVELOPMENT - WISE OUTLAYS AND EXPENDITURE DURING ANNUAL PLANS 1990-91, 1991-92, 1992-93, 1993-94 & 1994-95

(Rs. In Lakh)

Sr. No.	Sector/Head/subhead Scheme	Annual Plan (1990-91) Appr. Outlay	Annual Plan (1990-91) Actual Exp.	Annual Plan (1991-92) Appr. Outlay	Annual Plan (1991-92) Actual Exp.	Eighth Plan (1992-97) Appr. Outlay	Annual Plan (1992-93) Appr. Outlay	Annual Plan (1992-93) Actual Exp.	Annual Plan (1993-94) Revised Outlay	Annual Plan (1993-94) Anticip-ated Exp.	Annual Plan (1994-95) Appr. Outlay
1	2	3	4	5	6	7	8	9	10	11	12
A. ECONOMIC SERVICES											
I. Agriculture & Allied Services:											
1. Crop Husbandary :											
(a) Agriculture		1097.00	939.73	1279.00	1443.00	6800.00	1500.00	1258.09	1616.48	1616.48	1115.50
(b) Horticulture		586.00	556.89	696.00	668.00	3725.00	766.00	787.07	852.88	852.88	749.00
(c) Dry Land Farming		25.00	24.89	25.00	25.00	125.00	25.00	20.26	25.00	25.00	28.00
Sub-Total (1) :		1708.00	1521.51	2000.00	2136.00	10650.00	2291.00	2065.42	2494.36	2494.36	1892.50
2. Soil and Water Conservation :											
(a) Agriculture		189.00	152.61	220.00	134.00	1360.00	245.00	213.75	206.03	206.03	300.00
(b) Forests		125.00	112.38	140.00	109.00	875.00	155.00	156.50	146.65	146.65	184.00
Sub-Total (2) :		314.00	264.99	360.00	243.00	2235.00	400.00	370.25	352.68	352.68	484.00
3. Animal Husbandry		256.00	331.99	282.00	369.00	2280.00	354.00	404.59	524.56	524.56	718.50
4. Dairy Development		100.00	102.01	105.00	96.00	570.00	114.00	112.23	188.00	188.00	184.00
5. Fisheries		118.00	131.35	140.00	142.00	800.00	155.00	125.05	147.72	147.72	170.00
6. Forestry & Wildlife :											
(a) Forestry		2565.00	2540.19	3135.00	3302.00	20300.00	3950.00	3914.67	3356.32	3356.32	4000.00
(b) Wild Life		105.00	102.00	125.00	135.00	700.00	140.00	169.95	152.18	152.18	169.00
Sub-Total (6) :		2670.00	2642.19	3260.00	3437.00	21000.00	4090.00	4084.62	3508.50	3508.50	4169.00
7. Agriculture Research & Education :											
(a) Agriculture		127.00	131.39	151.00	164.00	895.00	174.00	182.50	221.85	221.85	256.00
(b) Horticulture		127.00	138.64	140.00	521.00	820.00	159.00	176.85	239.22	239.22	273.00
(c) Animal Husbandry		83.00	83.00	98.00	99.00	585.00	112.00	112.00	123.00	123.00	150.00
(d) Forests		88.00	92.54	105.00	105.00	640.00	123.00	138.60	127.45	127.45	164.00
(e) Fisheries		5.00	5.00	6.00	6.00	60.00	7.00	7.00	7.00	7.00	9.00
Sub-Total (7) :		430.00	450.57	500.00	895.00	3000.00	575.00	617.01	718.52	718.52	852.00
8. Investment in Agriculture Financial Institutions		133.00	333.00	133.00	237.00	225.00	45.00	19.97	65.00	65.00	20.00
9. Marketing & Quality Control :											
(a) Agriculture		24.00	22.45	35.00	47.00	200.00	40.00	36.71	15.50	15.50	46.00
(b) Horticulture		475.00	757.00	465.00	629.00	1600.00	320.00	339	122.11	122.11	613.00
Sub-Total (9) :		499.00	780.25	500.00	676.00	1800.00	360.00	40.10	137.61	137.61	659.00

10. Loans to Cultivators Other than Horticulture Loans	1.00	1.00	1.00	0.41	5.00	1.00	1.00	1.00	1.00	5.00
11. Co-Operation	197.00	402.08	215.00	264.00	1400.00	275.00	279.53	306.64	306.64	341.00
* Total - 1 :	6426.00	6960.94	7496.00	8495.00	43965.00	8660.00	8119.77	9358.00	9358.00	9495.00
URAL DEVELOPMENT										
1. Special Programme For Rural Dev.										
(a) Antodya (Non Sc/ST) (IRDP Families)	–	–	118.00		800.00		139.00	180.00	180.00	156.00
(b) Integrated Rural Dev. Programme (IRDP)	136.00	194.75	142.00	-142.00	600.00	280.00	126.10	289.12	289.12	170.00
(c) Integrated Rural Energy Programme (IREP)	70.00	70.00	80.00	80.00	450.00	90.00	77.21	10.50	10.50	130.00
Sub-Total (1) :	206.00	264.75	340.00	222.00	1850.00	370.00	342.31	393.62	393.62	456.00
2. (a) National Rural Employment Programme (N.R.E.P.)	254.00	301.74	246.00	-207.00	.00					
(b) Jawahar Rojgar Yojna (JRY)	–	–	254.00		1270.00	254.00	195.72	317.67	317.67	254.00
(c) Special Employment Programme					.00		–	2.66	2.66	100.50
(d) Employment Assurance Scheme					.00		–			17.50
Sub-Total (2) :	254.00	301.74	500.00	207.00	1270.00	254.00	195.72	320.33	320.33	372.00
3. Land Reforms:										
(a) Cadestral Survey and Record of Rights	245.00	267.53	276.00	335.00	1625.00	325.00	329.00	382.00	382.00	425.00
(b) Supporting Services	1.00	1.00	1.00	1.00	5.00	1.00	1.00	1.00	1.00	5.00
(c) Consolidation of Holdings	138.00	153.00	153.00	225.00	900.00	180.00	187.85	200.00	200.00	230.00
(d) Strengthening of LRA	80.00	120.73	102.00	207.00	675.00	135.00	225.70	158.10	158.10	222.00
(e) Revenue Housing	5.00	5.00	5.00	12.00	100.00	20.00	20.00	65.53	65.53	55.00
(f) Forestry settlment	31.00	30.92	34.00	38.00	195.00	39.00	38.03	43.00	43.00	49.00
Sub-Total (3) :	500.00	578.18	571.00	818.00	3500.00	700.00	801.58	849.63	849.63	986.00
4. Community Development	95.00	91.92	127.00	172.00	690.00	138.00	127.36	162.40	162.40	147.00
5. Panchayats	71.00	68.64	93.00	123.00	560.00	112.00	140.50	116.28	116.28	148.00
Total (II) :	1126.00	1305.23	1631.00	1548.00	7870.00	1574.00	1607.47	1842.26	1842.26	2109.00
III. SPECIAL Area PROGRAMMI										
IV. IRRIGATION AND FLOOD CONTROL										
1. Major and medium IRR.	270.00	284.05	307.00	276.00	1600.00	234.00	268.96	266.00	266.00	274.00
2. Minor arrigation:										
(a) Irr. and Public Health	2200.00	2048.39	3025.00	2150.00	9400.00	2650.00	1922.74	1736.60	1736.60	2300.00
(b) Rural Dev Department	25.00	21.44	25.00	–	125.00	25.00	29.94	2.00	2.00	26.00
3. Command area Development	40.00	42.56	46.00	44.00	245.00	49.00	48.44	70.00	70.00	83.00
4. Flood Control.	90.00	78.83	100.00	117.00	600.00	110.00	103.71	132.45	132.45	132.00
Total (IV) :	2625.00	2475.27	3503.00	2587.00	11970.00	3068.00	2373.69	2207.05	2207.05	2815.00
V.ENERGY										
1. Power										
A. Generation	4550.00	4801.44	5505.00	2678.00	34125.00	8495.00	5486.32	5970.00	5970.00	6984.00

B. Transmission and Distribution	450.00	950.20	121.00	1402:00	12850.00	400.00	2054.71	3114.00	3114.00	4800.00
C. Rural Electrification	750.00	922.15	825.00	919.00	2500.00	500.00	773.09	532.00	532.00	900.00
D. Survey and investigations	50.00	60.93	40.00	114.00	250.00	50.00	50.29	65.00	65.00	150.00
E. Board buildings	50.00	5.58	10.00	18.00	75.00	15.00	18.36	10.00	10.00	10.00
F. Renovation and} Modernisation of Power Houses		(-)18.72	10.00		200.00	40.00	8.35	40.00	40.00	20.00
Sub-Total (1) :	5850.00	6721.58	7600.00	5131.00	50000.00	9500.00	8391.12	9731.00	9731.00	12864.00
2. Bio-Gas Development.	85.00	85.00	85.00	84.00	450.00	90.00	94.75	65.00	65.00	45.00
3. Non -Conventional Energy. Sources Development of New & Renewable Source of energy	5.00	5.00	15.00	15.00	125.00	25.00	25.00	34.00	34.00	42.00
Total (V) :	5940.00	6811.58	7700.00	5230.00	50575.00	9615.00	8510.87	9830.00	9830.00	12951.00
VI. INDUSTRIES AND MINERALS :										
1. Village and Small Industries	420.00	403.88	709.00	752.00	4750.00	810.00	765.30	945.00	945.00	992.00
2. Large & Medium Industries	650.00	671.73	450.00	596.00	2600.00	470.00	510.31	695.54	695.54	698.00
3. Mining (Meneral develop.)	30.00	31.00	45.00	53.00	225.00	45.00	41.17	41.00	41.00	50.00
Total (VI) :	1100.00	1106.61	1204.00	1407.00	7575.00	1334.00	1316.78	1686.04	1686.04	1740.00
VII. TRANSPORT :										
1. Civil Aviation (Hellipads and Helicopter Orgnisation)	25.00	37.02	25.00	27.00	125.00	25.00	9.88	91.20	91.20	120.00
2. Roads and Bridges	3800.00	4218.00	4315.00	5065.00	27500.00	5000.00	5134.40	6287.18	6287.18	6485.00
3. Road Transport	755.00	742.04	890.00	886.00	5000.00	890.00	886.15	2081.00	2081.00	1437.00
4. Inland water transport	2.00	1.44	2.00	1.00	15.00		2.11	3.00	3.00	3.00
5. Other Transport Services:										
(a) Ropeways/ Cableways	25.00	-	-	-	150.00	30.00	-	41.44	41.44	30.00
(b) Tele -Communication		-	50.00	71.00		60.00				
(c) I.M.T. Studies	5.00	-	5.00	-	25.00	5.00	0.23	5.00	5.00	5.00
Sub- Total (5) :	30.00	-	55.00	71.00	175.00	95.00	0.23	46.44	46.44	35.00
Total - (VII) :	4612.00	4998.50	5287.00	6050.00	32815.00	6013.00	6032.77	8498.82	8498.82	8080.00
VIII. Communication :	50.00	51.78	-	-	300.00	-	75.60	89.00	89.00	95.00
IX. SCIENCE, TECHNOLOGY & ENVIRONMENT :										
1. Scientific Research including S&T	16.00}	21.00	50.00}	65.00	275.00	55.00	33.19	45.00	45.00	40.00
2. Ecology and Environment	5.00}		5.00}		35.00	7.00	3.50	5.00	5.00	6.00
3. Water and air Pollution Prevention	15.00	15.00	20.00	20.00	150.00	30.00	30.00	33.00	33.00	35.00
Total (IX) :	36.00	36.00	75.00	85.00	460.00	92.00	66.69	83.00	83.00	81.00
X.GENERAL ECONOMIC SERVICES :										
1. Secretariate Economic Services	68.00	61.71	66.00	86.00	425.00	75.00	91.33	84.45	84.45	126.00
2. Excise and Taxation	-	-	4.00	1.00	25.00	5.00		6.00	6.00	
3. Tourism	215.00	226.05	260.00	210.00	1500.00	300.00	238.54	393.40	393.40	775.00
4. Survey and Statistics	15.00	15.00	17.00	20.00	105.00	21.00	20.09	26.00	26.00	28.00
5. Civil Suplies	557.00	534.16	364.00	481.00	4025.00	805.00	627.63	676.88	676.88	645.00

6. Weights and measures	7.00	5.54	8.00	6.00	45.00	9.00	7.41	10.00	10.00	10.00
7. Other general services	-	-	-	-	-	-	-	-	-	-
(a) Institutional Finance	6.00	3.00	6.00	12.00	35.00	7.00	5.63	87.00	87.00	58.00
(b) District Planning	1276.00	655.82	984.00	970.00	10000.00	1358.00	1281.00	3168.03	3168.03	3676.00
Sub- Total (7) :	1282.00	658.82	990.00	982.00	10035.00	1365.00	1286.63	3265.03	3265.03	3734.00
Total - (X) :	2144.00	1501.28	1709.00	1786.00	16160.00	2580.00	2271.63	4407.70	4407.70	5318.00
Total - (A) Economic Services	24059.00	25247.19	28605.00	27176.00	171690.00	32927.00	30375.27	37288.46	37288.46	42684.00
B. SOCIAL SERVICES :										
XI. Education, Sports, Art & Culture										
1. Primary Education	520.00	519.60	628.00	802.00	4932.50	861.00	1221.59	1290.96	1290.96	1470.00
2. General and Univ. Education	2730.00	2770.96	2972.00	3240.00	17773.50	3488.00	3550.57	4366.71	4366.71	5217.00
3. Technical Education	425.00	351.32	544.00	451.00	4200.00	761.00	52.78	795.07	795.07	1268.00
4. Art and Culture	98.00	89.57	105.00	95.00	525.00	105.00	105.36	123.49	123.49	115.00
5. Youth Services and Sports	65.00	77.14	71.00	101.00	400.00	80.00	110.63	161.92	161.92	127.00
6. Adult Education	-	-	-	-	294.00		99.50	60.00	60.00	60.00
7. Others:	-	-	-	-	-	-	-	-	-	-
(a) Mountaineering and Allied Sports	40.00	39.37	45.00	75.00	250.00	50.00	51.56	66.69	66.69	65.00
(b) Gazetteer	7.00	5.46	9.00	7.00	50.00	10.00	6.59	10.00	10.00	11.00
Sub-Total (6) :	47.00	44.83	54.00	82.00	300.00	60.00	58.15	76.69	76.69	76.00
Total - (XI) :	3885.00	3853.42	4374.00	4771.00	28425.00	5355.00	5672.58	6814.84	6814.84	8333.00
XII. HEALTH :										
1. Allopathy	905.00	955.52	1070.00	1362.00	7866.65	1500.00	1605.88	1587.40	1587.40	1890.00
2. Ayurveda and Other ISMS	145.00	204.27	230.00	255.00	1741.65	275.00	328.37	385.30	385.30	460.00
3. Medical Education	215.00	313.35	250.00	345.00	2491.70	425.00	424.89	460.00	460.00	525.00
Total - XII :	1265.00	1473.14	1550.00	1962.00	12100.00	2200.00	2359.14	2432.70	2432.70	2875.00
XIII. WATER SUPPLY HOUSING AND URBAN DEVELOPMENT & SANITATION :										
1. Water Supply										
(a) Urban Water Supply	717.00	484.04	900.00	824.00	3140.00	878.00	777.13	978.00	978.00	1569.00
(b) Rural Water Supply	2308.00	3450.34	3055.00	3263.00	18850.00	4070.00	5350.70	4435.33	4435.33	4020.00
Sub Total - (1) :	3025.00	3934.58	3955.00	4087.00	21990.00	4948.00	6127.83	5413.33	5413.33	5589.00
2. Sewerage and Sanitation:										
(a) Sewerage	90.00	40.03	100.00	45.00	500.00	100.00	227.16	562.50	562.50	474.00
(b) Rural Sanitation (I.R.D.)	20.00	20.00	25.00	117.00	2450.00	500.00	794.61	685.59	685.59	1040.00
(c) Low Cost Sanitation	15.00	15.00	20.00	-	60.00	12.00	0.00	40.00	40.00	65.00
Sub Total - (2) :	125.00	75.03	145.00	162.00	3110.00	612.00	1021.77	1288.09	1288.09	1569.00
3. Housing Including Police Housing :										
(a) Pooled Govt.Housing	220.00}	276	235.00	321.00	1750.00	350.00	343.28	422.54	422.54	475.00
(b) Police Housing	50.00}		-		.00		0.00	0.00	0.00	100.00
(c) Loans to Government Employees	190.00	190.00	-							
(d) Housing Department	675.00	170.29	180.00	181.00	750.00	150.00	6982.00	101.11	101.11	175.00

(e) Rural Housing (I.R.D./ANTODAYA)	10.00	10.00	20.00	20.00	175.00	35.00	35.00	50.00	50.00	50.00
Sub Total - (3) :	1150.00	647.18	435.00	522.00	2675.00	535.00	488.10	573.65	573.65	800.00
4. Urban Development :										
(a) Town and Country Planning	55.00	59.40	77.00	70.00	425.00	85.00	134.84	93.86	93.86	120.00
(b) Environmental Improvement of Slums	40.00	40.00	48.00	48.00	315.00	63.00	63.00	73.50	73.50	73.50
(c) Grant in-aid to Local Bodies and Directorate of Urban Local Bodies	80.00	70.29	107.00	128.00	575.00	115.00	477.70	564.68	564.68	166.50
(d) Urban Development Authority	260.00	322.08	220.00	35.00	675.00	135.00	36.00	110.00	110.00	100.00
Sub Total - (4) :	435.00	491.77	452.00	281.00	1990.00	398.00	711.54	842.04	842.04	460.00
Total - XIII	4735.00	5148.56	4987.00	5052.00	29665.00	6493.00	8309.24	8117.11	8117.11	8428.00
XIV. INFORMATION AND PUBLICITY :	100.00	103.66	105.00	108.00	650.00	120.00	126.57	124.00	124.00	142.00
XV. WELFARE OF SCs/STs/OBCs :										
1. Welfare of Backward Classes	125.00	98.92	179.00	180.00	975.00	195.00	179.14	209.58	209.58	233.00
2. Scheduled Castes/ Tribes Development Corporation	35.00	35.00	40.00	46.00	225.00	45.00	43.18	74.00	74.00	80.00
Total - XV	160.00	133.92	219.00	226.00	1200.00	240.00	222.32	283.32	283.58	313.00
XVI. LABOUR AND LABOUR WELFARE	45.00	43.94	50.00	43.00	300.00	60.00	55.54	91.60	91.60	93.00
XVII. SOCIAL WELFARE :										
1. Social Welfare	850.00	748.00	208.00	209.00	1350.00	241.00	252.41	303.54	303.54	604.00
2. S.N.P. IncludingICDS	225.00	225.00	225.00	175.00	1125.00	225.00	204.95	185.00	185.00	400.00
Total - XVII :	1075.00	973.05	433.00	384.00	2475.00	466.00	457.36	488.54	488.54	1004.00
Total (B) : Social Services :	11265.00	11729.69	11718.00	12546.00	74815.00	14934.00	17202.75	18152.37	18152.37	21188.00
C. GENERAL SERVICES :										
1. Stationery and Printing	60.00	30.17	70.00	70.00	400.00	80.00	53.18	70.00	70.00	94.00
2. Pooled in non-residential Buildings	500.00	644.89	475.00	560.00	2500.00	500.00	1213.06	679.42	679.42	625.00
3. Others :										
(a) HIPA	30.00	27.83	40.00	36.00	200.00	40.00	33.75	45.00	45.00	50.00
(b) Nucleus Budget for Tribal Areas	53.00	53.00	53.00	53.00	350.00	70.00	75.32	100.00	100.00	145.00
(c) Tribal Development Machinery	7.00	7.58	7.00	8.00	45.00	9.00	41.70	96.75	96.75	11.00
(d) Equity to Ex-Servicemen Corporation including Pexsem	26.00	22.58	32.00	34.00	200.00	40.00	54.97	50.00	50.00	53.00
(e) Upgradation of Judiciary Infrastructure					.00	.00	.00	0.00	150.00	
Sub-Total - (3) :	106.00	110.99	132.00	131.00	795.00	159.00	205.74	291.75	291.75	409.00
Total - General Services	676.00	786.05	677.00	761.00	3695.00	739.00	1471.98	1041.17	1041.17	1128.00
Total - (All Sectors A + B + C) :	36,000.00	37,762.93	41,000.00	40,482.00	2,50,200.00	48,600.00	49,050.00	56,482.00	56,482.00	65,000.00

Source : Planning Department Government of Himachal Pradesh, Shimla.

the quality of their life become the central focus of planning even as the plan seeks to promote rapid overall development and diversification of the economy and to strengthen the infrastructural base.

The central thrust of the Eighth Plan is employment. The plan will seek to give operational content to the commitment to guarantee the right to work to every citizen through appropriate development programmes. This inter-alia demands a comprehensive integrated view of the economy and of the use of physical, human and financial resources at different levels of government and in the private sector as well. With these macro considerations and the concomitant micro-considerations in view, the national Eighth Plan objectives have been listed as under:-

The backlog of unemployment at the beginning of the 1990-91 has been estimated as 2. 17 lakh person years. It has also been seen that the net addition to the labour force during the 1990-95 would be 2. 19 lakh person years. These figures indicate the overall magnitude of employment to be generated during 1990-95. It is expected that additional employment of the order of 4. 37 lakh persons would be generated during the 1990-95 with an implied growth rate of 3.66% per annum.

From what has been stated above, it is evident that strategy of planning for employment would call for sufficiently higher employment growth rate of more than 3% per annum so as to clear the backlog of unemployment.

1. Removal of rural-urban disparities both/ with regard to (a) income and consumption per head and (b) access to education, health, transport and other essential services. Thus greater emphasis was given to rural development. Towards this end, emphasis was laid on (i) making agriculture a more stable and productive employment through expansion of irrigation and other facilities; (ii) more equitable access to resources and inputs within the rural society; (iii) productivity of rain-fed agriculture in arid and semi-arid tracts as well as in the medium and high rainfall zones (iv) remunerative prices to the farmers in general and diversification of agriculture into more remunerative enterprise; (v) sensitivity to employment and regional dimensions of agricultural growth and modernisation, and (vi) the need to ensure fair rewards and well-being of the rural labour;

2. Develop a comprehensive social policy that addresses itself to marginalised and excluded sections of society including the Scheduled Castes, the Scheduled tribes and backward classes;

3. Improve the quality of human resources through (i) emphasis on the containment of population growth; (ii) a major overhaul of educational policy to achieve the goal of elimination of illiteracy by the end of 1990 and making education a resource for the mass of the people to enable them to participate in the productive process and avail of the right to work and (iii) restructuring the system of health and nutrition with a view to raising the levels of living and quality of life of the people;

4. Promote adequate production of mass consumer goods, particularly through labour intensive manufacture with assured supply of raw materials, credit and marketing facilities and a re-generated democratic cooperative movement supplemented by voluntary organisations and association of craftsmen and ensure that fiscal and other concessions meant for the traditional industry are not unfairly appropriated by others and by reservation, where necessary;

5. Expand infrastructural facilities as well as the supply of key intermediate and capital goods to meet growing requirements. Greater efficiency in production and conservation in use would be given precedence over creation of new capacity in energy and capital intensive sectors;

6. Review carefully (i) all proposals for new, large investments with the aim of working out a phased programme in consonance with the new priorities in and multiple demands on investment resources; (ii) work out long term programme for efficient development of selected key industries in collaboration with the relevant organisations, paying particular attention to upgrading continuously indigenous engineering capabilities in research and design and (iii) provide guidance for the pattern of private industrial development along socially desirable lines through development of financial institutions in terms of their control over equity in the private corporate sector;

7. To induce innovative approaches to development through inputs of science and technology which has to be made responsive to the needs of the people, especially those living in rural areas and to the concerns of employment, environment and promotion of self-reliance;

8. To lay thrust on exports in order to reduce dependance on external resources;

9. To contain imports through measures for selective import substitution, a more efficient use of imported material and avoiding imports related to inessential consumption;

10. Completion of democratic decentralisaton in a phased manner during the Eighth Plan.

A study of the objectives stated above revealed that the solutions to the problems of poverty, unemployment and under-employment and also the reduction in the disparities in the levels of income and consumption and also the inter-regional disparities can only be found in the frame-work of rapidly expanding economy. This is possibly by strengthening the resource base, generating productive employment through increase in cropping intensity and extending of new agricultural technologies to low productive regions and to small rural development programmes more effective farmers, through (i) measures to make the/productive assets (ii) expansion of labour intensive construction activities and (iii) changes in the level and pattern of industrial growth. It also called for most cost effective and efficient use of the scarce financial resources so that the targetted expansion of overall economy at 5. 5 percent per annum also visualised.

The formulation of State's Eighth Five Year Plan 1990-95 was followed, by and large, the framework of the objectives of National Plan with adjustments necessitated by local needs and conditions.

The guidelines issued by the Planning Commission vide their d.o. letter No. PC (P) 1/8/1/90, dated the 29th August, 1990 envisaged that 90 percent of the share of central funds on account of centrally sponsored schemes which are under consideration for transfer to the State Plan are required to be built into the State Plan. Accordingly, the proposed Eighth Plan outlay 1990-95 was projected at Rs. 3022.00 crore which included Rs. 298.96 crore on account of Centrally Sponsored Schemes. The outlay for these schemes was the result of 1991-92 central outlays being 90 percent of the actual/anticipated receipts for 1990-91 and then projected at a nominal 10 percent markup each year. It is important to mention here that this reduction for 1991-92 posed serious problems to us in such cases where the Central Sector support was used for staff expenditure. Even otherwise, the programme content of all the Centrally Sponsored Schemes was bound to fall at least by 10 percent during 1991-92 as compared to 1990-91.

The entire plan frame was divided into three major sectors viz. (A) Economic Services (B) Social Services and (C) General Services. The Economic Services include agriculture, horticulture, soil conservation, animal husbandry, fisheries, forests, agricultural research and education, cooperation, rural development, irrigation, power, industries, transport, science and technology and general services. The Social Services sector include education, health, water supply, housing, urban development, information and publicity, labour and welfare. However, the last sector, i.e. General Services comprises of printing and stationery, Institute of Public Administration, Tribal Development and Ex-Servicemen Corporation.

The sectoral distribution of Eighth Five Year Plan outlay, according to the above stated three broad sectors was as under:-

(Rs. in crore)

Sector	Proposed Eighth Plan 1990-95 Plan outlay		
	State Sector	Centrally Sponsored Schemes outlay	Total
1.	2.	3.	4.
A. ECONOMIC SERVICES	1870.86	188.98	2059.84 (68.1)
B. SOCIAL SERVICES	811.05	109.98	921.03(30.5)
C. GENERAL SERVICES	41.13	-	41.13 (1.4)
TOTAL:	2723.04	291.96	3022.00 (100)

It would be seen that the Economic Services sector claim a major share, 68.1 percent of the total Eighth Five Year Plan size followed by Social Services sector 30.5 percent and General Services 1.4 percent. The same percentages follow in the Annual Plans, as well.

The following heads of development were assigned the highest priorities in plan investment in the Eighth Five Year Plan

(Rs. in crore)

Head of Development	Proposed Eighth Plan Outlay
1.	2.
1. Power	572.51
2. Water Supply	307.50
3. Education including Technical Education	275.21
4. Roads and Bridges	272.50
5. Forestry including wild life	238.75
6. Crop Husbandry including Soil Conservation	186.42
7. Industries	148.10
8. Rural Development	144.50
9. Irrigation and Flood Control	139.75
10. Health	132.48
11. Housing	40.89
12. Tourism	23.25
Total:	2481.86
Percentage to total proposed plan Outlay	82.33

These important heads of development together claim percentage share of about 82.33 percent of the total Eighth Plan proposed outlay. These were also the trend setters of plan investment in the subsequent Annual Plans of the State.

MINIMUM NEEDS PROGRAMME

In order to promote social justice and to improve the quality of life of the rural population vis-a-vis the urban areas, minimum needs programme (M.N.P.) continued to play an important role in development planning. The minimum needs programme lays down the urgency for providing social services according to nationally accepted norms. The components of this programme were:-

(i) Rural Electrification; (ii) Rural fuel wood;
(iii) Rural Roads; (iv) Elementary Education;
(v) Adult Education; (vi) Rural Health;
(vii) Rural Water Supply; (viii) Rural Sanitation;
(ix) Rural house-site-cum-construction scheme;
(x) Environmental improvement of urban slums;
(xi) Nutrition; (xii) Public Distribution System;

The proposed Eighth Plan outlay for Minimum Needs Programme was envisaged at Rs. 497.59 crore. Against the approved Annual Plan Outlay 1990-91, an outlay of Rs. 85.47 crore was proposed for at Rs. 62.99 crore, Annual

Plan 1991-92. The programme-wise details were as under:-

(Rs. in lakh)

Programme	Eighth Plan Proposed Outlay 1990-95
1.	2.
1. Rural Electrification	50.00
2. Rural fuelwood	940.00
3. Rural Roads	7920.00
4. Elementary Education	8375.30
5. Adult Education	564.00
6. Rural Health	4585.00
7. Rural Water Supply	21700.00
8. Rural Sanitation	625.00
9. Rural Housesite-cum-construction scheme	125.00
10. Environmental Improvement of Urban Slums	180.00
11. Nutrition	2900.00
12. Public Distribution System	1795.00
Total	49759.30

Tribal Sub Plan

The Fifth Plan (1974-79) saw a sea change in planning process when the strategy of Sub Plan, a plan within the Plan for accelerating socio-economic development of the Scheduled Tribes was adopted. The State Government has taken a conscious policy of taking nine percent of the total State Plan outlays towards formulation of Tribal Sub-Plan. For ensuring these flows to tribal areas, a single consolidated demand has been adopted besides introduction of single-line administration in the Integrated Tribal Development Projects.

The proposed Eighth Plan outlay for Tribal Sub Plan was arrived at Rs. 271.95 crore.

Special Component Plan for Scheduled Castes

The strategy for the formulation of Special Component Plan for the socio-economic development of Scheduled Castes was evolved at the end of the Fifth Plan which is now continued process since then. The State Government has taken a conscious policy of taking 11 percent of the total State Plan outlay towards formulation of Special Component Plan for Scheduled Castes. The proposed Eighth Plan outlay for Scheduled Caste Component Plan was Rs. 334.57 crore.

THRUST ON RURAL DEVELOPMENT IN EIGHTH FIVE YEAR PLAN: Himachal Pradesh has an area of 55,673 kms. and a population of 42.81 lakh according to 1981 Census. The density of population was 77 persons

per square km. as compared to 216 at the all India level. As much as 92 percent of population living in rural areas and the remaining Eight percent is located in 46 towns. Scheduled Castes form 24.6 percent of the population while Schedule Tribes account for 4.6 percent. The areas comprising of Kinnaur District, Lahaul and Spiti District and Bharmaur and Pangi tehsil of Chamba District form the Tribal areas of Himachal Pradesh.

REVIEW OF 9th FIVE YEAR PLAN (1997-2002)

The national approach to the Ninth Five Year Plan (1997-2002) aimed at building on the successes of Eighth Five Year Plan. The problems that emerged particularly, in the areas such as capital formation in agriculture, living standards of the poor, infrastructure, social sectors, regional disparity and fiscal deficit were to be addressed. Working on these broad parameters, the following objectives were envisaged to be achieved:-

i) Priority to agriculture and rural development with a view to generating adequate productive employment and reduction of poverty;

ii) Accelerating the growth rate of the economy with stable prices;

iii) Ensuring food and nutritional security for all, particularly the vulnerable sections of society;

iv) Providing the basic minimum services of safe drinking water, primary health care, universal primary education, shelter, and connectivity to all in a time bound manner;

v) Containing the growth rate of population;

vi) Ensuring environmental sustainability of the development process through social mobilisation and participation of people at all levels;

vii) Empowerment of women and socially disadvantaged groups such as Scheduled Castes, Scheduled Tribes and other Backward Classes and Minorities as agents of socioeconomic change and development;

viii) Promoting and developing peoples' participatory institutions like Panchayati Raj institutions, cooperatives and self-help groups;

ix) Strengthening efforts to build self-reliance.

The above objectives, sought to be achieved with the principle of "Growth with Equity" needed to be seen in the context of four important dimensions of State policy. These were: a) Quality of Life of the Citizens; b) Generation of Productive Employment; c) Regional Balance and d) Self- Reliance.

The Ninth Five Year Plan (1997-02) of the State was initially approved at Rs. 5700 crore at 1996-97 prices but subsequently aggregate sizes of the approved Annual Plans went higher and ultimately the size of the Ninth Five Year Plan was revised to Rs. 7488.00 crore in nominal terms. The sector wise spread of outlay and expenditure is given in the table 1.

As would be seen from the data, Himachal Pradesh was among the very few states to have achieved the plan investment targeted for the Ninth Plan in

Table -1

HIMACHAL PRADESH SECTOR-WISE OUTLAY & EXPENDITURE

(Rs.in Crore)

Sr. No	Sector	Ninth Plan (1997-02)	AnnualPlan (1997-98)		Annual Plan (1998-99)		Annual Plan (1999-2000)		Annual Plan (2000-01)		Annual Plan (2001-02)		Total	
		Appr. Outlay	Appr. Outlay	Actual Exp.	Appr. Outlay	Actual Exp.	Appr. Outlay	Actual Exp.	Appr. Outlay	Actual Exp.	Appr. Outlay	Actual Exp.	Revised Outlay	Actual Exp.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1.	Agriculture & Allied Activities	842.80	132.84	151.96	183.00	187.87	202.04	191.27	182.87	200.84	186.26	186.26	887.01	918.20
2.	Rural Development	240.19	48.60	57.52	67.37	61.02	71.22	61.32	68.28	61.34	68.08	68.08	323.55	309.28
3.	Special Area Programme	-	-	-	-	4.00	4.00	4.00	4.00	7.87	4.00	4.00	12.00	19.87
4.	Irrigation & Flood Control	258.85	43.69	56.21	65.70	60.62	80.15	67.92	69.50	63.12	69.78	69.78	328.82	317.65
5.	Energy	1052.10	167.14	236.93	223.51	263.68	249.63	304.60	335.15	202.09	258.93	258.93	1234.36	1266.23
6.	Industry & Minerals	150.00	25.00	34.52	27.39	25.61	30.24	20.18	24.66	21.06	14.79	14.79	122.08	116.16
7.	Transport	613.50	109.33	128.47	196.19	193.07	230.74	242.43	246.28	294.96	253.84	253.84	1036.38	1112.77
8.	Communication	1.20	-	-	-	-	-	0.12	0.32	0.17	0.17	0.17	0.49	0.46
9.	Science , Technology & Environment	7.09	1.26	1.90	1.50	1.97	1.60	0.65	1.58	1.51	1.01	1.01	6.95	7.04
10.	General Economic Services	322.83	64.37	162.65	71.57	149.27	89.37	63.18	50.82	61.60	51.42	51.42	327.55	488.12
11.	Social Services	2106.43	396.00	436.58	568.43	560.56	615.73	639.75	710.13	777.47	798.38	798.38	3088.67	3212.74
12.	General Services	105.01	19.77	27.59	35.34	31.99	25.28	25.14	26.41	30.14	13.34	13.34	120.14	128.20
	Total	5700.00	1008.00	1294.33	1440.00	1539.66	1600.00	1620.56	1720.00	1722.17	1720.00	1720.00	7488.00	7896.72

real terms. Not only was the financial content achieved in a larger measure than originally envisaged, the physical content of the plan was also realised to a significant extent.

Table-2

Contribution of Govt. State Domestic Product (GSDP) at Current Prices During the 9th Five Year Plan

Economic Activity/ Sector	1997- 98	1998-99	1999-00	2000-01	2001-02	Total % age	9th Plan
1 Agriculture & Animal Husbandry	22.15	22.23	21.15	20.83	21.78	1299075	21.58
2 Forestry & Logging	4.82	4.15	3.91	4.13	4.28	254405	4.23
3 Fishing	0.30	0.26	0.25	0.23	0.21	14754	0.25
4 Mining & Quarrying	0.87	0.76	0.74	0.68	0.73	45048	0.75
Total- Primary	28.15	27.40	26.05	25.87	27.00	1613282	26.79
5 Manufacturing	13.27	12.66	13.87	14.60	13.85	826443	13.73
5.1 Registered	10.08	9.86	11.07	11.55	10.66	645129	10.71
5.2 Unregistered	3.19	2.79	2.80	3.05	3.20	181314	3.02
6 Construction	13.68	13.92	13.24	13.81	13.51	820051	13.62
7 Electricity, Gas & Water Supply	6.52	6.71	5.72	6.20	5.95	371973	6.18
Total -Secondary	33.47	33.28	32.83	34.62	33.31	2018467	33.53
8 Transport, Storage & Co	3.93	4.08	4.04	4.29	4.70	256120	4.25
8.1 Railways	0.06	0.06	0.06	0.06	0.06	3814	0.06
8.2 Transport by other Means	2.97	3.16	3.07	3.28	3.64	196265	3.25
8.3 Communication	0.90	0.85	0.91	0.94	1.00	55798	0.93
8.4 Storage	0.01	0.01	0.01	0.01	0.01	243	0.01
9 Trade, Hotel & Restaurant	8.70	8.10	8.74	8.46	8.68	514486	8.55
Total- Transport, Communication & Trade	12.64	12.18	12.78	12.75	13.39	770606	12.80
10 Banking & Insurance	3.80	4.17	4.26	4.03	3.81	241725	4.01
11 Real Estate, Ownership of Dwelling & Business.	4.43	3.85	3.77	3.62	3.57	228597	3.80
Total- Finance & Real Estate	8.23	8.02	8.03	7.65	7.38	470322	7.81
12 Public Administration	7.46	7.67	8.15	7.81	8.36	477863	7.94
13 Other Services	10.05	11.45	12.16	11.30	10.56	670458	11.13
Total- Community & Personal Services	17.51	19.12	20.31	19.11	18.92	1148321	19.07
GROSS DOMESTIC PRODUCT AT FACTOR COST	100.00	100.00 1	00.00	100.00	100.00	6020998	100.00

The table 2, clearly reveals that more than 50% of the total GSDP is contributed by Primary and Secondary sectors. Services sector contributes about 1/5th of the GSDP. No significant fluctuations are observed in sectoral contribution. The economic analysis of the development trend of the state clearly shows that Himachal is now on a very healthy path of development as the primary sector contribution has shifted to secondary and services sectors. The percentage contribution of primary sector, was 28.15 percent during 1997-98 which declined to 27 percent at the end of 2001-02 whereas overall contribution from this sector was 26.79 percent at the end of 9th Plan period.

The contribution of the secondary sector more or less has remained almost at the same level i.e. 33.47 percent in 1997-98 to 33.31 percent during

2001-02 and overall contribution also remained at the same level i.e. 33.53 percent. The percentage contribution of services and transport, communication and trade sectors increased from 17.51 and 12.64 percent from the beginning of the 9th Plan period to 19.92 and 13.39 percent respectively by the end of the plan period. The sector, which shows a marginal declining trend during the 9th Plan period, was Finance and Real Estate.

State's Approach to Ninth Five Year Plan 1997-2002

The State Government designed its own enabling programmes within the overall National objectives keeping in view the peculiar hilly conditions and policies of the State Government. The approach, *inter-alia*, reflected the aspirations of the people. The main objectives of the State's approach aimed at the following aspects:-

I. Human Development:- Human Development in its all facets was the main focus of the State's development strategy. There was no denying the fact that the developmental efforts succeeded to some extent, in achieving the main goals of the Five Year Plans. These included reduction in poverty, providing of gainful employment opportunities and raising of per capita income. The agriculture and industrial production increased manifold but equitable distribution of income still remained a problem. In terms of measures of distributive justice, the track record of Himachal Pradesh was a matter of envy for other States.

The overall development measured against social indicators like health, food, nutrition, education including literacy and skills, employment conditions of work, consumption of basic necessities, transportation, housing including household facilities, clothing, recreation and entertainment, social security etc. showed a large disparity among different sections of the society at the National level whereas these disparities were at a fairly low level in HP as compared to all-India situation. Towards further developing the human capital, socio-economic development of human beings was the prime objective of our approach to Ninth Five Year Plan. The strategy aimed to benefit the weaker sections of the society particularly the women and children by well designed affirmative measures. A brief outline of the set of enabling programmes to achieve these objectives is outlined below:-

a) Universalization of Education: Himachal Pradesh had a low literacy rate of only 7% according to 1951 census as against national average of 16.6%. During the course of next 50 years, the State made spectacular achievements by attaining 77.13% literacy rate as against National average of 65.38%. During the Ninth Five Year Plan, education strategy aimed at the disadvantaged sections of the society, particularly the girls and children of SCs/STs/OBCs. As a first step, primary education was made compulsory and preparatory work for the National Programme of *Sarv Shiksha Abhiyan* for achieving the Universal Elementary Education was initiated . It envisaged to provide quality elementary education to all children in the age group of 6-14

years with focus of education of girls and children belonging to SCs/ STs. The main objectives of the programme were as under:-

i) All children in school, Education Guarantee Scheme *'Back to School'* by 2003;

ii) All children to complete 8 years of the schooling by 2010;

iii) Quality Elementary Education for all by 2010;

iv) Focus on elementary education of satisfactory quality with emphasis on education for left-out children;

v) To bridge the gap in respect of gender inequity and social categories at primary stage by 2007 and elementary level by 2010;

vi) To achieve Zero Drop Out Rate by 2010;

The programme was driven by World Bank funding to the Govt. of India which was implemented as a centrally sponsored programme on a 85:15 cost sharing during the Ninth Five Year Plan (1997-02) between the Centre and State Govt. respectively. The sharing pattern will be 75:25 during the tenth Five Year Plan and 50:50 thereafter. The States will have to maintain their level of investment in Elementary Education as in 1999-2000. The contribution as State Share for SSA will be over and above this investment.

An amount of Rs. 155.60 lakh was sanctioned and released by Government of India to the State which was 100% grant-in-aid to the State for pre-project activities. The house hold survey conducted in eight non DPEP districts showed that there were only 6507 out of school children in the age group of 6-14 years as on 30-9-2001 which were less than the 1% of the eligible population. The Govt. of India approved the Annual Work Plan and budget amounting to Rs. 1617.59 lakh and Rs. 2906.38 lakh for the year 2000-2001 and 2003 respectively. The Govt. of India released a sum of Rs. 687.38 lakh during the year 2001-02, while a sum of Rs. 1696.98 lakh received during the year 2002-03.

With the aim of providing a minimum of 3 class rooms in every Primary School of the State, and in order to save the children of the tender age from the vagaries of nature and adverse climatic conditions, the State Government launched an ambitious scheme titled as 'Sarswati Bal Vidya Sankalp Yojna' on the auspicious Himachal Day on 15th April, 1999. Under this yojna, a total number of 13612 rooms were proposed to be constructed at an estimated cost of Rs. 126.11 crores in a phase manner in a period of three years. Infrastructure expansion programme was launched to provide access to all eligible children within one Km. from their respective places. The thrust was on the opening of new institutions based on a comprehensive mapping of the deficient unserved areas. The education sector outlay during Ninth Five Year Plan period aggregated to Rs. 917.21 crore which formed 12.25 % of the aggregate State plan investment outlay of Rs. 7488 Crore for the Ninth Plan period.

The details of education institutions opened during the Ninth Five Year Plan is given in the table no. 3 and 4.

Table-3 Educational Institutions

Sr. No.	Instl tutions	Unit	Targets	Year wise Achievements				Total Achievement (1997-02)	percentage
				1997-98	1998-99	1999-00	2000-01	2001-02	
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
1.	Primary Schools	Nos.	500	1346	176	100	-	-	1622	324.40
2.	Middle Schools	Nos.	1400	369	300	260	9	-	938	67.00
3.	High Schools	Nos.	400	174	40	62	7	1	284	71.00
4.	Senior Secondary Schools	Nos.	100	142	40	61	11	1	255	255.00
5.	Colleges	Nos.	-	4	1	-	1	3	9	-

Table-4

Enrolment of Students in Elementary Education

Sr. No.	Age-Group	Percentage of Enrolment to Total Population				
		1997-98	1998-99	1999-2000	2000-01	2001-02
1.	2.	3.	4.	5.	6.	7.
1.	6-11 Years:					
(a)	Boys	104	105	103	104	100
(b)	Girls	102	105	103	104	100
Total		103 105	103	104	100	
2.	11-14 Years:					
(a)	Boys	100	100	100	100	101
(b)	Girls	90	90	90	91	96
Total		95	95	95	95.5	98

As is evident from the above data, the enrolment rate in age group 6-11 years was 103 in 1997-98 which rose to 104 during 2000-01. Similarly, the enrolment ratio in age group 11-14 years was 95 in 1997-98 which increased to 95.5 during 2000-01. As such, despite a marked increase in 6-11 years age-group enrolment, the inter age-group retention rate went up by 0.5 percent

b) **Health for All:** The underlying aim during the Ninth Plan was to consolidate the efforts of the State to control birth rate and death rate to provide better health care facilities. The performance in terms of birth rate, death rate and infant mortality rate has reached levels which are better than the national average. The birth rate in 2001 was 21 per thousand. The death rate for the same period was 7 per thousand. In the case of infant mortality rate, Himachal Pradesh achieved a level of 54 per thousand. The simple annual population growth rate recorded by 1981 census was 2.15 which came down to 1.91 according to 1991 census.

c) **Housing:** In a hilly State like Himachal Pradesh, severe climatic con-

ditions make the living of mankind extremely difficult. It makes the reasonable housing availability a necessity of life. For the Ninth Five Year Plan (1997-2002), it was envisaged to construct 31000 Housing units to the people living below the poverty line under *'Gandhi Kuteer Yojna'*. Against this target, 16719 houses were constructed.

d) Safe Drinking Water : Under the basic minimum services programme, supply of safe drinking water in Urban & Rural Areas was given highest priority. The main thrust was to cover 'NC' habitations. The status as on 31.3.2002 was as under :-

NC	PC	FC	Total
1074	10252	34041	45367

The Govt. of Himachal Pradesh has accorded top priority for the coverage of NC and PC (0-10 lpcd.) habitations in the following order :-

i) NC (Main) ii) NC (other)

iii) PC (0-10) Main iv) PC (0-10) Other

Physical and Financial achievements during the Ninth Plan were as under:-

Sector	Financial (Rs.in Lakh)	Physical (Habitations)
State	35959.21	3412 Habs.
Centre	19909.17	5305 Habs.
Total:	55868.38	8718 Habs.

There were 56 Towns in H.P. with the Population of 5.95 lakh. During the Ninth Five Year Plan 1997-2002, funds of the order of Rs. 10720.61 lakh were spent under the State Sector for the augmentation of the Urban Water Supply and schemes for 18 towns were completed. The sectoral spread of the Approved Outlay during the Ninth Five Year Plan (1997- 2002) is given below:-

Sr. No.	Sector	Approved Outlay (Rs. in Crore)	% age to Total Outlay
1.	2.	3.	4.
A.	ECONOMIC SERVICES	4279.19	57.15
B.	SOCIAL SERVICES	3088.67	41.25
C.	GENERAL SERVICES	120.14	1.60
	TOTAL :	7488.00	100.00

It is evident from the above that the Economic Services sector claimed the major share of 57.15 percent of the total Ninth Plan provision. The share of Social Sector stood at 41.25 percent and that of General Services 1.60 percent.

As mentioned above, the Ninth Five Year Plan outlays were approved at 1996-97 prices. However, at the beginning of every successive plans, the

Annual Plan sizes were determined on the basis of current prices each year. Consequently, the approved Ninth Five Year Plan size came to Rs. 7488 crore as against the earlier approved size of Rs. 5700 crore, at 1996-97 prices. Against the approved outlay of Rs. 7488 crore the actual expenditure by the end of plan period was of the order of about Rs. 7896.72 crore. The year-wise details of approved outlay and expenditure of Ninth Five Year Plan 1997-02 are given in the table no 5.

Table-5

Outlay And Expenditure-Annual Plans (1997-98 to 2001-02)

(Rs. in Crore)

Sr. No.	Annual Plan Period	Outlay Originally Approved	Actual Expenditure
1.	2.	3.	4.
1.	1997-98	1008.00	1294.33
2.	1998-99	1440.00	1539.66
3.	1999-2000	1600.00	1620.56
4.	2000-01	1720.00	1722.17
5.	2001-02	1720.00	1720.00
	Total	**7488.00**	**7896.72**

The physical performance of selected items during the Ninth Five Year Plan 1997-02 is given in the table no 6.

Table-6

The Physical Performance of Selected Items

Sr. No.	Item	Unit	Ninth Plan Target	Achievement 1997-2002 (Actual)	Performance Percentage (Actual)
1.	2.	3.	4.	5.	6.
1.	Foodgrain Production	Lakh Tonnes	16.78	13.81	82.30
2.	Vegetable Production	Lakh Tonnes	6.50	5.80	89.23
3.	Fruit Production	Lakh Tonnes	6.00	4.28	71.33
4.	Fertilizer Consumption	'000 Tonnes	42.50	35.55	83.65
5.	Hops Production	Tonnes	400.00	114.20	28.55
6.	Olive Production	Qtls.	200.00	193.00	96.50
7.	Mushroom Production	Tonnes	3500.00	2945.00	84.14
8.	Honey Production	Tonnes	650.00	835.00	128.46
9.	Milk Production	Lakh Tonnes	7.75	7.60	98.06
10.	Wool Production	Lakh Kgs.	16.50	16.10	97.58
11.	Fish Production	Tonnes	8000.00	7215.00	90.19
12.	Afforestation	Lakh Hect.	1.39	1.35	97.12
13.	IRDP Families to be assisted i) SGSY Disbursement of Credit	(Lakh Rs.)	7000.00	9542.72	136.32
14.	JGSY	Lakh Mandays	112.00	67.71	60.45
15.	Rural Sanitation (Latrines to be Constructed)	Nos.	-	17508	-
16.	Additional CCA to be created	Hects.	6000.00	7939.00	132.32

17.	Road length to be added	Kms.	1920.00	2597.00	135.26
18.	Additional Hydel Capacity to be added	M.W	33.5	27.5	82.09
19.	Electricity Generated	M.U.	6851	6294.64	91.88
20.	Biogas Plants to be set-up	Nos.	60000	3439	5.73
21.	Rural Water Supply left out habitations to be covered	Nos.	2500	6793	271.72
22.	Population in Slums to be covered under EIUS	Nos. 37	500.00	77150.00	205.73
23.	Hand Pumps	Nos.	2000	2934	146.00
24.	New PHCs	Nos.	165	68	41.21
25.	New/ Upgraded CHC's	Nos.	15	13	86.67
26.	New Sub-Centres	Nos.	250	16	6.40
27.	Opening of Ayruvedic Dispensary	Nos.	600	310	51.67

3. Performance of State Economy during Ninth Plan 1997-02.

At the outset of the approach and goals set for the Ninth Five Year Plan 1997-02, an average growth rate of 7% was envisaged for the State Economy. Our performance with regard to State Domestic Product and per capita income during the years for which data has become available is given in the table No 7.

TABLE-7

MOVEMENT OF STATE NET DOMESTIC PRODUCT AT FACTOR COST AND PER CAPITA INCOME

Sr. No.	Year	State Income At Constant Prices (Rs.In Crore)	Per Capita Income At Current Prices (Rs.in Crore)	Annual Growth Rate At Constant Prices (In Rs.)	At Current Prices (In Rs.)	State Domestic Product	per Capita Income
1.	2.	3.	4.	5.	6.	7.	8.
1.	1997-98	5571.01	7806.98	9625	13488	7.1	5.3
2.	1998-99	5966.28	9507.46	10131	11644	7.1	5.3
3.	1999-2000	6621.85	10882.00	11051	18160	10.1	9.1
4.	2000-01	7026.80	11887.00	11563	19560	6.1	4.6
5.	2001-02	7379.73	13212.00	11936	21368	5.0	3.2

The above table shows that State Income estimates based on the 1993-94 prices. According to these estimates, the State income of Pradesh during 1997-98 to 2001-02 period increased from Rs. 5571.01 crore to Rs. 7379.73 crore at constant prices and Rs. 7806.98 to Rs. 13212.00 crore at current prices. The per capita income at constant prices increased from Rs. 9625 in 1997-98 to Rs. 11936 in 2001-2002 while at current prices it rose to Rs. 21368 during the same period. It may also be seen that the target for economic growth set for the Ninth Plan was realised by Himachal Pradesh. The economy grew at an average rate of growth which was marginally higher than the envisaged target.

Review of 10th Five Year Plan 2002-2007

The 10th Plan (2002-2007) envisaged a growth of 8.9 per cent for the State. The State economy posted an impressive annual growth rate of 5.1 %, 8.1 %, 7.6% per annum during the first three years of the 10th Plan. The pace of

growth witnessed a significant upward trend with that of National Economy and according to quick estimates based on 1999-2000 prices; the State's economy achieved an average growth rate of about 8 % during the 10th Plan. The size of the State's Tenth Five Year Plan (2002-2007) was originally approved at Rs. 10,300 crore and was agreed to be financed by total Central Support of Rs.5440 crore. The share of central assistance was anticipated to be 52.8 per cent.

Objectives Envisaged

(i) Hydel capacity addition of 6100 MW by 2010.

(ii) The State's free power share was aimed at 800 MW by 2010 thereby envisaging generation of annual revenue of about Rs. 700-800 crore.

(iii) To enhance the productivity in the agriculture/ horticulture and quality of crops by way of replacement of low productive varieties of crops with high yielding varieties.

(iv) Vegetable production target of 10 lakh tonnes by 2007.

(v) Diversification towards high valued crops by adopting project approach.

(vi) Emphasis on increasing of area under irrigation by tapping all smaller sources of water including rainwater harvesting structures through peoples' participation.

(vii) Upgradation of air, rail, and road access and improvement of power, water, communication and other basic facilities.

(viii) Universal rural connectivity to open up the economy.

(ix) Providing drinking water to all the PC /NC habitations.

(x) Attracting large-scale private investment in IT & BT sectors, besides a quantum jump in the industrial investment at large in pursuance of the new package of incentives announced by the Government of India.

(xi) To increase private sector participation in tourism both as means of generating employment and building sound infrastructure.

(xii) Consolidate the gains made in the social services sector.

2. State Plan Outlays: In 10th plan also, the State Government resolved to continue with greater emphasis on human resource development, increasing agricultural production, expansion of infrastructure, provision of basic amenities, generating adequate employment opportunities and removal of regional/ social disparities. The Social Services Sector was accorded the highest priority by making an allocation of 47.50 per cent of the aggregate plan outlay of the Tenth Plan. The sectoral spread of the approved outlay and priorities is given in the table no 1.

The higher allocation for Social Services Sector aimed at making adequate budget provision for:-

i) Coverage of all school going children in the age group of 6-14 years under Sarv Shiksha Abhiyan and providing of elementary education to all

upto the Middle Standard.

ii) Resolving of potable drinking water problem by fully covering the NC / PC habitations.

iii) Remedy the inadequate and poor health delivery system, providing of infrastructural facilities in all medical institutions and improving of health care facilities.

iv) Construction of housing units for families living below the poverty line.

v) Expanding the coverage of social security pension.

Table - 1

Sector wise Outlay & Priorities of 10th Plan (Rs. in Crore)

Sr. No.	Sector	Approved outlay (2002-07)	Percentage	Priority
1.	2.	3.	4.	5.
1.	Agriculture & Allied Services	1201.69	11.66	IV
2.	Rural Development	415.49	4.03	VI
3.	Irrigation & Flood Control	453.17	4.40	V
4.	Energy	1257.68	12.21	III
5.	Industry & Minerals	104.73	1.05	VIII
6.	Transport & Communication	1638.05	15.90	II
7.	Science, Technology & Environment	6.42	0.06	X
8.	General Economic Services	223.74	2.17	VII
9.	Social Services	4893.48	47.50	I
10.	General Services	105.55	1.02	IX
	Total	**10300.00**	**100.00**	

At the instance of Govt. of India which advised State Govt. to transfer all committed liabilities till the end of the 9th plan to non-plan to enable the Finance Commission to make a proper assessment of the State's non-plan revenue deficit after devolution, the State Govt. felt that transfer of these committed liabilities was required as a first step of the State's fiscal reforms strategy, since they were artificially inflating the plan size year after year, which in turn had resulted in the State Govt. resorting to borrowings. Therefore, the State Govt. as a matter of policy transferred revenue content from plan to non-plan account during the year 2003-04. This transfer of committed liabilities resulted in a dip of Annual Plan size of four Annual Plans 2003-04 to 2006-07, which in real terms were capital, oriented Annual Plans.

As a result of this exercise, committed liabilities of the order of Rs. 836 crore based on the actual expenditure of the year 2001-02, like salaries, wages, scholarships, grant-in-aid and pension and other liabilities pertaining to establishment being charged to plan side for quite a long period of time were transferred to non plan. However, the committed liabilities of Health, Ayurveda and Water Supply sectors could not be transferred to the non-plan because of some administrative reasons. This decision also led to reduction of overall plan

size of the Tenth Plan 2002-07. Thus, the target of achieving a plan expenditure of Rs. 10,300 crore in real terms could not be realized. The State incurred an expenditure of Rs. 8880.31 Crore by the end of the plan period. The expenditure shifted to non-plan comprised of the revenue expenditure, to which no physical content was attached. In other words, there was no erosion in physical targets, which in any case have been achieved and in fact, surpassed in some core sectors by the end of five year's period.

The annual plans sizes for 2002-03, 2003-04, 2004-05, 2005-06 and 2006-07 were fixed at Rs. 1840.00 crore, Rs. 1335.00 crore, Rs. 1400.38 crore, Rs. 1600.00 crore and Rs. 1800.00 crore respectively. Thus, in nominal terms, the final aggregate Tenth Plan outlay for Himachal Pradesh works out to Rs. 7975.38 crore. The State Government endeavored to implement the development programmes in totality despite a very difficult fiscal situation. The State Government made strenuous efforts to ensure that the approved annual plans are implemented in full. The annual plan wise position of outlay and expenditure is given in table No. 2.

Table - 2

Sector Wise Outlay and Expenditure

(Rs. in Crore)

Sr. No.	Sector	Tentatively Approved Outlay of 10th Plan 2002-07	Cumulative Annual Plan Outlay & Expenditure		
			Approved Outlay (2002-07)	Revised Outlay (2002-03 - 2006-07)	Actual Expenditure (2002-03-2006-07)
1.	2.	3.	4.	5.	6.
1.	Agriculture &Allied Services	1201.69	849.14	878.88	897.30
2.	Rurai Development	415.49	288.71	282.79	295.36
3.	Special Area Programme	20.80	24.24	46.99	40.48
4.	Irrigation & Flood Control	453.17	552.98	579.65	658.53
5.	Energy	1257.68	609.67	734.69	969.39
6.	Industry & Minerals	104.73	78.64	80.66	72.24
7.	Transport	1578.05	1260.33	1257.91	1327.08
8.	Communication	60.00	0.60	0.46	0.20
9.	Science, Technology & Environment	6.42	2.83	3.03	43.65
10.	General Economic Services	223.74	352.84	439.93	351.04
11.	Social Services	4893.48	3773.96	3858.40	4004.41
12.	General Services	84.75	181.44	190.18	220.63
	Total:	**10300.00**	**7975.38***	**8353.57**	**8880.31**

** Approved Outlay after the transfer of committed liability from plan to non-plan.*

3. Physical Targets & Achievements of Selected Items

The aggregate physical performance of some selected items achieved during the Tenth Plan period is given in the table No. 3.

Table - 3

Physical Performance

Sr. No	Item	Unit	Tenth Five year Plan (2002-2007) Target	Actual Achievement	Performance percentage
1.	2.	3.	4.	5.	6.
1.	Foodgrain Production	000 M.T	1875.00	1487.65	79.34
2.	Vegetable Production	000 M.T	1000.00	991.44	99.14
3.	Fertilizer Consumption	'000' Tonnes	46.00	48.98	106.48
4.	Fruit Production	000 M.T	750.00	695.51	92.73
5.	Mushroom Production	M.T.	4000.00	5323.00	133.07
6.	Hops Production	M.T	40.00	42.60	106.50
7.	Honey Production	M.T	1000.00	1270.00	127.00
8.	Milk Production	000 M.T	840.000	872.400	103.86
9.	Wool Production	Lakh Kgs	16.50	16.05	97.27
10.	Fish Production	Tonnes	15000	34792	231.95
11.	Afforestation (SVY)	Hectares	7425	4970	66.94
12.	IRDP Family Assisted (i) SGSY	Disbursement of credit (Rs. in lakh)-	10000.00	9420.73	94.21
13.	Additional CCA Created	Hect.	18000	14231	79.06
14.	Road Length added	Kms	2850	2933	102.91
15.	Installed capacity added	M.W	645.833	141.000	21.83
16.	Power Generated	M.U.	8695.000	6694.435	76.99
17.	Opening of Ayurvedic Dispensaries	Nos.	125	10	8.00
18.	RWS (left out habitation covered)	Nos.	8000	7246	90.57
19.	Construction of Housing Units	Nos.	31573	32731	103.67
20.	Hand pumps installed	Nos.	5000	3535	70.70

4. Growth Trends: As has been said earlier that the State's targeted growth rate was 8.9 per cent, mid term appraisal assessed this growth rate at 6.9 per cent. As per latest estimates, the average annual growth rate of 10th Plan was expected to be 8%.

5. Implementation of Special Programmes

1. Pradhan Mantri Gramodya Yojana (PMGY): During 2000-2001, Govt. of India started a new programme viz. PMGY (Pradhan Mantri Gramodya Yojana). This new programme replaced the ongoing Basic Minimum Services (BMS). The programme envisaged earmarked provisions for

five components of the BMS excluding PDS. As the major focus remained on Human Development which has shifted the basic approach of development planning from mere material attainment in general, and growth of per capita income in particular to planning for development of human well being. The results can be evidenced in indicators of health, longevity, literacy, environmental sustainability etc. The financing of the programme titled as PMGY through ACA was discontinued w.e.f. 1.4.05 but the ongoing activities continued as such.

Table – 4 Achievements of first three years

(Rs. in Crore)

Sr. No.	Component	Tenth Plan Outlay	Actual Exp. Annual Plan 2002-03	Annual Plan 2003-04 Outlay	Annual Plan 2003-04 Actual Expenditure	Annual Plan 2004-05 Outlay	Annual Plan 2004-05 Actual Expenditure
1	2	3	4	5	6	7	8
1.	**Elementary Education**						
	(i) Primary Education	50.00	6.10	6.00	6.00	6.75	19.25
	(ii) Hr. Education			4.00	4.00	9.25	3.77
2.	**Primary Health**						
	(i) Allopathy	30.50	7.18	6.00	4.49	5.88	5.83
	(ii) Ayurveda					0.12	0.12
3.	**Safe Drinking Water in** rural and urban areas	230.50	40.37	35.00	35.04	24.50	25.36
4.	**Rural Electrification**	5.13	1.10	2.00	2.00	2.00	2.00
5.	**Rural Housing**	-	-	6.00	6.50	11.00	11.85
6.	**Nutrition**	84.15	10.90	11.00	11.01	10.50	10.50
	Total:	**400.28**	**65.64**	**70.00**	**69.04**	**70.00**	**78.67**

Further, to meet the inadequacies in rural and urban infrastructure both in social and economic terms, special infrastructure development and employment generation programmmes like Bharat Nirman Yojana, National Rural Health Mission, National Rural Employment Guarantee Act and Sarv Shiksha Abhiyan were launched by the Central Govt. during the 10th plan period . The focus was to build a strong base for the development of productive sector viz. Agriculture, Horticulture, Industry, Tourism etc. of the economy. To provide access to basic facilities such as health, education, clean drinking water and sanitation, to the large pockets of population has not only benefited those who live below the poverty line and remained deprived of such amenities so far, but acted as catalyst for accelerating the growth process.

2.Bharat Nirman

Bharat Nirman was a time bound professional plan for four years (2005-09) for the development of basic rural infrastructure. The action was anticipated in the field of Irrigation, Roads, Rural Housing, Rural Water Supply, Rural Electrification and Rural Telecommunication. The government targeted special goals that was to be achieved under these programmes so that accountability in the progress of it can be ensured. The component-wise status of implementation of Bharat Nirman Yojna is as under:-

i) Road Connectivity: All the habitations in the State with a population more than 500 were to be connected with the all weather roads by the end of year 2009. The funding is available from the Govt. of India under Bharat Nirman. The target under Bharat Nirman had been to connect 625 habitations with 2,378.135 kms of all weather roads by 2009. By 31st March, 2008 a total of 597 habitations have been connected by constructing 3980.159 kms of all weather roads meaning thereby that a balance of 28 habitations still remain to be connected. A total amount of Rs. 693.76 crore was released by the GOI under PMGSY and spent on this component upto 31st March, 2008. Year – wise physical and financial progress under this component of Bharat Nirman was as follows:-

Physical & Financial Progress

Component	Total target under Bharat Nirman	Physical Achievement 2005-06	2006-07	2007-08	Total	Balance to be achieved	Financial Releases (Rs. In crore) 2005-06	2006-07	2007-08	total
1	2	3	4	5	6	7	8	9	10	11
ROADS										
1. Habitation (No.)	625	187	145	265	597	28				
2. Upgradation / renewal Length (Kms)	4713.376	0	1095.710	1301.337	2397.047	2316.329	122.74	289.02	282.00	693.76
3. New Connectivity Length (Kms)	2378.135	1361.700	1502.929	1115.530	3980.159	-				

ii) Irrigation: Himachal Pradesh envisaged bringing 88,200 hectares of additional area under irrigation by 2009 through funding under AIBP. However, due to AIBP funding constraints, the state was able to cover 14,887 hectares of additional area by the end of the financial year 2007-08 starting from the year 2005-06 with a total investment of Rs. 148.06 crore. Component–wise physical and financial progress is as under:-

Component	Total target under Bharat Nirman	Physical Achievement 2005-06	2006-07	2007-08	Total	Balance to be achieved	Financial Releases (Rs. In crore) 2005-06	2006-07	2007-08	Total
1	2	3	4	5	6	7	8	9	10	11
IRRIGATION										
1. Major & Medium Irrigation (thousand hect.)	22.17	0.30	2.22	0.457	2.977	19.193	16.06	23.43	49.33	88.82
2. Minor Irrigation (thousand hect)	66.03	7.26	2.20	2.450	11.91	54.12	14.02	18.12	27.10	59.24

iii) Rural Water Supply: The funds for the purpose was available through ARWSP. After assessing the pace of implementation of the programme the revised targets was to cover 9,389 (NC) habitations and 22,347 slipped back habitations by 2009. By the end of the year 2007-08, a total number of 4283 (NC) and 5253 slipped back habitations were covered by spending an amount

of Rs. 387.56 crore. The following table briefly depicts the physical and financial achievements of this component of Bharat Nirman:-

Physical & Financial Progress

Component	Total target under Bharat Nirman	Physical Achievement 2005-06	2006-07	2007-08	Total	Balance to be achieved	Financial Releases (Rs. in crore) 2005-06	2006-07	2007-08	Total
1	2	3	4	5	6	7	8	9	10	11
DRINKING WATER										
1. Not Covered (NC)	9389	1123	1678	1482	4283	5106	118.95	151.15	117.46	387.56
2. Slipped Back	22347	827	2016	2410	5253	17094				

iv) Housing: The Ministry of Rural Development run Indira Aawas Yojana was included in Bharat Nirman to provide houses to the houseless rural poor. The funding pattern between GOI and GOHP had been in the ratio of 75:25. Against the target of providing 10,174 housing units, a total of 10,275 housing units have were constructed or were nearing completion with a total investment of Rs. 29.42 crore. Thus the targets fixed under this component have been achieved well ahead of time. Physical and financial progress has been briefly summed up in the following table:-

Physical & Financial Progress

Component	Total target under Bharat Nirman	2005-06	Physical Achievement (N0) 2006-07	2007-08	Total	Balance to be achieved	Financial Releases (Rs. in crore) 2005-06	2006-07	2007-08	Total
1	2	3	4	5	6	7	8	9	10	11
HOUSING										
IAY.	10174	2929	3317	4029	10275	-	8.49	9.39	11.54	29.42

v) Rural Electrification: Rajeev Gandhi Grameen Vidyutikaran Yojna (RGGVY) was included under Bharat Nirman. The target of universal electrification in a period of four years was fixed. Initially, plan for all the twelve districts of Himachal Pradesh with an estimated cost of Rs. 455.03 crore had been submitted to the M/S REC. However, these estimates were revised to Rs. 205.26 crore in conformity with the guidelines for implementation of RGGVY. So far, 10 schemes for Chamba, Una, Kangra, Hamirpur, Bilaspur, Mandi, Solan, Kullu, Sirmaur and Shimla Districts, amounting to Rs. 191.13 crore were sanctioned. The first installment of Rs. 7.33 crore were released and work is under execution. The sanction of schemes for remaining two districts (Kinnaur & Lahaul Spiti) amounting to Rs. 14.12 crore was still awaited.

vi) Rural Telephone Connectivity: This is not a scheme under the State Plan but has been included in the Bharat Nirman. Such villages which do not have Public Telephone Booths in Himachal Pradesh are proposed to be provided this facility under Bharat Nirman. As per the provisions of an agreement with the BSNL, 1,002 such villages were to be provided this facility by November, 2007. As on 31.03.2008, Village Public Telephones (VPTs) had been provided in 870 villages. Out of 1002 identified villages, 2 are uninhabited. The progress in this direction is recorded in the following table:-

Physical Progress

Component	Total target under Bharat Nirman	Physical Achievement				Balance to be achieved
		2005-06	2006-07	2007-08	Total	
1.	2.	3.	4.	5.	6.	7.
TELEPHONE CONNECTIVITY						
Village (No.)	1002	-	633	237	870	132

3. National Rural Health Mission (NRHM): The National Rural Health Mission (NRHM) was launched on 12th April, 2005 with the objectives of universal access to public health services, prevention and control of communicable and noncommunicable diseases, access to integrated comprehensive primary health care, revitalizing local health traditions and promotion of healthy life style. Release / allocation of grant under NRHM during 2005-06, 2006-07 and 2007-08 had been of the order of Rs. 718.70 lakh, Rs. 3074.31 lakh and Rs. 1083.90 lakh, respectively.

Physical Progress

-ASHA: The State Govt. has taken a policy decision to place AWW as link worker in place of ASHA.

-1172 Swasthya Sahayaks are proposed to be put in place in the Panchayats where Health Sub-Centres do not exist.

-District and Block Programme Management Units are in place in all the Districts.

-125 Rogi Kalyan Samitis at various levels.

-95 PHCs working 24x7

-36 CHCs upgraded to First Referral Units.

-Mobile Medical Units (MMUs) proposed to be set up in all the Districts and the process was in the finalization stages.

-During 2007-08 (upto March, 2008) 9991 beneficiaries of Janani Suraksha Yojna.

-District Health Action Plans for all 12 Districts were in various stages of finalization.

Financial Progress

(Rs. in lakh)

Activity	Funds Released By Govt. of India	Expenditure percentage			Total Amount Exp.	Balance Utilisation	% Utilisation
		2005-06	2006-07	2007-08			
Untied Funds	393.79	36.26	142.83	81.67	260.75	133.04	66.22
Upgradation	1560.00	3.22	235.42	145.32	383.96	1176.04	24.61
Swasthya Melas	64.00	15.85	14.35	14.22	44.42	19.58	69.41
DAP	120.00	0	0	6.45	6.45	113.55	5.38
Medicines	1000.00	0	448.98	494.70	943.68	56.32	94.37
MM Units	532.56	0	0	0	0	532.56	0.00
Untied Funds -PHCs	109.75	0	0	4.00	4.00	105.75	3.65

AM Grant -PHCS	219.50	0	0	5.43	5.43	21.41	2.48
ASHA	360.00	0	0	31.77	31.77	328.23	8.83
RKS	102.00	0	0	3.72	3.72	98.28	3.65
Block PMUS	180.00	0	0	37.72	37.72	142.28	20.96
Flexi Pool	236.00	0	0	3.26	3.26	232.74	1.38
Total	4877.60	55.33	841.58	828.27	1725.18	3152.42	35.37
UIP	202.27	14.50	54.95	43.09	95.42	106.85	47.17

4. National Urban Renewal Mission (NURM)

Shimla was the Mission city for which MOU has been signed.

Urban Infrastructure and Governance (UIG) :- Two projects of widening of road and Solid Waste Management were sanctioned with the approved cost of Rs. 2613.06 lakh (Rs. 1009.06 lakh + Rs. 1604.00 lakh, respectively) and an amount of Rs. 104.52 lakh as central assistance had so far been released.

Basic Services to Urban Poor (BSUP):- Two projects pertaining to housing with a total approved cost of Rs. 2410.54 lakh had been sanctioned for which central share amounting to Rs. 456.66 lakh was released.

Integrated Housing and Slum Development Programme (IHSDP):- Three projects with a total approved cost of Rs. 2343.93 lakh were sanctioned under this scheme for the State. An amount of Rs. 170.80 lakh was released as central assistance.

Urban Infrastructure Development Scheme for Small and Medium Towns

(UIDSSMT):- Under this scheme, 11 projects in three towns with a total cost of Rs. 2706.41 lakh were sanctioned for which central share amounting to Rs. 749.45 lakh was released against the approved central share of Rs. 2165.12 lakh.

5. Sarva Shiksha Abhiyaan (SSA): Launched in 2001-02 in Himachal Pradesh, Sarva Shiksha Abhiyan is being implemented by the Himachal Pradesh Primary Education Society cum Sarva Shiksha Abhiyan Mission Authority. The main objectives of the programme are- Universal Access, Universal Enrollment, Universal Retention and Quality Education etc. The cost sharing between the GOI and the GOHP was in the ratio of 85:15 till 2001-02; and 75:25 till 2007. For the current financial year 2007-08 and for 2008-09 it was to be 65:35 and it was to be 55:45 for the year 2010-11 and 50:50 thereafter.

Salient Features

- 25476 Children With Special Needs (CWSN) were identified out of which 23011 were in formal schools and 2405 were out of school. As many as 420 were being covered by 15 NGOs and 3 Day Care Centres were taking care of 46 more.

- 4,075 out of school children were identified and efforts were on to enroll them in the Education Guarantee Centres (EGCs)

- 33% of the total budget was being utilized for civil works for improving infrastructure in schools. 8859 classrooms, 54 Block Resource Centres, 538 Cluster Resource Centres, 4948 toilets, 2312 drinking water facilities and 2474 boundary walls were sanctioned. Out of the above sanctioned works, 6332 classrooms had been completed and 2253 were in the process of completion; 39 Block Resource Centres have been completed and 12 were in the process of completion; 405 Cluster Resource Centres were completed and 130 were in the process of completion; 4385 toilets had been completed and 364 were in the process of completion; 2160 drinking water facilities had been completed and 131 were in the process of completion; and, 1963 boundary walls had been completed and 341 are in the process of completion as on 31st March, 2008.

- Various programmes for training teachers and providing computer education and computer aided learning had been started in different schools in partnership with the NIIT and Azim Premji Foundation and 'Intel'. 15000 teachers were to be covered in 2 years and 1000 teachers had already been provided training.

Financial Progress

(Rs. In lakh)

Year	Unspent balances from last year	Grant from the GOI	State Share	Total funds available (2+3+4)	Total Exp	Unspent balance
1	2	3	4	5	6	7
2001-02	Nil	687.38	121.29	808.67	Nil	808.67
2002-03	808.67	1696.58	565.53	3070.78	1911.57	1159.21
2003-04	1159.21	5457.01	985.67	7601.89	6658.56	943.33
2004-05	943.33	6086.00	2028.00	9057.33	8354.41	702.92
2005-06	702.92	7586.00	3361.67	11650.58	9863.70	1786.88
2006-07	1786.88	6195.50	2065.17	10047.55	10025.75	21.80
2007-08	21.80	7593.67	4088.90	11704.37	10815.56	888.81
Total		35302.14	13216.23	48518.37*	47629.55	888.81

* Total of the column 5 does not come to Rs. 48518.37 lakh as the figures in the column include unspent balances from previous years also.

9. National Rural Employment Guarantee Act (NREGA)

Implementation Status of NREGA in Himachal Pradesh

(Rs. in lakh)

Year	Total Districts MORD during the year	Funds released	Total Funds with the RDD by Year	Expenditure Available During the	Employment Provided (No. of persons)
2005-06	2	838.37	0.0	0.0	-
2006-07	2	4207.64	5685.90	3913.12	63514
2007-08	4	12835.70	16428.72	12564.89	271099

No. of man days (in lakh) generated

Year	Total	SC	ST	Women
2005-06	0	0	0	0
2006-07	29.90	9.09	6.70	3.66
2007-08	97.53	31.51	10.76	29.36

The programme was started in two districts of Chamba and Sirmaur during 2005-06 and was then extending to two more districts of Mandi and Kangra during the year 2007-08. Hence, 4 districts viz. Chamba, Sirmaur, Kangra and Mandi out of total 12 districts in Himachal Pradesh were initially covered under NREGA. However, the programme has been extended to all the remaining eight districts of the State w.e.f. 1/4/2008. The State Government of Himachal Pradesh had fixed a wage rate of Rs. 100/- w.e.f. 1st January, 2008. The scheme was shared by the GOI and the GOHP in the proportion of 90:10.

Review of 11th Five Year Plan-2007-12

The 11th Five Year Plan (2007-12) had a resolution of 'faster' and 'more inclusive growth'. This resolution was adopted by the National Development Council in its meeting held on 19th December, 2007. The main focus was on revival of agriculture, rural development, delivery of essential services and livelihood support. The Planning Commission had set a target of an average annual growth rate of 9.5% for Himachal Pradesh during the 11th Five Year Plan period against the national target of 9% per annum. The major plan objectives of 11th Five Year Plan were provision of essential public services, increasing farm incomes, developing better infrastructure, nurturing human capital, protecting the environment and improving governance. However, the focus remained on poverty reduction, enhancement in equity among various sections of the society and balanced regional development.

In this perspective, the important areas which were required to be addressed include the following:-

i. To reverse deceleration in agriculture growth and improve the productivity in Agriculture and Horticulture.

ii. Accelerate the pace to harness the huge hydro-power potential in the State.

iii. Accelerate the process of industrialization especially for employment generation.

iv. Consolidation and qualitative improvement of Social Services.

v. Improving the quality of infrastructure especially in the areas of Transport, Power, Rural Water Supply and Sanitation.

vi. Capitalize natural advantages in tourism, bio-diversity, medicinal and aromatic herbs, organic cultivation etc. for diversifying the economy and raising income of the masses.

vii. Opening up the economy for private sector investment in a manner that sub- serves the interests of the locals.

viii. Creation of productive employment at a faster pace.

1. Provisions for the 11th Plan- 2007-2012

The Planning Commission has approved a Plan Size of '13778.00 crore for the 11th Five Year Plan (2007-2012). The sectoral spread of the approved out-

lays is given in the table below:-

Table-1 Sector – Wise Approved Outlay of 11th Plan

(Rs. in Crore)

Sr. No 1.	Sector 2.	ApprovedOutlay 3.	Percentage 4.	Priority 5.
1.	Agriculture and Allied Activities	1470.08	10.67	III
2.	Rural Development	355.62	2.58	VIII
3.	Special Area Programme	20.47	0.15	XI
4.	Irrigation & Flood Control	1220.62	8.86	IV
5.	Energy	1122.14	8.14	V
6.	Industry and Minerals	177.68	1.29	IX
7.	Transport & Communication	2142.33	15.55	II
8.	Science, Technology & Environment	143.46	1.04	X
9.	General Economic Services	658.05	4.78	VI
10.	Social Services	6060.29	43.98	I
11.	General Services	407.26	2.96	VII
	Total	**13778.00**	**100.00**	

Above Table shows that in terms of financial allocations 'Social Services Sector' was accorded the highest priority, followed by 'Transport & Communication' and 'Agriculture & Allied Activities'. The provision of basic amenities to the masses had been attracted the attention of the State Government and highest priority to social sector was given to accelerate the pace of overall development. The financial progress of 11th Five Year Plan (2007-12) is as follows:-

Table-2

11th Plan (2007-12) Outlay & Expenditure

(Rs. in Crore)

Sr. No. 1.	Sector 2.	Outlay 3.	Actual / Expenditure 4.
1.	Agriculture and Allied Activities	1470.08	1828.18
2.	Rural Development	355.62	656.05
3.	Special Area Programme	20.47	69.76
4.	Irrigation & Flood Control	1220.62	1722.70
5.	Energy	1122.14	s1524.12
6.	Industry and Minerals	177.68	122.11
7.	Transport & Communication	2142.28	2715.73
8	Telecommunication	0.05	0.00
9.	Science, Tech. & Environment	143.46	78.07
10.	General Economic Services	658.05	504.69
11.	Social Services	6060.29	4540.46
12.	General Services	407.26	294.70
	Total:-	**13778.00**	**14056.57**

2. Physical targets and achievements

The physical targets and achievements of selected items in the period of 11th Five Year Plan are in the table to follow.

Table-3

Targets and Achievements of 11th Five Year Plan (2007-2012)

Sr. No	Item	Unit	Target of 11th Five Year Plan (2007-12)	2007-08	2008-09	2009-10	2010-11	2011-12
1.	2.	3.	4.	5.	6.	7.	8.	9.
1.	Food grains Production	000 M.T.	1700.00	1425.95	1399.56	1017.2	1650	1700.00
2.	Vegetable Production	000 M.T.	1300.00	1060.00	1090.33	1206.24	1155	1300.00
3.	Fertilizer Consumption	000Tonnes	50.000	50.00	57.26	51.86	55	51
4.	Fruit Production	000 M.T.	906.00	712.85	628.08	382.24	1028	906
5.	Mushroom Production	M.T.	6000.00	5476.00	5895	7377	7791	7202
6.	Hops Production(Dry)	M.T.	45.00	42.50	41.8	47.2	45	45
7.	Production of Honey	M.T.	1500	1376.00	1476	1744	1575	1608
8.	Milk Production	000 Tonnes	920.00	876.00	884	835.95	907	1120
9.	Wool Production	Lakh Kgs.	16.75	16.20	16.18	16.15	16.39	16.48
10.	Fish Production	Tonnes	8000.00	7337.00	7798.15	7798.15	7380.6	8045.4
11.	Afforestation (SVY)	Hect.	4000	216.00	396	3456	155	40
12.	IRDP Families assisted:							
	(i) SGSY (Swaran Jayanti Gram Sawarozgar Yojana)	Disbursement of Credit ('in Lakh)	7500.00	2166.05	3601.07	4026.32	.2461	3010.00
13.	Additional CCA Created	Hect.	31000	5197.00	4800	6630	6500	7000
14.	Installed Capacity added	MW	5744.10	12.00	26.00	0	197.40	1032.000
15.	Opening of new Hospitals	Nos	3	0	0	0	1	0
16.	Opening of new Health Centres	Nos.	60	6	0	0	12	2
17.	Rural Water Supply leftout Habitations covered (State Sector)	Nos.	3000	4510	5529	5175	2500	1250
18.	Coverage under EIUS	Nos.	51600	1631	3700	3300	3173	-
19	Construction of Housing Units	Nos.	54036	10058	9430	14838	10293	7758
20.	Hand Pumps installed	Nos.	1500	852	2188	3007	2500	2713

3. Performance of State economy during the 11th Five Year Plan

In 11th Five Year Plan, State economy achieved a growth of 8.1 percent and growth rate at all India level was 7.9%. Both the economies by and large grew in same pace. The following table presents decadal and sector-wise movement of the State Domestic Product:

Table-4

Percentage contribution of Sectoral State Domestic Product (at current prices)

Sl. No.	Sectors	1950-51	1970-71	2001-02	Eleventh Plan (2007-12)
1	Primary	71.01	58.56	25.90	20.79
2	Secondary	9.50	16.73	35.54	40.94
3.	Tertiary	19.49	24.71	38.56	38.27

The above table reveals that primary sector contributed 71.01 percent of the SDP in 1950-51, which declined to 20.79 percent in 11th Five Year Plan and the contribution of secondary sector has increased to 40.94 percent. The tertiary sector which showed a percent contribution of 19.49 in the decade 1950-51 showed a continuous rise up to 2001-02 and its contribution in the 11th Five Year Plan is 38.27 percent. This structural shift from primary to secondary and tertiary sector is a healthy sign of growing economy.

The performance with regard to State Domestic Product and Per Capita Income during 11th Five Year Plan period are given below :-

Table-5

Movement of Net State Domestic Product and Per Capita Income

Sr. No.	Year	State Income		Per Capita Income		Percentage change over the previous years at 2004-05 prices	
		At Constant Prices (Rs. in crore)	At Current Prices (Rs. in crore)	At Constant Prices (in Rs.)	At Current Prices (in Rs.)	Net State Domestic Product	Per Capita Income
1	2007-08	26247	28872	40143	43966	5.8	5.1
2	2008-09	27649	33115	41666	49903	5.3	3.8
3	2009-10 (Provisional)	29149	39141	43492	58402	5.0	3.9
4	2010-11 (Quick)	31684	45661	46821	67475	8.7	7.7
5	2011-12 (E)	33762	51546	48923	74694	6.6	4.5

The State Income of Pradesh during the 11th Five Year Plan period increased from Rs. 26247 crore to Rs. 34379 crore at constant prices and Rs. 28872 crore to Rs. 50797 at current prices. The per capita income at constant prices increased from Rs. 40143 to Rs. 49817 and Rs. 43966 to Rs. 73608 at current prices in the plan period.

4. Implementation of Flagship Programmes during the 11th Five Year Plan

1. Sarav Shiksha Abhiyan (SSA): This Abhiyan was launched in the State during the year 2001-02. The Abhiyan envisages bridging gender and social disparities gaps at elementary level of education. The main focus is on education of girls, scheduled castes, scheduled tribes and children in difficult circumstances. The cost sharing between GoI and State Government was in the ratio of 85:15 and 75:25 till 2001-02 and 2006-07 respectively and further revised to 65:35 and 60:40 till 2008-09 and 2009-10 respectively.

Thereafter, this sharing pattern is 65:35 (AWP&B minus 13th FC Award) till the end of 11th Five Year Plan. The approved outlays for SSA for the 11th Five Year Plan period are ' 98973.68 lakh, against which an expenditure of Rs. 85160.77 lakh (86%) has been incurred. 13th Finance Commission Award has also been supplementing marginally the provision of funds under SSA since the year 2010-11. The financial and physical achievements of the SSA during the 11th Five Year Plan period upto 31st December, 2012 are given on

the tables to follow.

Table-6 Financial Progress of SSA

('in lakh)

Years	Total Approved Outlays	Total Release of Funds	Total Actual Expenditure	Committed State Share	Actual State Share Released	Amount of 13th FC Award Released
2007-08	12198.37	11751.24	10947.08	4112.94	4112.94	0.00
2008-09	14391.28	13158.45	12411.49	4605.46	4605.45	0.00
2009-010	16640.83	14346.67	14631.28	5738.67	5738.67	0.00
2010-011	25481.55	22332.66	21974.14	7423.58	6546.00	2000.00
2011-012	30261.65	23329.78	25196.78	7642.26	7037.00	2100.00
Total	**98973.68**	**84918.80**	**85160.77**	**29522.91**	**28040.06**	**4100.00**

Table-7

Physical Progress of SSA

Period	Item	Target	Achievement
Since the	New Upper Primary Schools	1393	1207
Implementation of	New Teachers	4179	3621
SSA to 31/03/2012	Additional Class Rooms	11087	9414
	BRCCs	56	55
	CRCCs	538	523
	Toilets (Girls)	9819	5766
	Drinking Water	2417	2373
	Boundary Wall	3607	3427
	Kitchen Shed	88	87

2. Mid Day Meal Scheme (MDMS)

This scheme was universalized in September, 2004 to all primary schools to enhance enrolment, retention and participation of children in primary schools,besides improving nutritional status of the children studying in 1st to 5th and 6th to 8th classes. However, this scheme was launched on 15th August, 1995 as National Programme of Nutritional Support to Primary Education. This scheme was envisaged to cover all the schools upto the middle school level by 2008-09. This programme was further extended to all the upper primary stage schools with effect from July, 2008. Thus, the scheme stood universalized to all the elementary schools in the State and the national target of coverage achieved. Since 2010-11, component of cooking cost and honorarium of this scheme is being shared in the ratio of 75:25 between the Centre and State.

The parameters of MDMS reflect that an expenditure of Rs. 43162.44 lakh have been incurred during the period of 11th Five Year Plan, which stands at 91.09% of the total funds released by the GoI and State Government. The scheme has not only overcome the problem of malnutrition among children, but also of absenteeism.The cost of food grains/transportation of rice and expenditure on management monitoring and evaluation (MME) is 100% and

met by GoI. The achievements during the 11th Five Year Plan period are as under:-

Table-8 Achievements under MDMS during 11th Five Year Plan

(₹ in lakh)

Year	Approved Outlay	Funds GoI	Released State	Expenditure	Unspent Funds	Units Covered	Children Covered
2007-08	5815.59	4361.61	1453.98	5205.06	610.53	15282	851857
2008-09	13711.70	10462.90	2638.70	12595.19	1116.51	15176	810234
2009-10	7461.21	3948.65	2396.05	6154.27	1306.94	15167	775263
2010-11	10004.36	6487.67	2055.03	9535.54	468.82	15104	741269
2011-12	10393.80	7351.60	2001.00	9672.38	721.42	15898	725813
Total	**47386.66**	**32612.43**	**10544.76**	**43162.44**			

Table-9 Position Delivery Mechanism under MDMS

Year	Allocation of Food grain (MT) Primary/UpperPrimary	Lifting of Food grain (MT) Primary/UpperPrimary
2007-08	12826.40	12505.38
2008-09	21483.21	19236.44
2009-10	21918.39	20852.71
2010-11	19053.63	18415.28
2011-12	20837.86	20836.29
Total	**96119.49**	**91846.10**

During the period of 11th Five Year Plan, 96119.49 MT food grains have been allocated to the schooling units in Himachal Pradesh and the food grains further lifted to schools are 91846.10 MT.

3. Integrated Child Development Schemes (ICDS)

In 1975, Pooh Block of Kinnaur district of Himachal Pradesh was chosen for launching of this scheme which later covered all parts of the State.

The services provided through Aganwadis in ICDS Projects are Supplementary Nutrition, Nutrition and Health Education, Immunization, Health Check-up, Referral Services and Non-formal pre-school Education. Physical and financial performances of AWCs/ Mini AWCs and ICDS Projects upto 31st March, 2012 are given below in the tables.

Table-10

Physical Performance of AWCs/ Mini AWCs and ICDS Projects

Year	Number of ICDS Projects	Number of operational AWCs /Mini AWCs
2007-08	76	18248
2008-09	76	18248
2009-10	76	18248
2010-11	78	18386
2011-12	78	18571

It is observed that 18571 AWCs/ Mini AWCs under 78 ICDS projects are operational in Himachal Pradesh at the end of 11th Five Year Plan.

Table-11

Financial Performance of ICDS Projects under Non-Nutrition Components (Sharing Pattern: GoI: GoHP: 90:10 (w.e.f. 01/4/ 2009) & 100% GoI upto 2008-09)

(Rs.in lakh)

Year	Budget			Expenditure			% of
	GoI	State	Total	GoI	State	Total	Expenditure
2007-08	6099.13	- 6099.13	4743.66	-	4743.66	77.78	
2008-09	7227.83	- 7227.83	7206.10	-	7206.10	99.70	
2009-10	8674.68	875.13	9549.81	8288.90	875.13	9164.03	95.96
2010-11	9123.00	928.29	10051.29	8692.75	842.09	9534.84	94.86
2011-12	13730.08	854.22	14584.30	13191.44	771.81	13963.25	95.74
Total	**44854.72**	**2657.64**	**47512.36**	**42122.85**	**2489.03**	**44611.88**	**93.90**

During the period of 11th Five Year Plan, an expenditure of 93.90% has been incurred under non-nutrition components of ICDS.

The other programme under ICDS is Supplementary Nutrition Programme (SNP). Supplementary nutrition is being provided to the beneficiaries in the State in the form of Take Home Ration (THR), Morning Snack and Hot Cooked Meal (HCM). THR is given to the children in the age group of 6 months to 3 years in the form of nutrimix, sweet dalia and khichari. Morning snack is distributed to the children in the age group of 3-6 years in the morning in the form of nutrimix. Under Hot Cooked Meal, khichari, sweet dalia and sprouted gram are provided in the afternoon to pregnant women & lactating mothers and BPL adolescent girls. BPL adolescent girls who are getting nutrition under MDM scheme are not eligible under SNP.

Table-12

Financial Performance of ICDS Projects under Supplementary Nutrition

Programme (Sharing Pattern: GoI: GoHP: 50:50)

(Rs. in lakh)

Year	Budget			Expenditure			% of
	GoI	State	Total	GoI	State	Total	Expenditure
2007-08	1017.58	903.00	1920.58	1017.58	903.00	1920.58	100.00
2008-09	2282.58	2260.00	4542.58	2282.58	2260.00	4542.58 1	00.00
2009-10	2939.36	3000.00	5939.36	2939.36	3000.00	5939.36	100.00
2010-11	2466.48	2817.25	5283.73	2466.48	2817.25	5283.73	100.00
2011-12	2819.49	2919.25	5738.74	2819.49	2819.25	5638.74	98.26
Total	**11525.49**	**11899.5**	**23424.99**	**11525.49**	**11799.5**	**23324.99**	**99.57**

Over the period of 11th Five Year Plan, an expenditure of 99.57% has been incurred which in terms of financial aspect is appreciable.

Table-13

Physical Performance of ICDS) - SNP (SNP Beneficiaries)

Year	Women	Children	Adolescent Girls
2007-08	99129	433813	91577

2008-09	97402	424731	95944
2009-10	98073	418221	83800
2010-11	98952	422261	77658
2011-12	101704	433293	40921

4. National Rural Health Mission (NRHM): National Rural Health Mission (NRHM) was launched in the year 2005-06 by pooling of all the family welfare schemes and major disease control programmes. NRHM in terms of coverage and resource pooling included the Centrally Sponsored Scheme (CSS) of Vector Borne Diseases, Tuberculosis, Leprosy, Iodine Deficiency Disorders, Blindness and Integrated Disease Surveillance. The expenditure of NRHM is incurred on various schemes under RCH flexi pool, Mission flexi pool, UIP, DCPs and Inter Sectoral convergence. The situation of Himachal Pradesh can better be understood from the financial and physical progress of NRHM, the detail of which upto 31st March, 2012 is in the tables to follow.

Table-14 Financial Progress under NRHM
(Sharing Pattern: 85: 15 :: GoI: GoHP)

(Rs. in crore)

Year	Allocation in Annual Plan	Funds from GoI	State Share	Total	Expenditure Incurred	%age of Expenditure
Upto31-3-2007	73.11	61.90	0.00	61.90	24.59	39.73
2007-08	84.35	22.79	0.00	22.79	16.49	72.36
2008-09	123.10	76.69	10.65	87.34	74.33	85.10
2009-10	143.30	97.68	14.80	112.48	143.41	127.50
2010-11	150.06	114.13	20.00	134.13	128.63	95.90
2011-12	144.63	127.28	23.00	150.28	148.75	98.98
Total (2007-08 to 2011-12)	**645.44**	**438.57**	**68.45**	**507.02**	**511.61**	**100.91**

The financial progress of NRHM under the period of 11th Five Year Plan reveals that an expenditure of Rs. 511.61 crore has been incurred against the total releases of ' 507.02 crore, which stands at 100.91%, but this expenditure is 79.27% of the total allocation.

Table-15 Physical Progress of Specific Parameters under NRHM
(Sharing Pattern: 85:15:: GoI:GoHP)

Sr. No.	Item	2007-08		2008-09		2009-10		2010-11		2011-12	
		Target	Ach.	Target	Ach.	Target	Ach.	Target	Ach.	Target	Ach.
1.	Family Planning cases in camps	-	30480	-	30812	33710	27616	33710	23638	23500	22858
2.	No. of Institutional deliveries (lakh)	-	0.57	-	0.59	-	0.55	-	0.65	-	0.71
3.	Incentives to Mothers under JSY (lakh Nos.)	0.11	0.10	0.14	0.13	0.15	0.16	0.35	0.21	0.30	0.21

In addition to it, the detail of the progress of other physical items is as under:-

1) The government of Himachal Pradesh has taken a policy decision to place anganwari workers as link worker in place of ASHA. Accordingly, the matter was reflected in the PIP which has been approved by GOI.

2) There are 2065 Health sub-centre in the state.

3) District and Block Programme Management Units are in place in all the Districts.

4) 572 Rogi Kalyan Samitis have been set up in various medical institution upto PHC level.

5) 94 PHCs working as 24x7

6) 61 DH/CH/CHC have been indentified for the upgradation as First Referral Units, out of which 16 FRUs are functional.

7) Mobile Medical Units (MMUs) proposed to be set up in 10 Districts and the process is in the finalization stages.

8) District Health Action Plans have been prepared for all the Districts.

5. Mahatma Gandhi National Rojgar Employment Guarantee Act (MGNREGA)

This scheme was made effective from 2nd February, 2006 in Chamba and Sirmour districts, and covered all districts upto 1.4.2008 in Himachal Pradesh. The objective of this scheme is to provide livelihood security to the households in rural areas of the State by ensuring 100 days generated wage employment in each financial year to every household whose adult members volunteer to do unskilled manual work.

The performance of MGNREGA during the period 11th Fiver Year Plan has been attempted to know its real impact on rural life in tables to follow.

Table-16

Financial Progress under MGNREGA during 2007-08 to 2011-12

(Sharing Pattern: 90:10:: GoI: GoHP)

(` In crore)

Year	Opening Balance	Central Share	State Share	Miscellaneous Receipt	Total Funds Available	Total Expt.	%age of Exp.
2007-08	19.81	128.53	13.51	2.61	164.46	125.66	76.41
2008-09	55.47	410.11	33.25	2.08	500.91	332.28	66.34
2009-10	168.62	375.47	53.11	5.57	602.77	556.56	92.33
2010-11	103.87	656.18	56.11	14.64	830.80	535.74	64.48
2011-12	295.06	311.38	45.70	8.36	660.50	509.98	77.20
Total		**1881.67**	**201.68**	**33.26**	**2759.44**	**2060.22**	**74.66**

It is clear from the financial progress of MGNREGA that during the 11th Five Year Plan period 74.66% expenditure has been incurred despite the fact that it is a demand driven rural employment guarantee act.

Table-17 Physical Progress under MGNREGA

(Sharing Pattern: 90:10:: GoI: GoHP)

Year	No. of Households Issued Job Cards (cumulative)	No. of Households Demanded Employment	%age of Wage Seekers	No. of Households Provided Employment	Total Mandays Generated (In lakh)	Mandays Generated by SCs/STs (In lakh)	Mandays Generated by Women (In lakh)
2007-08	393751	275463	69.96	271099	97.53	42.27	29.36
2008-09	849993	453724	53.38	445713	205.29	84.40	80.09
2009-10	994969	499174	50.17	497336	284.94	119.84	131.32
2010-11	1050602	447064	42.55	444247	219.46	89.48	105.90
2011-12	1096589	528210	40.91	504671	269.04	96.79	158.81

The number of households provided employment during the 11th Five Year Plan period is on increasing trend, but it was on reverse trend during the 4th year of the plan period. In the last year, it has gone up. During this period, maximum mandays of 284.94 lakh were generated in the year 2009-10 when wage seekers were 499174 (50.17%).

6. Indira Awas Yojna (IAY)

This scheme was launched as an independent and major housing device on 1st January, 1996 to provide assistance for the construction and up-gradation of the dwelling units for the BPL rural households. The selection of beneficiaries is done by the Gram Sabha. This scheme is being implemented in the ratio of 75:25 between GoI and State Government. From 2010-11, Government of India has raised cost norms for construction of dwellings to ' 45,000 per unit for general areas and ' 48,500 for the hill areas. The physical and financial progress of this scheme during the 11th Five Year Plan period is given in the tables to follow.

Table-18 Financial Progress of Indira Awas Yojna

(Sharing Pattern: 75:25:: GoI : GoHP)

(Rs. in lakh)

Year	Actual Release of Funds			Actual Expenditure (Centre + State)	percentage of Exp.
	Centre	State	Total		
2007-08	866.94	286.37	1153.31	1150.24	99.73
2008-09	1725.44	487.23	2212.67	2007.43	90.72
2009-10	1823.21	785.36	2608.57	3003.34	115.13
2010-11	2093.25	835.02	2928.27	2979.01	101.73
2011-12	2029.83	675.33	2705.16	2765.26	102.22
Total	**8538.67**	**3069.31**	**11607.98**	**11905.28**	**102.56**

During the period of 11th Five Year Plan, Rs. 11607.98 lakh have been released for the construction of dwellings in rural areas. Against this release, Rs. 11915.28 lakh have been spent, which account for 102.56%.

Table-19

Physical Achievements under IAY

(Sharing Pattern: 75:25 - GoI: GoHP)

Year	Targets	Actual Achievement Cumulative Achievements carryforward from 2002-03 to 2006-07 (36932)	Cumulative
2007-08	4242	4029	40961
2008-09	4634	4501	45462
2009-10	8229	9236	54698
2010-11	5793	5924	60622
2011-12	5659	5972	66594
Total	**28557**	**29662**	

During the 11th Five Year Plan period, 29662 units have been constructed/ upgraded against a target of 28557 units under IAY. The total achievement since 2002-03 is 66594.

7. Pradhan Mantri Gram Sadak Yojna (PMGSY)

On 15th August, 2000, Hon'ble Prime Minister announced the PMGSY. The scheme is 100% centrally sponsored with the objective of connecting every village of India with the all weather roads with necessary culverts and cross drainage structures. The project was started in December, 2000. In respect of Hill State like Himachal Pradesh, the objective was to connect habitations with a population of 250 persons and above. PMGSY covers only the rural roads and urban roads are excluded from it purview.

Table-20

Parameters Required for Connectivity of Habitations (2009)

Range	No. of Habitation	Length required for connectivity (Kms.)	Average length per habitation (Kms.)
1000 & above	164	975.800	5.950
500-999	804	3673.082	4.569
250-499	2402	8839.526	3.680
Below 250	7298	766.484	1.049
Total	**10668**	**13488.408**	**1.264**

Himachal Pradesh has received Rs. 1211.53 crore from GoI under PMGSY against the sanctioned amount of projects of Rs. 815.24 crore at end of 11th Five Year Plan. The expenditure incurred on the implementation of this Yojna is Rs. 980.16 crore (80.90%).

The data on the pace of expenditure and the physical achievements under PMGSY during 2007-08 to 2011-12 is given below:

Table-21 Financial Progress under PMGSY
(Sharing Pattern: 100% by GoI):

(Rs. in crore)

Year	Amount of Funds Received				Expenditur	% age
	sanctioned Projects	GoI	State Share	Total	Incurred	Expenditure
Upto 31-3-07	1780.32	622.69	-	622.69	665.02	106.80
2007-08	366.36	313.07	-	313.07	297.50	95.03
2008-09	48.70	268.90	-	268.90	219.92	81.79
2009-10	243.97	124.96	-	124.96	209.07	167.31
2010-11	0.00	199.30	-	199.30	146.41	73.46
2011-12	156.21	305.30	-	305.30	107.26	35.13
Total	**815.24**	**1211.53**	**-**	**1211.53**	**980.16**	**80.90**

Table-22 Physical Progress under PMGSY
(Sharing Pattern: 100% by GoI):

Year	Target		Achievement			
	Habitations (Nos.)	Road length (Kms)	Habitations Nos.	%	Road length Kms	%
2007-08	163	1298.00	265	162.58	1301.34	100.26
2008-09	300	1260.00	521	173.67	1357.98	107.78
2009-10	250	1500.00	189	75.60	1507.84	100.52
2010-11	90	594.00	98	108.89	659.46	111.02
2011-12	100	750.00	67	67.00	751.85	100.25
Total	**903**	**5402.00**	**1140**	**126.25**	**5578.47**	**103.27**

During the period of 11th Five Year Plan, achievements under habitation connectivity and road length are 126.25% and 103.27% respectively.

8. Jawahar Lal Nehru National Urban Renewal Mission (JNNURM)

Jawaharlal Nehru Urban Renewal Mission (JNNURM) was launched by the Hon'ble Prime Minister of India on 3rd December, 2005 for developing basic infrastructure in 63 cities of India with an aim of economically self-reliant, efficient, equitable and responsive cities with very high transparency and service levels. As per the norms of JNNURM, Shimla is the only city in Himachal Pradesh which has qualified to be included in the Mission and that too has been possible because Shimla is a State Capital. There are four components of the Mission which are being implemented in Himachal Pradesh, the detail of which is as under:-

(i) Urban Infrastructure and governance (UIG).

(ii) Basic services to the urban poor in Shimla (BSUP).

(iii) Integrated housing and slum development programme in other town of the State (IHSDP).

(iv) Urban Infrastructure Development Scheme for Small & Medium Towns (UIDSSMT). The financial status on these components during the 11th Five Year Plan period, upto 31st March, 2012, is on the table to follow.

Table-23 Financial Position of Projects under JNNURM

(Rs. In crore)

Name of nent	Approved compo project	Central cost of	State share	ULB share	Funds share Year	Received/Released Centre	State	Expenditure Total
UIG (7 Projects)	182.63	141.11	33.43	8.09	2007-08	1.04	2.06	3.10
		Sharing Pattern:			2008-09	0.00	0.68	0.68
		GoI: 80			2009-10	33.41	4.08	37.49
		GoHP: 10			2010-11	6.47	0.85	7.32
		ULB: 10			2011-12*	0.0058	0.55	0.5558
				Total	40.9258	8.22	49.1458	18.81
BSUP (2 Projects)	24.01	18.27	5.74	0	2007-08	1.76	1.24	3.00
		Sharing Pattern:			2008-09	2.81	0.00	2.81
		GoI: 80			2009-10	0.00	0.00	0.00
		GoHP: 20			2010-11	0.00	0.06	0.06
		ULB: 0			2011-12	0.00	0.00	0.00
				Total	4.57	1.30	5.87	4.20
IHSDP (9 Projects including Sarkaghat phase-II)	75.11	50.09	25.02	0	2007-08	0.00	0.00	0.00
		Sharing Pattern:			2008-09	8.10	0.90	9.00
		GoI: 90			2009-10	10.44	4.51	14.95
		GoHP: 10			2010-11	5.82	2.80	8.62
		ULB: 0			2011-12	5.86	2.59	8.45
				Total	30.22	10.80	41.02	13.53
UIDSSMT (6 Projects)	126.54	100.77	12.89	12.89	2007-08	7.49	0.00	7.49
		Sharing Pattern:			2008-09	0.86	0.00	0.86
		GoI: 80			2009-10	0.00	0.00	0.00
		GoHP: 10			2010-11	2.95	0.00	2.95
		ULB:10			2011-12	16.36	0.42	16.78
				Total	27.66	0.42	28.08	20.91
G. Total	408.29	310.24	77.08	20.98	103.3758	20.74	124.1158	57.45

*Funds released for CMP study

9. **Accelerated Irrigation Benefit Programme (AIBP):** Government of India initiated AIBP in 1996-97 under which central assistance is being provided to irrigation schemes for early completion and extending the base of additional irrigation. All such projects, which have investment approval available from the Planning Commission in the category of Major & Medium Irrigation and Flood control projects, are eligible for availing of the assistance. The financial and physical progress under AIBP is given in the tables to follow.

Table-24 Financial Progress under AIBP
(Sharing Pattern: GoI:GoHP:: 90:10)

(Rs. in lakh)

Year	Funds Received		Expenditure	%age	Expenditure
	GoI Share	State Share	Total	Incurred	
I. Minor Irrigation					
2007-08	2710.00	195.00	2905.00	1789.98	61.62
2008-09	3750.78	411.68	4162.46	4016.03	96.48
2009-10	3781.95	0.00	3781.95	4507.88	119.19
2010-11	3240.00	0.00	3240.00	1618.72	49.96
2011-12	4711.52	10717.69	15429.21	3407.15	22.08
Total	18194.25	11324.37	29518.62	15339.76	51.97
II. Major/ Medium Irrigation					
2007-08	4933.00	0.00	4933.00	9600.78	194.62
2008-09	8181.00	0.00	8181.00	4752.42	58.09
2009-10	5286.02	0.00	5286.02	5518.27	104.39
2010-11	1112.13	0.00	1112.13	4987.72	448.48
2011-12	8259.00	4426.21	12685.21	3407.15	26.86
Total	27771.15	4426.21	32197.36	28266.34	87.79
III. Flood Management					
2007-08	-	-	-	-	-
2008-09	-	-	-	300.00	100.00
2009-10	4320.00	0.00	4320.00	3300.72	76.41
2010-11	7425.00	0.00	7425.00	10100.00	136.03
2011-12	4786.00	1183.82	5969.82	5903.29	98.89
Total	**16531.00**	**1183.82**	**17714.82**	**19604.01**	**110.66**
Total (I+II+III)	**62496.40**	**16934.407**	**9430.80**	**63210.11**	**79.58**

In the three components of AIBP viz; minor irrigation, major/ medium irrigation and flood control, an expenditure of Rs. 63210.11 lakh has been incurred during the period of 11th Five Year Plan.

Table-25 Physical Progress under AIBP
(Sharing Pattern: GoI:GoHP:: 90:10)

(In Hectares)

Year	Target	Achievement
	Potential Created	Potential Utilized
I. Minor Irrigation		
2007-08	2500	2697
2008-09	2500	2800
2009-10	3600	3630
2010-11	3000	3100
2011-12	3000	3077
Total	**14600**	**15304**
II. Major/ Medium Irrigation		
2007-08	2000	2500
2008-09	2000	2000
2009-10	3000	3000

2010-11	3500	3500
2011-12	4000	4000
Total	**14500**	**15000**
	III. Flood Management	
2007-08	800	840
2008-09	800	824
2009-10	1112	1122
2010-11	1260	1262
2011-12	1000	3153
Total	**4972**	**7201**
Total(I+II+III)	**34072**	**37505**

In physical progress of AIBP during the period of 11th Five Year Plan, it can be concluded that under three components of AIBP, the potential of 34072 hectares was targeted. Against this target, 37505 hectares have been covered, which stands at 110.08%. In flood management, the utilization of potential is 7201 hectares and creation of potential is 4972 hectares over this plan period. In other two components, creation and utilization of potential is almost equal.

10. Accelerated Rural Water Supply Programme (ARWSP)

The GoI in its endeavour to provide safe drinking water supply facility in rural areas first introduced a programme called Accelerated Rural Water Supply Programme (ARWSP) in the year 1972-73. This was withdrawn and a new programe called Minimum Needs Programme was introduced. But, ARWSP was reintroduced in the year 1977-78. During the year 2003, fresh survey was conducted by the GoI, according to which 51848 habitations have been identified including habitations of CAP-1999. The update status of habitations as on 1st April, 2005 comprises of 9389 non-covered, 22347 partially covered and 20112 fully covered habitations. But, with the coming in force of National Rural Drinking Water supply guidelines with effect from 1st April, 2009, after realignment/ mapping of habitations, there are 53205 habitations in the state. Out of which 19473 habitations have inadequate drinking water supply. All these 19473 habitations will be covered in the phased manner by March, 2017 in line with the GoI guidelines. The physical and financial achievements of this component of ARWSP are given in the tables to follow.

Table-26 Financial Progress of ARWSP

(Sharing Pattern: GoI:GoHP::50:50)

(Rs. In lakh)

Year	Allocation in Annual Plan	Funds Received GoI	State Share	Total	Expenditure Incurred	%age Expenditure
2007-08	11690.00	11690.00	-	11690.00	11872.44	101.56
2008-09	14082.00	14082.00	-	14082.00	14102.75	100.05
2009-10	13144.79	13144.79	-	13144.79	13440.64	102.25
2010-11	23101.97	23101.97	-	23101.97	14811.79	64.11
2011-12	10256.00	14025.00	16778.56	30803.56	32103.19	104.00
Total	72274.76	76043.76	16778.56	92822.32	86330.81	93.01

The financial progress of ARWSP shows that an expenditure of Rs. 86330.81 lakh has been incurred during the 11th Five Year Plan period, which stands at 93.01% of the total releases. The trend of expenditure reflects that during the first three years of this plan period, expenditure under this scheme was more than 100%. The pace of expenditure under programme is appreciable.

Table-27 Physical Progress on Coverage of Habitations under ARWSP

(Sharing Pattern: GoI:GoHP::50:50)

Year	Target	Achievement	%age Achievement
2007-08	4510	4510	100
2008-09	5484	5529	107
2009-10	5013	5175	103
2010-11	5000	5000	100
2011-12	2557	2557	100
Total	**22264**	**22771**	**102.28**

It is clear from the physical progress on the coverage of habitations under ARWSP that total achievement against the envisaged target of 22264 during the period of 11th Five Year Plan is 222771 which is 102.28%.

11. Rajeev Gandhi Gramin Vidyut Yojna (RGGVY)

This yojna was launched by Government of India in the year 2005 with an aim to provide electricity access to all the rural households and extend free connections to all BPL households. This yojna subsidized the capital cost by 90% through grants from the Government of India. The status of RGGVY in Himachal Pradesh during the 11th Five Year Plan period is given in the table to follow.

Table-28 Status of RGGVY

(Sharing Pattern: GoI-REC(loan)::90:10)

Description	Unit	Progress during					Total
		2007-08	2008-09	2009-10	2010-11	2011-12	
Expenditure	Rs. in crore	-	11.40	116.12	84.16	54.71	**266.39**
33 KV HT Line	KM	0.000	0.000	0.000	13.000	3.000	16.000
33 KV S/Stns	Nos.	0	0	0	0	0	0
Aug. of 33KV S/Stations	Nos	0	4	0	4	0	8
HT lines 22/11 KV	KM	0.000	67.77	151.92	815.400	462.634	**1497.724**
Distribution of Transformers	No.	0	79	144	1332	630	**2185**
LT lines	KM	0.000	173.515	544.101	2805.124	1733.989	**5256.729**
Rural Households Electrified(Excl. BPL)	No.	-	807	816	68	12246	**13937**
BPL Households	No.	-	389	151	3637	8432	**12609**

The habitations in Himachal Pradesh owing to hilly terrain topography are dispersed. However, this Yojna has given the status as Himachal Pradesh of universal rural electrification.

12. Rashtriya Krishi Vikas Yojna (RKVY)

Government of India had launched Rashtriya Krishi Vikas Yojna (RKVY) during year 2007-2008 to check the slow growth in Agriculture and allied sectors. The 4% annual growth in the agriculture sector was envisaged during the 11th Plan period. The financial and physical progress of RKVY during the 11th Five Year Plan is given in the tables to follow.

Table-29 Financial Progress under RKVY

(Rs. in lakh)

Year	Opening Balance	Release Made by Centre	State's Contribution	Other Receipts	Total Funds Available	Expenditure	%age of Expenditure
2007-08	0.00	1616.80	0	0	1616.80	1608.11	99.46
2008-09	8.69	1511.00	0	0	1519.69	1485.56	97.75
2009-10	34.00	3303.00	0	0	3337.00	3316.08	99.37
2010-11	20.92	9485.00	0	0	9505.92	9410.22	98.99
2011-12	95.70	9993.00	0	0	10088.70	9787.24	97.01
Total		**25908.8**	**0**	**0**	**26068.11**	**25607.21**	**98.23**

During the 11th Five Year Plan period, State of Himachal Pradesh has made full use of RKVY being ACA programme and thereby incurred 98.79% expenditure during this period.

13. National Social Assistance Programme (NSAP)

The National Social Assistance Programme (NSAP) was, first time, announced on 15th August, 1995 by Government of India with the basic objective to provide social assistance benefit to the rural poor in the case of old-age, and death of primary bread-winner and for poor women during maternity. In Himachal Pradesh, about 1.07 lakh beneficiaries were covered under the various social security schemes, including physical challenged and others till the end of 2011-12.

Table-30

Beneficiaries of Old Age/Widow, Disability Pension, Pariwar Sahayata and Annapoorna Schemes

Year	Expenditure (In Crore)	Old Age/Widow Pension (No.)	Disability Pension (No.)	Parivar Sahayata (No.)	Annapurna (No.)	Total (No.)
1.	2.	3.	4.	5.	6.	7.
2007-08	15.14	53749	-	2000	3869	**59618**
2008-09	22.60	85637	-	2000	3111	**90748**
2009-10	26.12	99397	191	2100	2831	**104519**
2010-11	26.73	99397	191	2490	2822	**104900**
2011-12	27.96	103111	381	1287	2756	**107535**
Total	**118.55**					

The benficiaries old age/widow pension, disability pension, pariwar sahayata and annapoorna schemes were 107535 at the end of 11th Five Year

Plan. This programmes has proved boon for the needy people in distress. This programme has brought self respect to the under privileged section of society. During the period of 11th Five Year Plan Ru. 118.55 crore have been spent under NSAP.

14. Total Sanitation Campaign (TSC)

In Himachal Pradesh, TSC was started from Sirmour district in the year 2000. By the year 2005, all districts of State were sanctioned the TSC projects. The primary objective of TSC is to improve the quality of life the rural people. The financial and physical progress of TSC projects during the 11th Five Year Plan period is given in the tables to follow.

Table-31 Financial Progress of TSC

(Rs. in lakh)

Year	Actual Funds Released Expenditure				percentage
	State	Centre	Total	(Centre +State)	Expenditure
2007-08	113.22	1024.50	1137.72	472.27	41.51
2008-09	469.63	778.76	1248.39	637.68	51.08
2009-10	400.00	1116.80	1516.80	1876.04	123.68
2010-11	711.51	2939.78	3651.29	2832.91	77.59
2011-12	813.71	469.75	1283.46	1866.31	145.41
Total	**2508.07**	**6329.59**	**8837.66**	**7685.21**	**86.96**

During the 11th Five Year Plan period, 86.96% expenditure has been incurred under this campaign.

Table-32 Physical Progress of TSC

Year	Individual Household Latrine (APL+BPL)	School Toilets	Anganwari Toilets	Sanitary Complexes
2007-08	136043	1858	484	23
2008-09	313872	1959	994	35
2009-10	239576	4701	2302	63
2010-11	216571	6429	4400	310
2011-12	30066	802	132	163
Total	**936128**	**15749**	**8312**	**594**

During the 11th Five Year Plan period, 936128 Individual Household Latrines and 15749 school toilets have been constructed against target of 850750 and 20738 which shows the healthy physical progress under this campaign.

HIMACHAL 12 th FIVE YEAR PLAN 2012-17

A PERSPECTIVE

The economy of Himachal Pradesh has grown at a fast pace in about last fifteen years and the growth has resulted in benefits to a large section of the State's population. However, the circumstances at the beginning of the Twelfth Five Year Plan were different from those which existed during the period when the State's economy witnessed a steady growth. With increasing

awareness about and greater insight into the development process of the State's economy that the people of the State have acquired during past few years, the expectations of the people of Himachal have also increased from the Twelfth Five Year Plan. During the past years of rapid growth, the fundamentals at the national level were robust, the macroeconomic balance was favourable for rapid growth and global development dynamics were supportive. However, the challenges today are many and the situation is much more difficult.

The prolonged slowing down of the global economy has started showing its adverse effects on the growth process of our economy not only at the national level but also at the sub-national levels. Though, our economy offered great resistance to the transmission effects of the global economic slow down due to strong and relatively open domestic financial and other markets during the initial global slow down trigger.

The broader goal which the State Government will strive to achieve during the Twelfth Five Year Plan period has been adopted from the Twelfth Five Year Plan Document at the national level. This goal is to achieve – **"Faster, More Inclusive and Sustainable Development"**. The state's development strategy during the Twelfth Plan will ensure that the State's development efforts achieve synergy with the efforts made at the national level so that the goal of Faster, More Inclusive and Sustainable Development is realized. The development strategy will have an orientation to achieve each of these elements of comprehensive development, each of which is of critical importance, simultaneously.

FASTER GROWTH

Though, the Twelfth Plan document emphasizes on achieving the objective of broad-based improvement in the economic and social condition of the people, it also recognizes the need to achieve rapid growth of GDP as an essential requirement for achieving this objective. Rapid growth rate helps in achieving more inclusiveness at least in two ways. First, rapid growth of GDP would result in faster expansion in income and production which, in turn, would result in income enhancements and greater employment through a distribution mechanism designed as a policy measure to achieve the objective of more inclusiveness. Second, revenue generated through rapid expansion in income and production can be used to finance critical programmes of inclusiveness. These programmes are either aimed at benefiting the poor and the excluded groups directly or enhance their abilities to access the income and employment opportunities generated by the growth process.

Growth of Economy

The target GDP growth rate at the national level was approved by the NDC at 9% in the year 2011. However, the period after 2011 witnessed the Euro zone crisis that resulted in triggering of a sharp downturn in the global economic prospects. Also, it was during the period after 2011 that the real impact of global slow down on the domestic economy could be assessed with

some degree of precision. During the Twelfth Plan period, a strong corrective action aiming at expansion in the investment with the corresponding increase in savings to keep the inflation rate within limits is required to reverse the slow down in the GDP growth rate.

Table 1

Sectoral Outlays During the Twelfth Five Year Plan (2012-17)

Sr. No.	Sector	Proposed Outlays	% age of Total Outlays	Priority
1	2	3	4	5
1.	Agriculture and Allied Activities	2906.79	12.75	III
2.	Rural Development	1276.73	5.60	VI
3.	Special Are Programme	155.75	0.68	X
4.	Irrigation And Flood Control	1972.37	8.65	V
5.	Energy	2805.59	12.31	IV
6.	Industry and Minerals	224.42	0.98	IX
7.	Transport and Communication	4709.88	20.66	II
8.	Science, Technology, Environment and IT	104.92	0.46	XI
9.	General Economic Services	596.59	2.62	VII
10.	Social Services	7674.22	33.66	I
11.	General Services	372.74	1.63	VIII
	Total	**22800.00**	**100**	

The indications of global economic recovery are also not very comfortable. Taking into account these factors, the Twelfth Five Year Plan document has revised the target growth rate to 8.2% during the Twelfth Plan period. However, the document has described achievement of this target as conditional to many strong policy decisions and their effective implementation.

During the Tenth Five year Plan the State's economy grew at an average annual growth rate of 7.6%. However, the provisional estimation of the average annual growth rate of State's economy during the first four years of the Eleventh Five Year Plan has been 8.3% which is projected to be 6.2% in the last year of 11th plan. Target growth rate of the State's economy for the Twelfth Five Year Plan has been fixed at 9% with the proposed plan outlays of Rs. 22,800 crore. The sectoral outlays proposed for the 12th Five Year Plan are given in the table 1.

Following the practice adopted during the past plans, Twelfth Plan has also accorded the highest priority to the Social Services Sector. Considering low density of roads taken as road length per 100 sq. kms (58.86 kms.) and due to inherent hardships in constructing roads in the State, *second* highest allocations have been proposed in the Transport and Communication sector with the objective of connecting more habitations with the quality roads and improving and upgrading the existing roads. *Third* priority has been assigned

to the Agriculture and Allied Activities Sector followed by Energy sector. The stress will be on improving the farm sector productivity and quicken the pace of realization of available hydel potential in the State. Table 2 briefly highlights some of the targets that the Twelfth Plan period envisages to achieve.

Table 2

Proposed Targets for the Twelfth Five Year Plan (2012-17)

Sr. No.	Item (2012-17)	Unit Twelfth Plan	Target for the
1	2	3	4
1.	Food grain Production	000 MT	1600.00
2.	Vegetable Production	000 MT	1500.00
3.	Fertilizer Consumption	000 MT	250.00
4.	Fruit Production	000 MT	330.00
5.	Mushroom Production	000 MT	30.00
6.	Hops Production	MT	200.00
7.	Honey Production	MT	7500.00
8.	Milk Production	000 Tonnes	1130.00
9.	Wool Production	Lakh Kg.	16.90
10.	Fish Production	Tonnes	40000.00
11.	Afforestation (SVY)	Hect.	4405.00
12.	Families to be assisted under SGSY	Nos.	55000
13.	Additional CCA to be created	Hect.	27000.00
14.	Additional Power Generation	MW	4630.00
15.	Habitations to be covered under drinking water supply schemes	Nos.	10,725
16.	Installation of Hand Pumps	Nos.	10000
17.	Coverage of beneficiaries under EIUS	Nos.	24000
18.	Opening of New Colleges	Nos.	5
19.	Opening of New ITI's	Nos.	7

Agriculture and Allied services Sector

Transmission of benefits of rapid economic growth in Agriculture sector to all the sectors of the economy is well established which benefits all sections of the society & leads to inclusive growth. The Agriculture and Allied Activities sector of State's economy had recorded a growth rate of 4.2% during the Eleventh Five Year Plan. The State envisages achieving a growth rate of 4.5% in this sector during the Twelfth Five Year Plan. This will be made possible by

instilling technology driven inputs aimed at increasing productivity of this sector.

It includes efficient management of pre-harvesting and post–harvesting operations and provision of enabling environment for timely and adequate market linkages. Raising farm incomes through diversification is the most desirable alternative considering that there is already competition between the availability of additional land for agriculture and diversion of agricultural land for non-farm uses to meet development needs of the people of the State. The Twelfth Plan also envisages adding another 27,000 hectares of CCA to its already realized CCCA of 2.50 lakh hectares.

Manufacturing Sector

The Twelfth Plan period foresees a major challenge in maintaining the investment levels in the manufacturing sector especially, in view of withdrawal of Special Package of Industrial Incentives from Himachal Pradesh. The benefits available to the entrepreneurs under the Special Package of Industrial Incentives have resulted in the manufacturing sector of the State's economy achieving an average annual growth rate of 15% during the Eleventh Five Year Plan period and the Twelfth Plan envisages maintaining this growth rate of the Manufacturing sector.

However, presence of relatively week physical infrastructure may act as a major obstacle in attracting new investment. Another challenge during the Twelfth Plan would be to disperse industrial activity, currently concentrated in the peripheral areas of the State, into the interior rural areas of the State to ensure generation of employment in these areas as well. This can be made possible by building physical infrastructure in these areas of the State.

Infrastructure Development

Although, The Twelfth Five Year Plan Document shows Himachal Pradesh ranked as fourth among all the States in terms of index of infrastructure, it is strongly felt that the infrastructure facilities of extremely high quality along with the uninterrupted high quality power supply are the prerequisites to attract private investment in the manufacturing sector of the State.

Road Transport: The Twelfth Plan envisages construction of about 7,500 Kms. of roads connecting all the villages and habitations with the population more than 100 persons in the State. National Highways with a length of about 2000 Kms. are also proposed to be constructed in the State during the Twelfth Five Year Plan period. Maintenance and upkeep of already constructed roads will also be ensured during the Twelfth Plan.

The hilly terrain of the State involves construction of long roads to provide connectivity to the habitations. These long roads involve high cost of construction and also, the time taken to reach a destination through these meandering roads is much more. The State Government proposes to initiate the process of constructing tunnels and bridges with the financial assistance of multilateral agencies with the objective of reducing the distance between

various destinations during the Twelfth Plan.

Expansion of Railways: The railway network has a negligible presence in the State and there is an urgent need to expand it in the State. The delays in completion of ongoing Nangal-Talwara Rail Line and Bhannupali-Bilaspur-Beri rail line projects have already resulted not only in cost over runs but have also failed to meet the development needs of the people of the State. The economic and strategic importance of the much talked about Bilaspur to Leh via Manali rail line is well known. All efforts will be made during the Twelfth Five Year Plan for early completion of the already started rails projects and early start of work on the new rail projects in the State.

Energy: The Twelfth Five Year Plan document mentions that the average growth rate of the total energy requirement is expected to increase from 5.1% during the Eleventh Plan period to 5.7% in the Twelfth Plan period to achieve the target growth rate of 8 to 9 percent of the national economy during the same period. Himachal Pradesh has a total hydel potential of about 23,000 MW. The State was close to harnessing about 8,368 MW of available potential by the end of the year 2012-13. The Twelfth Plan envisages all efforts to see early commissioning of already started hydel projects and addition of another 4,630 MW of hydel power.

Civil Aviation: Twelfth Plan also envisages upgradation and modernization of existing airports in Kangra, Kullu and Shimla with the assistance of the Government of India to attract high end tourists in the State. Increased investment in the infrastructure sector will surely boost investment in the manufacturing and other sectors and which ultimately, would result in achieving the target of rapid growth during the Twelfth Plan period.

More Inclusiveness

The inclusiveness here means embracing different aspects of the interests of the women, Scheduled castes, Scheduled tribes, Other Backward Classes and minorities not only from the perspective of enhancing their incomes but building capabilities to enable them exercise their choice for accessing existing and new opportunities. This is quite distinct from the concept of reduction in poverty. Empowerment and participation are important to bring in more inclusiveness and to reduce inequalities across the sections and the regions.

Some of the monitorable targets to achieve more individual and institutional inclusiveness have been defined for the Twelfth Five Year Plan. Development of individual and institutional capabilities is important to achieve the objective of Faster, More Inclusive and Sustainable Growth. The Twelfth Five Year Plan Document makes a mention of the ranking of the States in terms of Human Development Index and Himachal Pradesh had been ranked *third* after Kerala and Delhi in terms of Human Development Index.

The Table 3 elaborates these monitorable targets with their current status and the levels which are envisaged to be achieved during the Twelfth plan Period.

Table 3. Monitorable Targets for the Twelfth Five Year Plan

Sr. No.	Description of the Monitorable Target	Unit of Measurement	Current Status	Target for the 12th Plan
1	2	3	4	5
1.	Infant Mortality Rate (IMR)	Per Thousand	38	22
2.	Total fertility Rate (TFR)	Per Productive Couple	1.8	1.7
3.	Malnutrition of Children (0-3 Years)	Percentage 36.5		25
4.	Anaemia among Women and Girls	Percentage 43.3		22
5.	Sex Ratio (0-6 Years)	Per thousand	906	921
6.	Literacy Rate	Percentage		
	i) Male	90.85	98.00	
	ii) Female	76.60	95.00	
7.	Gender Gap in Literacy	Percentage Points	14.25	3.00
8.	Drop Out Ratio in Elementary Stage	Percentage		
	i) Primary	0.006	0.000	
	ii) Upper Primary	0.007	0.000	
9.	GSDP Growth Rate	Percentage	7.9	9.0
10.	Agriculture Sector Growth Rate	Percentage 4.2		4.5
11.	Manufacturing Sector Growth Rate	Percentage 15.0		15.0
12.	Proposed Outlays	Rs. in Crore		22800.00

Health

Quality health care is one of the most fundamental requisite for building individual capabilities. Himachal Pradesh has a vast health infrastructure which is one of the best in the country in terms of the availability of health infrastructure per capita. The Twelfth Plan envisages strengthening the already existing infrastructure to ensure delivery of quality health service at the desired time and place. Supplemented by the Emergency Medical Response Transport services being provided under NHM, the health care delivery system in the State will be strengthened further during the Twelfth Plan.

As per the information made available through SRS-2010 and NFHS-III the health indicators of the State are better than the national averages. The Twelfth Plan would envisage the efforts to reduce the IMR to 22 by the end of the Twelfth Plan from the current level of 38 (SRS-2011). The State Government would also make efforts to ensure availability of trained medical and para medical staff in the rural areas of the State. An intensive strategy aimed at improving the sex ratio in the state especially, in the age group of 0-6 years will be implemented during the Twelfth Plan period.

Special incentives scheme will provide cash incentives to those couples

who opt for permanent family planning methods after first or second girl child with an objective of improving the sex ratio. The twelfth Plan also envisages necessary steps to eliminate mal nourishment from the State and to ensure quality mother and child health care.

Education

The achievements made in the field of education in the State have attracted global attention during the last few years. The education infrastructure available in the State and the enrolment are among the best in the country. However, quality of education being imparted in the educational institutions of the State has a vast scope of improvement.

Overall literacy rate in Himachal Pradesh is 83.78% which is next only to Kerala (93.91%) but, low female literacy rate of 76.6% compared to the male literacy rate of 90.3% is a matter of concern and the Twelfth Plan envisages a strategy to narrow the male female differential in literacy rates. The Twelfth Plan also envisages improving quality of education by up scaling the skills of the teachers through imparting training to them. The State will also consider conferring its population with the right to secondary education with an objective to universalize the access to secondary education in the State.

The State Government will strive to provide safe drinking water and provision of separate toilets for girl students in all the educational institutions during the Twelfth Plan period. A new scheme called as *'Rajiv Gandhi Digital Student Yojana'* is proposed to be launched during the Twelfth Plan which would provide lap tops to the meritorious students of the State with an objective of encouraging the use of information technology at the schools level.

Skill Development

The population of the State is in a phase of population transition where it has a large proportion of young people. This would result in increase in labour force in the near future and can contribute to the growth of State's economy in a big way. However, a strategy is required to be followed where this labour force is imparted the skills that exactly match the requirements of not only the current markets but also of the future markets.

The Council will seek to achieve convergence of different training programmes being run by various departments with the aim of providing best available placement opportunities to this upcoming labour force. Private investors are proposed to be collaborated with to make the best out of the Government infrastructure already existing in the State thereby achieving higher order of skill up gradation.

Drinking Water and Sanitation

Safe drinking water and sanitation complement each other and contribute to a sound state of health. Better sanitation would ensure availability of safe drinking water and safe drinking water would help in achieving better hygiene and sanitation. The Twelfth Plan envisages maintaining the status of the State

being 100% open defecation free State and shifting focus to other aspects of sanitation not only in the rural areas but also in the urban areas.

The State Government also envisages provision of drinking water at the rate of 70 LPCD in all the rural areas of the State against the national norm of 55 LPCD as mentioned in the Twelfth Five Year Plan document. It would also be the endeavour of the State Government to provide drinking water supply to all the 53,201 habitations of the State by the end of the Twelfth Five Year Plan. There were 10,725 habitations in the State at the beginning of 12th plan period that were without the provision of drinking water.

SUSTAINABLE DEVELOPMENT AND NATURAL RESOURCE MANAGEMENT

Ability to achieve more inclusiveness largely depends upon the ability and prudence in managing the natural resources an economy is endowed with. Himachal Pradesh is endowed with reasonable amount of forest resources and the State's previous plans have perpetually strived to enhance these resources through increasing forest cover and conserving the already existing resources. Himachal Pradesh has the distinction of being one of the first States in the country to have taken decisions in the direction of conserving its environment and improving health status of its population. Himachal Pradesh has been the *first State in the country to have put a blanket ban the felling of green trees in* the State. Although, this ban has implications on the revenue collection that could have been generated had the State continued with the policy of exploiting forest resources, it has long term ramifications in providing better quality of life to the people of the State.

This ban on the green felling has benefited not only the population of the State but also other people living in the neighbouring States by providing them cleaner environment with low presence of pollutants in it. The Twelfth Plan envisages working on a plan in consultation of the Central Government and other expert agencies to get compensated the State for this loss of potential revenue and giving benefit to the people of neighbouring States. Most of the strata in Himachal Pradesh forms of loose sandy soil due to recent formation of the Himalayan ranges. Some of the belts of the state experience heavy erosion due to even the slightest rain. Also, in an effort to exploit the hydel potential of the State and building other physical infrastructure, some environmental losses are inevitable. However, the State has been able to compensate for these losses by an equivalent and some times even more replenishment of the natural resources through effective implementation of CAT plans and some of the State funded schemes.

The environmental conservation has always been a priority in the State Plans. The Twelfth Plan also envisages not only replenishment of the exploited resources but also net addition to the natural resources with an objective to reap the long term benefits. It also envisages maintaining soil health by promoting organic farming and reducing use of chemical fertilizers. Given the supply side limitations of the land as a resource, there has historically been a competition

between the farm and non-farm sectors on the demand side. It is an extremely difficult task to achieve an equilibrium between the competing demands of land for agricultural and development or commercial purposes. Increasing rate of urbanization further tends to offset the efforts to achieve this equilibrium.

Under the circumstances, it will be the priority of the State to ensure rational and planned use of land during the Twelfth Five Year Plan period. Although, land is a State subject, the matters like land acquisitions etc. are to be taken at the national level. The State Government would yearn to coordinate with the Central government so that the financial interests of the State Government and also of the persons whose land is acquired are protected the best. The Twelfth Plan period would see a comprehensive review of the State's forest policy. The forest policy needs a reorientation to ensure that excessive emphasis on the conservation of forest resources does not adversely affect the livelihood options of the rural and tribal communities. It would also seek to ensure that the growth and expansion of tourism, as an industry do not take place at the cost of environment.

SCHEDULED CASTES SUB PLAN

The Govt. for the first time formulated a Special Component Plan (SCP) in 1979-80 now renamed as Scheduled Caste Sub Plan (SCSP) for the Scheduled Castes as part of the State Plan. The Scheduled Caste Sub Plan is specifically designed to channelize the flow of benefits and outlays from the general sector in the state plan and from the union ministry of Social Justice and Empowerment for the development of Scheduled Caste in physical as well as financial terms. The Scheduled Caste Sub Plan is designed to help poor Scheduled Caste families through composite income generating programmes. The sub plan seeks to improve the living conditions of Scheduled Castes through provision of drinking water supply, link roads, house site, establishment of educational, health, veterinary institutions etc. The sub plan process includes identification, formulation and implementation of schemes/programmes under different sector for the economic amelioration of persons belonging to those communities. Outlays were specifically earmarked in the state plan besides supplementations by the Ministry of Social Justice & Empowerment, Govt of India by way of Special Central Assistance. While the Tribal Sub Plan is area based and the Scheduled Caste Sub Plan directly benefits the individuals/families and infrastructural facilities in the habitation where Scheduled Caste concentration is 40% or more.

Past and Future

To fulfill the objective of Scheduled Caste Sub Plan it was incorporated in the 5th Five Year Plan as a strategy, which aimed at rapid socio-economic development of Scheduled Castes and Scheduled Tribes in consonance with the Directive Principles. The first-ever exercise towards formulation of the Scheduled Castes Sub Plan (SCSP) for Scheduled Castes in this State was initiated in 1979-80 when Rs. 4.61 crore were earmarked but real thrust was

given in the 6th Five Year Plan (1980-85); when 11% of the State Plan outlays were provided under this Sub- Plan. This earmarking has been continuing for 11th Five Year Plan 2007-12 and Annual Plan 2007-08. For the first time for the year 2008-09, the Planning Department has allocated 24.72% outlay of the Main State Plan to the Scheduled Castes Sub-Plan which is in accordance with the Scheduled Castes population in the Pradesh. An outlay of Ru. 1013.52 crores has been earmarked for the Scheduled Castes Sub Plan for 2013-14. Besides this, provision of Special Central Assistance and the Centrally Sponsored Scheme/Programmes has helped the State in augmenting the pace of economic activity. The strategy of Scheduled Castes Component Plan has started giving results but a lot more is yet to be done to improve the socio-economic condition of these groups. For bringing economic improvement accelerating the pace of infrastructure development for the benefits of the Scheduled Castes, the State Govt. has transferred all the subjects relating to Scheduled Castes Sub Plan and other socio-economic related schemes of the Schedule Castes to the Social Justice & Empowerment Department. This department has now been made a Nodal Department for the socio-economic development of the Scheduled Castes population in Himachal Pradesh. The objectives of the Scheduled Castes Sub Plan are as under:-

Objectives

1. Conservation of whatever assets the Scheduled Castes have;

2. Updating and/or provision of new skills to improve their employability or productivity;

3. Providing minimum literacy and functional skills through education to every scheduled castes up to 35 years of age as part of the programme of universalization of elementary education and eradication of illiteracy;

4. Enabling them to acquire special education/technical qualification and avail of existing as well as newly emerging employment opportunities etc;

5. Provision of entrepreneurial training to educated unemployed scheduled castes youth;

6. Helping in their taking diversified activities including in the area of manufacturing, and business through self-employment programme.

7. Modernizing existing traditional activities like tanning and leather work;

8. Liberating them from demeaning work like scavenging of dry latrines;

9. Doing all what is necessary to tackle and eradicate social problem of untouchability.

10. Provision of minimum needs and basic amenities in their habitat ions.

The Scheduled Castes in this State are not concentrated into specific regions but are widely dispersed and would be benefited equally as rest of the population. Accordingly approach to economic development in the case of Scheduled Castes Sub Plan for Scheduled Castes is not area based as is the case with the Tribal Sub- Plan. The district of Bilaspur, Kullu, Mandi, Solan, Shimla

and Sirmour are the predominantly Scheduled Castes populated districts where Scheduled Castes concentration is above the State average. Thus, these six districts taken together account for 61.31% of the Scheduled Castes population in the State and are situated contiguously.

Urbanization among the Scheduled Castes population is 6.60% as against the State average of 9.80%. An attempt has been made to identify such villages which have (i) 40% or above SC population (ii) 90 Persons and above of SC persons which are to be taken up under the Scheduled Castes Sub Plan. According to the 2001 census there are 3901 such Scheduled Castes villages where the population of SCs is more than 40% and there are 2454 villages which have 90 or more SC persons in the State.

Scheduled castes sub plan through plans:

The first-ever effort at carving out a Scheduled Castes Sub Plan for Scheduled Castes was made in 1979-80 when an outlay of Rs. 4.61 crores was earmarked for this sub-plan against which actual expenditure was Rs.98 crore. During the 6th plan, against the all India target of 9.52% State investment in the SCSP, the actual achievement has been of the order of 9.94%. SCA supplementation of Rs. 5.55 crore was approved against which the actual release was Rs. 6.34 crore. During the 7th Plan period, State Plan earmarking had been reckoned at 11% of the overall State Plan size irrespective of its 'divisible' and 'indivisible' components, the earmarking for the 8th Plan period was 12%. The flows to the SCSP in Himachal Pradesh has been always above the all-India average. Rs. 18.14 crore SCA to SCSP was approved for the 8th Plan period. The actual State Plan flow and SCA supplementation during the 8th Plan period remained of the order of Rs. 398.26 crore and Rs. 18.76 crore, respectively.

9th Five Year Plan 1997-2002 was determined to Rs. 669.66 crore under State Plan and Rs. 21.00 crore under SCA against which Rs. 806.43 crore under State Plan and Rs. 16.26 crore under SCA were be spent by the end of 9th FYP 1997-2002. An amount of Rs. 1046.65 crore under State Plan and Rs. 25.00 crore under SCA were approved for 10th FYP 2002-07, where as the actual expenditure was Rs. 722.22 crore under State Plan & Ru. 23.97 crore under Special Central Assistance. For 11th Five Year Plan 2007-2012 an amount of Rs. 1540.00 Crore under State Plan and Rs. 25.00 Crore under SCA was approved. During 11th Five Year Plan Ru. 2990.29 Crore under State Plan and Rs. 33.78 Crore under Special Central Assistance were spent. The actual expenditure for the Annual Plan 2011-12 was Rs. 830.35 Crore under State Plan and Rs. 6.88 Crore under Special Central Assistance.

Of the total resources available under the Scheduled Caste Sub Plan, 60% is allocated in proportion to the inter district distribution to the population of the Scheduled Castes, 10% is distributed in proportion to the number of villages with more than 40% concentration of Scheduled Caste population (2001 census data to be the bases for both these indicators) and 30% is distributed in proportion to the actual number of Scheduled Caste families individual

district according to the 1998 BPL survey as per the directions issued by the Planning Commission, Govt. of India. The three indicators comprises of all areas of Himachal Pradesh except the full districts of Kinnaur and Lahaul-Spiti and the Sub Divisions of Pangi and Bharmaur of Chamba district. The weightage for individual district is as under:-

Name of District	Composite weightage for the District
Bilaspur	5.921
Chamba (excluding Pangi & Bharmaur)	6.743
Hamirpur	6.955
Kangra	18.826
Kullu	5.953
Mandi	17.440
Shimla	13.532
Sirmour	8.194
Solan	10.414
Una	6.022
Total	100.00

The concept of Scheduled Castes Sub Plan evolved during year 1978-79 Plan is now a permanent feature. The Scheduled Castes are receiving due attention and their legitimate rights and share in plan funds and the benefits of economic development. The planned effort aimed for the 12th Plan period will surely lend an impetus to this process. With the upcoming awakening in these communities, the process has already been accelerated.

TABLE - 1 PLAN INVESTMENTS

1	Plan Period (Rs. In Crore) 2	Total Annual Investment (in Rs.) 3	Per Capita Investment
First Plan	(1951-56)	5.27	4.00
Second Plan	(1956-61)	16.03	11.00
Third Plan	(1961-66)	33.84	21.60
Annual Plan	(1966 -67) to (1968-69)	39.78	40.00
Fourth Plan	(1969 -74)	113.43	61.20
Fifth Plan	(1974-78)	161.48	100.50
Annual Plan	(1978 -79) and (1979-80)	147.56	176.50
Sixth Plan	(1980-85)	132.47	287.80
Seventh Plan	(1985-90)	1324.76	544.59
Annual Plan	(1990-91) and (1991-92)	393.81	765.32
Eighth Plan	(1992-97)	3480.72	6311.83
Ninth Plan	(1997-2002)	7899.67	13223.49
Tenth Plan	(2002-2007)	8353.57	13459.32
Eleventh Plan	(2007-2012)	14056.57	15755.00
Twelfth Plan	(2012-2017)	22800.00	--
Annual Plan	(2012-13)	3700.00	5396.33
Annual Plan	(2013-14)	4100.00	5908.19

TABLE - 2

MOVEMENT OF NET STATE DOMESTIC PRODUCT AND PER CAPITA INCOME

Year	State Income				Per Capital Income Percentage Change Over The Previous Years at 1980 -81 Prices	
	At Constant Prices (Rs. In Crore)	At Current Prices (Rs. In Crore)	At Constant Prices (In Rs.)	At Current Prices	Net State Domestic Product (In Rs.)	Per Capita Income
1.	2.	3.	4.	5.	6.	7.
1980 081	722.82	722 .82	1704	1704	–	–
1981 -82	767 .88	845.89	1773	1953	6.2	4.04
1982-83	741.03	897.17	1678	2032	(–) 3.5	(–) 5.36
1983-84	777.02	1023.24	1726	2273	4.9	2.86
1984-85	733.36	1030.96	1599	2249	(-) 5.6	(–) 7.36
1985-86	831.33	1236.69	2046	3934	12.5	10.59
1986-67	891.88	1363.42	1781	2649	13.4	11.38
1987-88	893.82	1539.12	1877	2870	7.3	5.45
1988-89	1005-18	1932.83	1850	3185	0.2	(-) 1.44
1989-90	1123.28	2183.78	2250	4375	11.7	9.97
1990-91	1150.80	2521.47	2241	4910	2.4	(–) 0.40
1991-92	1157.18	2975.03	2213	5691	0.6	(–) 1.25
1992-93	1210.12	3411.17	2267	6390	4.6	2.44
1993-94	1256.94	3743.88	2315	6896	3.9	2.12
1994-95	1361.57	4462.49	2461	8067	8.3	6.30
1995-96	1443.92	4984.44	2562	8842	6.0	4.10
1996-97	1510.51	5596.88	2628	9737	4.6	2.60
1997-98	1597.43	6248.07	2725	10659	5.8	3.70
1999-2000	12467	12467	20806	20806		
2000-2001	13262	13852	21824	22795	6.04	4.9
2001-2002	13938	15215	22543	24608	5.1	3.3
2002-2003	14617	16751	23234	26627	4.9	3.1
2003-2004	15596	18127	24377	28333	6.7	4.9
2004-2005	21189	21189	33348	33348	--	--
2005-2006	23009	23743	35806	36949	8.6	7.4
2005-2007	24819	26247	38195	40393	7.9	6.7
2007-2008	26247	28872	40143	43966	5.8	5.1
2008-2009	27649	33115	41666	49903	5.3	3.8
2009-2010 (P)-Provisional	29149	39141	43492	58402	5.0	3.9
2010-2011 (Q) -Quick	31684	45661	46821	67475	8.7	7.7
2011-2012	33762	51546	48923	74694	6.6	4.5

TABLE -3

COMPARATIVE GROWTH RATE OF H.P. AND NATIONAL ECONOMY RECORDED DURING FIVE YEAR PLAN PERIODS

Plan Period		Average Annual Growth Rate of Economy At Constant Prices	
		Himachal Pradesh	All India
	1	2	3
First Plan	(1951-56)	(+) 1.6	(+) 3.6
Second Plan	(1956-61)	(+) 4.4	(+) 4.1
Third Plan	(1961-66)	(+) 3.0	(+) 2.4
Annual Plans	(1966-67) to (1968-69)	(+) 3.0	(+) 4.1
Fourth Plan	(1969-74)	(+) 3.0	(+) 3.4
Fifth Plans	(1974-78)	(+) 4.6	(+) 5.2
Annual Plans	(1978-79) to (1979-80)	(-) 3.6	(+) 0.2
Sixth Plan	(1980-85)	(+) 3.0	(+) 5.3
Seventh Plan	(1985-90)	(+) 8.8	(+) 6.0
Annual Plans	(1990-91) to (1991-92)	(+) 1.5	(+) 2.6
Eighth Plan	(1992-97)	(+) 6.3	(+) 6.2
Annual Plan	(1997-98)	(+) 5.8	(+) 5.0
Ninth Plan	(1997-02)	(+) 6.4	(+) 5.6
Tenth Plan	(2002-07)	(+) 7.6	(+) 7.8
Annual Plan	(2007-08)	(+) 8.6	(+) 9.3
Annual Plan	(2008-09) (P)-Provisional	(+) 7.4	(+) 6.7
Annual Plan	(2009-10) (Q) -Quick	(+) 8.1	(+) 8.4
Annual Plan	(2010-11) (A) -Advanced	(+) 8.8	(+) 8.4
Annual Plan	(2011-12) (E) -Estimated	(+) 7.6	(+) 6.9

TABLE - 4

COMPARATIVE STATEMENT OF PERCAPITA INCOME OF HIMACHAL PRADESH AND ALL INDIA

(In Rs.)

Plan Period	First Year of the plan Period	Per Capita Income at Current Prices	
		Himachal Pradesh	All India
First Plan	1951-52	240	239
Second Plan	1956-57	286	274
Third Plan	1961-62	398	337
Annual Plan	1966-67	440	509
Annual Plan	1967-68	532	588
Annual Plan	1968-69	576	604
Fourth Plan	1969-70	586	651
Fifth Plan	1974-75	1,020	1,034
Annual Plan	1978-79	1,249	1,316
Annual Plan	1979-80	1, 258	1,390

Sixth Plan	1980-81	1,704	1,630
Seventh Plan	1985-86	2,649	2,730
Annual Plan	1990-91	4,910	4,983
Annual Plan	1991-92	5,691	5,603
Eight Plan	1992-93	6,390	6,262
Ninth Plan	1997-2002	13488	12729
Tenth Plan	2002-2007	26627	18885
Annual Plan	2007-2008	43966	35825
Annual Plan	2008-2009	49903	40775
Annual Plan	2009-2010 (P)	56706	46117
Annual Plan	2010-2011 (Q)	65535	53331
Annual Plan	2011-2012 (A)	73608	60972

Planning in Himachal has contributed in a big way to boost the economy of the state. It is only through five year plans and liberal financial help given by the union government, the state has been able to achieve new heights in the development process particularly after getting full-fledged statehood in 1971. The able leadership, honest bureaucracy and hard working people have shown the way to other states of Indian Union of prosperity and transformation from backward economy to an advanced economy.

16

PLACES

"You must understand the whole of life, not just one little part of it. That is why you must read, that is why you must look at the skies, that is why you must sing, visit different places and dance, and write poems, and suffer, and understand, for all that is life."

-J.Krishnamurti

ACHHRA KUND : This is a place of religious significance at Bhawan near Kangra. It has a waterfall and a temple. Women, especially childless, go there on Sundays and Tuesdays, spent a night and come back next morning after having bath. While retuning, everyone avoids their shadow so that they may be allowed to go unnoticed.

AKHARAH BAZAr : This is a part of modern Kullu town. The name Akharah is attributed to the resting place of faqirs. Devotees used to stay there for whom a big sarai was built. At later times, traders of Kangra, Lahaul and Ladakh also settled there.

ALHILAL: in the ancient the place was known as 'Laliyal' on the name of a *'Gaddi'* caste. Muslims used this place to propagate the ideas of Islam and in 1933 the *'Nawab of Bhavalpur'* built a palace there, which was named as Alhilal. *Till 1947, the place remained as the Summer capital of the Nawab.* From 1947-49 it was used as warehouse by the Punjab government. In 1949 it came in the possession of *'Maharani Tara'* the wife of Maharaja Hari Singh of Jammu and mother of Raja Karan Singh. In 1951 it was converted into a Motel.

AMTAR: One Km. from main bazar Nadaun, is the famous cricket stadium named after former Prime minister Atal Bihari Vajpayee. The stadium was inaugurated by Prem Kumar Dhumal on 25th December 2009. This stadium is controlled by HPCA.

ANNADALE: The awesome natural splendor of the "dale" that captivated people and served as a major venue for recreation over the years has suddenly become the "(Annan) dale" of contention with the Army and the BJP led Himachal Government in 2012 locking horns over its possession. Located at an altitude of 6,117 ft., the ground, spread over 122 bighas, has been in the possession of the Army since the World War II period (1941), though it was formally leased out to it in 1958, with retrospective effect from 1955.

Successive governments have been making efforts to take control of the ground since 1982 when the lease expired, but the issue reached a flash point after a campaign, backed by the Himachal Pradesh Cricket Association

(HPCA), was launched for its transfer to the state for setting up a cricket stadium. It led to a counter-campaign to save the dale from the *land mafia*. The campaign was supported by the CPM, which alleged ulterior motives behind the move to take back the ground and maintain that the hidden agenda was to promote the interests of realtors. The issue took an unsavory turn after the defence authorities also questioned the motives behind the campaign, prompting Chief Minister PK Dhumal to threaten legal action. It is the largest stretch of flat ground in this part of the state. The Army has already made it clear that it is absolutely "not negotiable" in view of its strategic importance as a forward logistic and operational base.

The history of the sprawling green glade surrounded by majestic deodars is as old as Simla (now spelled as Shimla) itself. Initially, it was a place for fun and frolic where British officers and their families enjoyed picnics, lawn parties, fancy dress shows and held get-together. However, with picnics under the shade of towering deodars becoming customary and get-together getting formal, it turned into a place for open-air entertainment. Thereafter, fete champetre gymkhana, sports and other social and cultural festivities were a regular feature. It witnessed a whole range of formal events and informal activities, including flower, dog and horse shows, polo, gymkhana with tent pegging, steeple chase, tandem race, ladies' hack race, croquet, polo, football, cricket, archery, shooting, horse races and even rickshaw races. Originally, it was a small dale about a quarter of a mile in circumference,, but later extended to 1.25 mile by cutting into the hillside during Dufferin's Vice-royalty (1884-88) to facilitate big events like horse racing and polo. The first recorded history of Annandale pertains to the "fun fair" organised in September 1833 to raise funds for setting up a school at Subathu for native girls.

It was mentioned as Annandale for the first time in the East Indian United Service Journal in 1834. It was much similar to the Annandale valley in Dumfriesshire (County of Dumfries) in Scotland and since quite a few officers in the Indian services were from that area, they decided to call it as such. However, according to another story, the dale was named by Charles Pratt Kennedy, the political agent to the British government who was assigned the task of selecting a suitable place in the hills for establishing the summer capital. During his exploratory visit to the Simla hills in 1822, he was so overwhelmed by the beauty of the dale that he named it after Anna, his lady love back in England. It is perhaps for this reason that it has been spelt as "Annandale" and also as "Annadale"o in books, articles and other documents pertaining to Shimla. The outdoor entertainment activities were carried out in tents with makeshift dance floors and resplendent lights peeking from hundreds of lanterns hanging from surrounding trees in the darkness of night. As time passed some permanent structures were raised on the edge of the dale which blended well with the ambience. The Durand Football Tournament was started in 1888 from Annandale by Mortimer Durand. It was interrupted during World War I (1914-19) and World War II (1939). The venue was

shifted to Delhi in 1940.

The British authorities took every care that the scenic charm of the site was not marred by grotesque structures. During the 1924 gymkhana, a shed was raised without proper permission of the municipal committee, which promptly questioned it. The Annandale Gymkhana committee, in its explanation, replied: *"The genesis of one of this shed was the desire of the Indian members of the club (Maharaja Bharatpur) to erect a temporary shelter from which the purdah ladies of his party may conveniently view the sports at Annadadale."* The structure was indeed razed to the ground.

After Independence, gymkhana, polo, football, hockey and cricket matches continued to be held along with Dussehra and other social and cultural festivals. A big event was the plenary session of the All-India Congress Committee held in 1971. However, a clash between police and military jawans during the Dussehra celebrations in 1972 created hostility between the military and civil administration after which the venue of the festival was shifted to the Hanuman temple at Mount Jakhu. Besides the national women hockey championship, the only major event thereafter was a maha yajna organised by the Gayatri parivar in 1994.

The ground is being used as a helipad by both the state and the Army which also conducts field training and mock exercises for defence preparedness and disaster management. The sporting activity has been of late been confined to golf for which a nine-hole course started in 2002. The Army established a war museum on the periphery of the ground in 2005. To counter the move of transferring the ground the army opined that the Annandale ground is of paramount strategic significance for the Indian Army from the perspective of national security which can never be ignored infavour of any game and for gimmicks being played at the cost of larger national interests. The Army training and disaster management purposed are not negotiable at any cost. The Army blamed that its significance as a forward logistic and operational base for operation in the sector adjoining Himachal is being overlooked in preference to a cricket stadium.

ANEES VILLA : This bungalow was built by the famous author Salman Rushdie's grandfather, Mohammed-UI-Din Khaleequi, in the year 1940 in Solan town. This property was in the news when H.P. High court upheld the right of Salman Rushdie over this disputed property. Anees Villa is situated on a 2,439 square meter plot near the palace of the Baghat ruler Raja Durga Singh.

BAJAURA: 15 km. short of Kullu city town is famous for Basheshwar Mahadev temple which was built in the mid 8th century.

BAGHANI : Situated about eight miles from Paonta, this place is of religious interest to both the Sikhs as well as Hindus. There exist a gurudwara and two temples dedicated to Bhadra Kali. Guru Gobind Singh is said to have defeated the combined forces of Raja Bhim Chand of Bilaspur and his allies thereafter a grim battle.

BANJAR (1,524 mtr.): 58 km. from Kullu is also famous for trout fishing in the waters of river Tirthan.

BANTONY: The heritage structure, housing the summer palace of the erstwhile Maharaja of Sirmaur, was built in 1880 and derives its name from the name of the Governor-General, Lord Bentick, who resided in the adjoining Grand Hotel complex. As such the entire hill came to be known as Bantony. Prior to this, only a rickety cottage, owned by Captain Gordon, stood at the site. The beautiful building is an interesting mix of Alpine architecture indicated by the Pagoda-like structure over the porch and liberal use of wood, The building is fenced by cast iron railings, made at the famous Nahan foundry. The government on 26 July 2011, ordered the compulsory acquisition of the historical 130 year old Bantony building on the Mall here to put an end to any move which would result in the precious British heritage being lost to commercial pursuits.

BASPA VALLEY: Baspa valley is also known as *Sangla* valley, is one of the most beautiful valleys of Kinnaur. It starts from Karchham- 1,899 mtr., where the Baspa river coming from the east joins the Satluj. The road for Baspa valley branches off from the Hindustan Tibet road at the river junction and after turning south crosses the Satluj over a bridge to reach Karachham. The valley open up beyond Sangla and is full of wooded slopes as far as Chitkul (3,435 met.). The last inhabited village in the valley surrounded by green fields and high mountain peaks, Chitkul is like a Fairyland. The quaint little houses, temples, gompas and the people of Baspa valley conjure up a perfect image of *'Shangri-La'*.

BILASPUR (693 mtr.): situated in the lower hills, is a gateways to Kullu-Manali from Punjab and Haryana. It has very famous temple of Naina Devi, Bhakra Dam, Gobind Sagar lake, highest bridge in Asia at Kandraur and many forts near Swarghat. Nalwari fair is famous for cattle selling, purchasing and wrestling competition, which takes place in the month of March every year. *'Vyas cave'*, *'Lakshmi Narayan'* and *'Radhey Shaym'* temples are other attractions. Luhnu Ground for sports activities is also very famous.

BIOTECHNOLOGY PARK: On July 27th 2011, The state government granted approval to the setting up of a biotechnology park over an area of about 35 acres at Aduwal village near Nalagarh in Solan district at a cost of Rs 200 crore. The park consists of a biotechnology incubation centre constructed over an area of about 1.07 acres and biotechnology industrial cluster developed by a private promoter over an area of about 31.93 acres.

BHANGANI: The site where the Sikh Guru Gobind Singh defeated Raja Fateh Shah of Garhwal and his forces of 22 hill rulers. A monument has been raised in the memory of the rulers who were killed and their wives who immolated themselves in keeping with the traditions of that time. This place is located in Sirmaur district.

BHAKHRA DAM: It is the highest gravity dam in the world, built across

the river Satluj. This project includes the Nangal Dam, Nangal Hydel channel and Ganguwal and Kotla Power Houses. Bhakhra is the name of a small village located in the Himalayan foothills. It has been described by pt. Jwaharlal Nehru as *"New Temple of Resurgent India"*. With this dam, a big artificial lake named Gobind Sagar, has been formed which spreads upto Bilaspur town.

BAROTIWALA : This is a fast emerging industrial town of Solan district. It can be approached by road from Kalka, Parwanoo and Nalagarh.

BARALACHA LA (4,883 mtr.): is in Lahaul valley, 73 kms. from Keylong. The name Baralacha means *'pass with cross roads on summit'* (Roads from ladakh, Spiti and Lahaul join on the top of it). There is no road yet from Spiti, only a path exists. This pass is also an origin of Chandra, Bhaga and Yunan rivers. They flow to three different directions, through the Chandra, Bhaga and Lingti valleys.

BHAVA NAGAR: located in Kinnaur district. From there one can have a view of Satluj river and can pay a visit of course with pre-permission to the underground Hydel Project known as *Sanjay Vidyut pariyojna* of its own kind in Asia. Wangtu which is 5 kms. ahead is an entry for tribal area of Kinnaur.

BIR BILLING: It was first identified for hag gliding and paragliding by a young girl from Delhi Ms. Deepak Mahajan in 1978. Later on it was recognised by an Israeli tourist and forest wing of Himachal as the best paragliding site. In 1984 Billing got international recognition, when a competition was organised at individual level. It became internationally known, when Mr. Axe Bore Raymond from France took 130.9 Km. flight from Bir and made the world record. In 2002, the state government started pre-world cup to promote this adventurous and amateur competition.

CENTRE OF CLIMATE CHANGE BUILDING The Department of Environment in Himachal Pradesh has made its Centre of Climate Change building, in the Bemloe area in Shimla as the first structure to have environment-friendly and non-degrading. The building for the Centre of Climate Change has been setup with the assistance of the Energy Resources Institute, New Delhi. So far, it is only one or two buildings in the Baddi industrial area that have been built as green structures but otherwise the concept is yet to catch up in the state, which has taken several steps for protecting the environment.

To give a fillip to the idea of "green buildings", the Department of Environment has decided to even upscale the Solar Passive Technology Centre located at Sundernagar into a green building technology centre. *"Though the concept of 'green buildings' falls under the domain of the Town and Country Planning Department, the department was keen to popularize it as it is environment-friendly and does not have any adverse impact"*. The Department of Environment has decided to popularizes the concept and motivate not just the private sector, but also government departments to adopt it. With Shimla already turning into a concrete jungle and its water and other civic resources being under strain, the construction of "green buildings" could help in saving

water and energy. The main concept of buildings like these is reduction in the use of water and energy, reduction in waste and energy consumption, use of natural light, solar passive energy, waster reduction, rain water harvesting, use of natural material that is available locally and recycling of waste. The state government has been taking initiative since last decade of 20th century, by moving towards and becoming the first carbon-neutral state in the country and encouraging use of CFL bulbs, which are energy efficient.

CHARI : It is a village near Kot Kangra. In 1854, the foundation of temple and inscribed pedestal (since lost) was discovered here. The inscription contained the formula of the Buddhist faith. From the figures of seven boars carved in the front of the pedestal, it appears that the statue belongs to the tantric goddess, Vajravarahi.

CHINI : It is a village between Rogi and Pangi on the Hindustan Tibet Road. Its height above the mean sea level is 9,085 feet. The village stands nearly some thousands feet above the Satluj River. The surrounding scenery of the place is beautiful. There is also the highest peak, which is called Kailash or the abode of Shiva. Chini was a favourite resort of Lord Dalhousie, the then governor general, who used to stay here during his pleasure trips. Chini lies beyond the range of the monsoon and possesses a dry and bracing climate.

CHITKUL (3,450 met. in district Kinnaur): This is the last and highest village in the Baspa valley. It is situated on the right bank of Baspa river. There are three temples of local 'goddess Mathi', the main one said to have been constructed about 500 years ago.

CHANGO (3,058 mtr.): in Kinnaur district is a collection of four hamlets in pargana 'Shuwa', sub-tehsil *Hangrang,* on the left bank of river Spiti. It is encircled on every side by high hills which is a witness to the presence of a former lake. This village is under the influence of Buddhism, but there are some local Hindu deities too namely *'Gyalba', 'Dabla'* and *'Yalsa'.*

CHAUNTRA : It is a lovely and picturesque place in Jogindernagar tehsil of Mandi district. The village was once known for the cultivation of tea.

CHHARI: Located between the Gaj and Chambi rivers, the town Charri has been a centre of attraction since ages. It is also called *'Baba Shova Nath Ki Nagari'.* The temple here is dedicated to Lord Shiva. It is believed that lord Shiva had consumed poison here. so it is called *'Vishnagari'* and a local Rana few centuries back sacrificed his daughter-in -law to propitiate the spirit of canal to bring water to the town. For that it is called 'Panagari' The name of the Rana was 'Jaspat Rana' and daughter in-law was 'Indrawati' daughter of the Rana of Suket. Rana was advised to do so by a Pandit named *'Thenga Pandit'.* In 1854 the remnants of a Buddhist temple were founded there. Chhari is a great cultural centre of Trigarta the modern Kangra.

CHINTPURNI: situated in district Una. The famous temple is 3 kms. from Bharwain on the Hoshiarpur Dharamshala road on a ridge. A stone idol (Pindi) represents the goddess. The main fair is held during the first ten days

of Shukalapaksha of Shravan (August). This religious place is quite famous among devotees of northern India. This temple is controlled by Government of Himachal Pradesh.

CHOORDHAR (3,647 mtr.): Dominating the entire landscape of fields, forests and ravines is the Choordhar peak located in district Sirmaur. The peak affords a fine view southwards of the Gangetic plains and the Satluj river; northwards lies Badrinath , the well known Hindu pilgrim centre; also seen are the hills of Chakrota and Shimla.

DADA SIBA: situated in district Kangra, was abode of *'Pahari Gandhi Baba Kanshi Ram'*. Siba now has submerged into Pongdam. In the ancient 'Dada' was known by the name of *"Gandhpur-Ka-Ghatta"*. Now Gandhpur is situated 1.5 km. away from Dada-Siba. Dada village is said to have been founded by ' dadu Rana' and Badvor village by 'Badab sing Rana' two brothers hailing from Baluchistan). They also introduced *'Tankri'* and *'Lahre'* scripts belonging to the *'Tak'* and *'Landikotal'* regions of Baluchistan. These migrants from Baluchistan settled in the village 'Sibbi' and came to be known as *Sabaieye* and then *'Sapaiye'*.

DARCHA (3,360 mtr.): is in Lahaul valley from where trekkers start their trek to Padam via Singola as well as Baralacha/Phirtsela. Beyond this point there are hardly any trees. *Yotche* and *Zanskar nallahs* meet Bhaga river here from different directions.

DAGSHAI JAIL: With a view to restoring the architectural and historical legacy of the 165 -year -old cantonment, the Army established a museum showcasing the historical relevance of the jail where Irish mutiny leaders were imprisoned. This museum was dedicated to the people on 13th October 2011 by Major-Gen SK Gadeock, GOC, 9 Infantry Division in the presence of Brig P.N Ananthnarayanan, Commander, 95 Infantry Brigade, civil dignitaries, school children and local residents. Constructed in 1849 at a cost of Rs 72,873, which was considered a tremendous amount in those days, it has 54 cells. This also includes cells for solitary confinement, which were bereft of even a ray of light and those where an inmate could barely stand so as to tire him by depriving him of any rest. Pictures of the historical buildings of the town, including the church, graves and ancient forts of nearby cantonment towns, have been put up along with a brief note so as to educate a visitor about their history.

The shrewdness of the architects is visible from the fact that ventilation was provided by a single 1×2 ft. heavily barricaded window and underground vents that drew air from a pipeline with an opening into the outer wall. This ensured that the cells provided no outlet for a prisoner often escape and the structure stands tall till today despite a lapse of 165 years. In 1857, the Gurkhas of the famous Nasiri Regiment, then garrisoned at Kasauli, Subathu and Jutogh revolted. After the rebellion had been put down, some Gurkhas were brought to Dagshai and put in jail before being executed. On November 2, 1920, 165 -year -old Irish mutineer leader James Daly was shot by a firing squad in the prison courtyard, the last member of the British forces to be executed for

mutiny. He was buried at the Dagshai graveyard until 1970, when his remains were repatriated to Ireland and given a funeral with full military honours. This event had created an uproar in the country and prompted a stalwart like Mahatma Gandhi to rush to Dagshai to make an on-the-spot assessment. Aptly explaining these historic developments, the museum is showcasing historical pictures, which have been put up on the jail premises.

DANKAR GOMPA (3, 890 mtr.): is serving eastern part of central Spiti population. Dankar, the traditional *"capital of Spiti"*, is a big village and erstwhile capital of Spiti King. Hill-top fort, which served as jail in good olden days dominates the scene with more than 160 lamas and Buddhist scriptures in Bhoti language and a statue of *'Dhyan Buddha'* (VARIOCHANA) consisting of 4 complete figures, seated, back to back is the main attraction of this four to five centuries old monastery. There is also a *'natural lake in Dhankar'* situated at an about 1,3500 feet.

DEHRA GOPIPUR: is situated on the right bank of the Beas. It is possible to use Dehra as a base for different fishing areas, like Pong-Dam, Pattan Kurun and Nadaun. *Chintpurni* temple is not very far off from here.

DEVI KOTHI : This small village in Chamba is famous for its Devi Chamunda Temple. It was built in 1754 and has some Fine pieces of wood carving, though of later date and display Muslim influence.

DHAULA KUAN: in district Sirmaur, is famous for sprawling orchard consisting of citrus plants and mangoes and a fruit canning factory of various kinds of juices, jams, pickles and canned fruit. A little away from Dhaula Kuan there is *'Katasan Devi'* temple where Raja Jagat Singh defeated the advancing army of *'Gulan Quadir Rohilla'* in a great battle. The victory is commemorated in the Devi temple, built in gratitude by the Raja.

DHARAMSHALA: is located on 32° 15'42" North latitude and 76° 22'46" East longitude at an elevation of 1,250 meters. In 1846 former Governor of Punjab Sir Donald Mcleod was first officer who visited this place. But it was only in 1855 when *'East India Company' in the process of finding suitable place for its 'army' founded Dharamshala'*. Dharamshala municipality was founded in 1867-68. Conservancy tax was imposed in 1887 and electricity was provided to the town in 1896 A.D. There is the famous St. John Church where Lord Elgin II the Governor General of India was cremated on 20th November 1863. He breathed his last at Village 'Chauntra' in Mandi district. The famous War Memorial is also located in Dharamshala. Its foundation stone was laid on 24th February, 1972 by late Chief Minister of Himachal Pradesh Dr. Y.S. Parmar. It was dedicated to the Nation by Shanta Kumar on 28th February., 1977, the then Chief Minister of Himachal Pradesh. The personalities associated with Dharamshala were- the famous poet of Pakistan *Malik Mohammed Basheer;* Actor, Director *Dev Anand,* who had his education from Govt. School; *Lal Chand Pararthi,* who opened a music school in Dharamshala in 1938 and Ram Singh Thakur (from Ghanyara) who composed the inspirational song of Azad Hind Fauj. 'कदम कदम बढ़ाए जा, खुशी के गीत गाए जा, यह

जिंदगी है कौम की तू कौम पर लुटाए जा'। Dharamshala; also got its own Mall road on 22nd June 2012, stretching from *War Memorial to Chilgari.*

DHARAMKOT (LITTLE ISRAEL) Dharamkot is a small village located in the lap of Dhauladhar, about 2 km uphill from Macleodganj. The village is also known as *"Little Israel"* due to the presence of a large numbers of tourists from the country in Dharamkot. The Israeli tourists were so fond of the village that some even solemnized their marriages here. The Israeli tourists were present in the village almost throughout the year. Dharamkot is an ideal example of the home tourism industry that the state government intends to promote. Due to consistent demand from visiting foreigners especially the Israeli tourists most of the residents of the village have converted their houses into guest houses.

DUNGKAR : This erstwhile capital of Spiti, is a large village situated at a height of 12,700 feet from the mean sea level on the left bank of Spiti River at a distance of 15m iles down stream from Kaza. On the top of the village hill there is a large structure known as the fort, which is quite ancient and used for housing a cavernous dungeon which the Nono used as prison. This prison contained a cell without doors, having only a small opening at the top through which the condemned person was lowered and received meals. This place is known for a large Buddhist monastery on a hill top.

EMERSON HOUSES (Mandi): The Emerson house building with its distinct slate roof, curved wooden glazed verandahs and high rooms give Mandi town a distinct aura that otherwise is getting lost in the concrete jungle that has come up across the town. The 97-year old Emerson House building, in the heart of this temple town, has been given a new lease of life as it has been restored with its "pahari" style slate roof along the lines of Shimla's Gaiety Theatre. The public Works Department (PWD) had allotted Rs 34 lakh for the purpose in 2012. The building was in possession of few government departments and a restaurant. It was department of Art, Culture and Language which set up a committee and immediately recommended its conservation.

GANGATH: The history of Shri Baba Kayalu Sidhpeeth Gangath is nearly 500 years old. The town is located on the bank of a small rivulet Chaunch (छौंछ) and spread nearly five kilometers. The place is famous for brass utensils of various sizes and shape. This was/is also known as *baltohian aula shahar* (बल्टोहियों वाला शहर). The place had become so famous that it was known as chhota Muradabad. The majority population was of Muslims, but after 1947 partition, a large number of them migrated to Pakistan or became victim of mindless violence. The large size brass pot (बल्टोही) of Gangath was in high demand in Kangra valley. The Kangri dham (recreation) was incomplete without it. Larger the number of *Baltohi* a family had, greater the status that enjoyed in the society.

GEO-INFORMATICS CENTRE SHIMLA Availability of PDS (public distribution system) ration in fair price shops, presence of teachers and students in schools, deployment of staff in various institutions, location of officers during

official tours and several other such information will be accessible with the Aryabhatta Geo-Informatics and Space Application Centre which became operational on 5 December 2011, giving a big boost to e-governance in hill state.

Set up with technical assistance from the Bhaskaracharya Institute for space Applications and Geo-informatics (BISAG), Gujarat, the centre will not only provide a multipurpose data base, which can be accessed by user agencies according to their needs, but will also enable various departments to offer a host of citizen-centric services. "The system has been developed taking into account the ground realities of the hill state by integrating the geographical information system (GIS), the global positioning system (GPS), the management information system (MIS), remote sensing, satellite imageries, mobile phone and allied technologies.

HOW IT WILL HELP

- Consumers can be informed through an sms about the exact data on which ration will be available, sparing them repeated visits to fair price shops

- Controlling officers can ascertain the presence of teachers and students in a school on any given day and time

- It will be possible to ascertain whether a forest officer actually visited a forest area as provision has been made for uploading of photograph from the field using the GPS-enabled mobile phone

- The geo-informatics technology will be of immense help in planning

The Geo-informatics technology will be of immense help in planning, right down to the village level as all data about any place can be accessed at the click of the mouse. Projects, including construction of dams, can be planned sitting before the computer as it will be possible to know the extent of submergence for a structure of a particular height using three dimensional simulation.

GIRINAGAR: in district Sirmaur barely 7 km. from Dhaula Kuan. At this place a power house of 60 MW capacity has been constructed after diverting the water of Giri river through 6 km. tunnel from Saton near Renukaji. The project was commissioned in 1979; has twin purposes for the area i.e. *irrigation* and *electricity.*

GOBIND SAGAR: (district Bilaspur) Cruising is thrilling experience in this lake. The lake upstream adds immeasurably to the scenic beauty of the dam. This lake is source of lot of fish which adds to the economy of Himachal Pradesh. Town Bilaspur is located on the left bank of the lake.

GONDLA (3,160 mtr.): is located on the right bank of the river Chandra. House of the Thakur of Gondla, called Gondla castle or Fort, is the main attraction. According to district gazetteer, this was built in 1700 A.D. by Raja of Kullu Man Singh whose influence stretched upto the Lingti plains beyond the Baralacha-La. But last Thakur Fateh Chand, told in 1990s that it was 20 generations old. This is eight story building. Raja Man Singh of Kullu had stayed there in 1720 A.D. while on his way to Trilokinath Temple. Remains of

the past are lying there. Age old costumes, furniture and idols are also strewn around in a state of neglect. The *'Sharab Raldi'* i.e. 'Sword of Wisdom' given to the Thakur by Dalai Lama in the past was also there in the possession of Fatch Chand Thakur. This sword seems to have been built in the *'Toledo'* technique of Spain. There is also a boulder bearing greater than life size rock carvings of some deities . Local people ascribe the work to the Pandavas of the great epic–the Mahabharta. But these figures resemble some Buddhist deities, yet to be ascertained. In the month of July a fair is held when Lamas dance and enjoy. This fair attracts a large number of visitors.

GURUDWARA MANJI SAHIB Gurudwara Manji Sahib also known as dera Baba Vadhag Singh, is located on the Una-Hamirpur road, about 30 kilometers from here. The gurudwara receives lakhs of pilgrims every year, mostly from punjab. As per the estimates of the district administration, about 20 lakh pilgrims visit the gurudwara every year. The maximum number of pilgrims come to the gurudwara during Holla Mohalla and Baisakhi festivals. Life in tiny humbles Nehri and Marihi, where the gurudwara is located gets disrupted during mela days. On 29th March 2011 district administration took over the gurudwara and brought it under the control of the government.

HPCA STADIUM DHARAMSHALA; Located in Dharamshala, foundation stone laid in 2002, on 21st September 2003, first ball was bowled in an inter-district match, in 2004 two matches of Duleep Trophy were played, in March 2005 Pakistan's team came for practice and in 2006 Mohammed Nisar Trophy match was played between Ranji Trophy Champion Uttar Pradesh and Sialkot eleven of Pakistan, in 2007 under -19 age group matches organised between India and South Africa, in 2010 J.P cricket mahatournament 20:20 was held (semi final and final matches), The Jaypee Twenty 20 Mahasangram made into the Guiness Book of World Records as the world's largest cricket tournaments.

The statistics it boasts of were unbelievable. Consider the following: A total of 1,406 teams, 19,684 players, near about 2000 matches, 77 grounds on which 150 matches were played daily, in 2010 first IPL match was held between Punjab Kings XI and Deccan Chargers and second between Chennai Super Kings and Punjab Kings XI. In January 2013 first one day international was played India and England. India lost.

The venue is unique in India in that it is situated at an altitude of 1,457 m (4,780 ft 2 in) above sea level and has the spectacular snow capped Himalayan mountains in the background. It is often considered the fastest pitch in India. The capacity of the ground is 25,000 plus.

HATKOTI (1,400 mtr.): 104 km. from Shimla and 16 km. short of Rohru. The famous ancient temple of Durga and Lord Shiva are worth visiting. Pabbar river is flowing nearby. One road goes to Uttrakhand from here. Some sites of Mahabharta time are located nearby.

HIMACHAL SEWA SADAN On 5th November 2011, Chief Minister PK Dhumal dedicated the newly constructed Himachal Sewa Sadan, constructed

at a cost of Rs 10.5 crore in Sector 25 West, Chandigarh, to people of Himachal Pradesh. The creation of the facility will help referred patients from different health institutions in Himachal to Chandigarh in getting decent and affordable accommodation. A majority of the patients from the hill state come for advanced medical treatment in specialised hospitals, including the PGI, Government Medical College and Hospital and Fortis.

HUL MINES The indifferent attitude of the government notwithstanding, the campaign launched by the Earth station, a charitable trust, for the preservation of the abandoned Hul copper mines in Chamba district has received worldwide support from archaeologists. The US-based Society for Industrial Archaeology (SIA) has appreciated the efforts of Anil K Bhalla, the chief executive of the Earth station, in rediscovering the mines abandoned over 200 years ago and launching a campaign for its preservation. President of the society Jay Mc Cauley had offered to provide its conservation. He informed the trust that there were many individuals and organisations in the Silicon Valley willing to support any endeavour of the trust to help preserve the old mines. Founded in 1971, the SIA encourages the study, interpretation and preservation of historically significant industrial sites, structures, artifacts and technology. The British Women Association for Archaeology also supported the initiative of the Earth station and underlined the need to conserve the rediscovered mines. An exploratory expedition, organised by the Earth station, discovered the old mines on the basis of information available in the Gazetteer of Chamba state (1904). The mines existed during the reign of Raja Pratap Singh Verma (1559-86 AD) As per references made in the Gazetteer, expeditions took place in which experts of the Archaeological Survey of India (ASI) were also associated. Copper coins were used as currency in the erstwhile princely state of Chamba. The heritage mines can be conserved by developing an adventure tourism circuit to promote it as an international tourist destination, Similar sites have been developed in America and many parts of Europe and one such site is the Great Orem Copper Mines in Europe.

INDRUNAG: In September 2011, State government gave permission to Indrunag to be developed as a Para gliding centre in Kangra district. The other site at Bir Billing is now internationally famous and attracts para gliders from across the world. Though foreign tourists have been using Indrunag site for para gliding off and on, now after its recognition by the state government some infrastructure might be developed to promote the adventure sport. This would be an added attraction for foreign tourists who come to Dharamshala. The para gliding at Indrunag can be carried in summers or in the months of October and November when the region has sufficient currents.

JAISINGHPUR: is located on the bank of the rivers *'Haroti'* and **'Paplor'** A great number of temples are located there. Some important one are *'Laxmi Narayan', 'Sheetla-Totla mata', 'Janki Nath'* and an ancient temple of *'Neel Kanth Mahadev'*. The graves of 'Mast Ali Shah' and 'Baba Mani Ram' are also located there. The remnants of *'Gugga Chhatri'* temple are found

near by the *'Sheetla Mata'* temple. The place *'Mundiyan-da-tiyala'* (place of sleeted heads) also known as 'Chaunta' is located nearby, where the heads of 64 soldiers of Mandi state were cremated by the Katoch Raja 'Udai Chand' in retaliation of an act of burning Bijapur by the *'Raja Sidh Sen'* of Mandi and Bhim Chand of Bilaspur in 1688. The *'Chaunta'* of Mandi town was built by Raja Sidh Sen in the memory of these 64 soldiers.

JAITAK : The fortress of Jaitak, which is now in ruins, is a historical place in Sirmour district. During the war in 1814, the Gurkhas took their position here in a garrison of 2,200 men. The fortress was constructed by Ranjor Singh Thapa, The Gurkha leader. The fortress was captured by the Britishers after a series of tedious operations and fights from the Gurkhas.

JALMA : This is a place in Pattan Valley of Lahaul-Spiti along the Chandra-Bhaga River. Legend prevails that all the deities of Lahaul and Kullu have their residence here. The village is famous for old and classified paintings of various gods and goddesses which are preserved here. These paintings represent Central Asian style.

JHAMWAR: is famous for apple orchards and is located 10 kms. from Chamba town amid dense forests.

JISPA: in Lahaul valley is located on the bank of Bhaga river. There is a big camping ground. Sufficient trout fish is available in the river.

JUTOGH : This is about five kilometers from the west end of Shimla. The hill was acquired by the British Government in 1843. It was first occupied by a regiment of Gurkhas. There used to be stationed at this place two batteries of British Mountain Artillery and two companies of the British Infantry permanently to suppress any revolt.

KALPA (2,670 mtr.): Once a favourite hunt of Lord Dalhousie, the district headquarters till recently, when the headquarters was shifted to 'Rekong Peo' (1,990 mtr.) was the venue of *'Kalachakra sermon'* delivered in August, 1992 by His Holiness "The Dalai Lama"; and a monastery to commemorate this auspicious occasion was built up is 13 km. short of Kalpa and 7 km. off the Powari on Hindustan– Tibet road. Looming in front of Kalpa is an impressive view of Kinner Kailash directly across the Satluj river. *This mountain changes colours several times a day with a change of weather conditions or may be destined by Lord Shiva his eternal abode. 'Parbati Kund' is located on the top of Kinner Kailash.* The ancient villages of Pangi, Moorang and Kanum are situated close to Kalpa.

KALPI MEMORIAL IN DISTRICT SIRMAUR: Is built in Paonta Sahib. This is constructed in the memory of Rishi Kalkpi, who was brought to Paonta Sahib by Guru Gobind Singh.

KANAM : Kanam village is located on the Hindustan-Tibet road and has seven Buddhist monasteries and temples of various dimensions. It remained a famous religious place of learning. Its monasteries have a library housing numerous manuscripts.

KANGRA FORT: The historic fort of Kangra was built by Bhuma Chand, the founder of Katoch dynasty. This fort had been the centre of attraction for the rulers of northern India, for a long time. The first attack on the fort was made by the Raja 'Shrestha' of Kashmir in A.D. 470. In 1009 Mahmud Gazni looted the Kangra fort. He carried with him 7,00,000 gold coins, 700 Man, 28-tonnes utensils made of gold and silver and 20 Man (8- tonnes) Diamonds and pearls. In 1337 A.D. Mohammed Tughlaq and in 1357 A.D. Feroz Shah captured Kangra fort. In 1540 A.D. fort was captured by Khan Jahan a commander of Sher Shah Suri. In 1620 A.D. Jahangir occupied the kangra fort and came to see it in 1622 A.D.

In 1781-82 A.D. it came under the control of Jassa Singh Kanhaya and in 1786 to Maharaja Sansar Chand II. In 1846 Kangra fort fell into the hands of the British. Kangra fort is located on the bank of the river Banganga at the height of 350 feet. In the foreyard of the fort are the temples of *'Laxmi Narayan'* and *'Adinath'* located in the Kangra fort dedicated to Jainism. Inside the fort are two ponds one of them is called *'Kapur Sagar'*. At present the fort is under the control of *'Archaeological Survey of India.* It was badly damaged in 1905 earthquake. Among the 40 archaeological sites in this hill state, four ASI sites — the Buddhist Monastery at Tabo, the Rockcut temples at Masroor, the Kangra Fort here and the Hidimba Devi Temple at Manali — are included as World Heritage sites in the year 2012. This will help this state to come on to a bigger canvas of world heritage tourism.

KANGRA: Valley is one of the most picturesque valley in the Himalayas. It is sheltered by the Dhauladhar and this majestic mountain range surpasses all others in its grandeur. The history of Kangra dates back to the Vedic times more than 3,500 years ago. The famous **Bajreshwari Devi** temple is located in the town. Kangra was ravaged by foreign aggression a number of times. Despite all this, the arts and crafts of the region continued to develop and find lyrical expression. Kangra town is situated at the confluence of the *Baner* and *Majhi* streams, overlooking the Banganga torrent is famous for temples, forts and now speedily emerging as a business centre.

KASAULI (1,930 mtr.): is a charming hill station and coveted place for bird watchers. There is a *monkey point* besides the *'ashram'* of Satya Sai Baba at *'Garkhal'*. Kasauli also has a *'Pasteur Institute'* that produces the vaccine against the dog bite. On the opposite hill the famous Lawrence School at Sanawar is located. Kasauli also has a TV relay tower. Being a cantonment, it is very well maintained.

KASOL (1,640 mtr.) is 42 km. from Kullu on the bank of Parbati river. It is charmingly located on an open space which slopes down to the broad expanse of clear white sand at the edge of the Parbati river. Kasol is also known for trout fishing.

KATHGARH: Kathgarh is a village situated seven kms. from Indora on the meeting point of the Beas and the Chonch rivers. There is an old temple, built in Mughal style, housing 6 feet long and 5 feet round shaped *Shivalinga.*

The Linga here is of its own kind not found anywhere in the World.

KATRAIN (1,463 mtr. in Kullu district): The central and the widest part of the valley, Katrain is 20 kms. from Kullu city on way to Manali .Apple orchards and trout hatchery lend charm and prominence to the place. It is also famous for bee keeping and govt. has trout farm at *Patlikulh.*

KAZA (3, 800 mtr.): is the sub-divisional Headquarters of Spiti valley. It is situated at the foot of the steep ridges on the left bank of Spiti river. Once it was the headquarters of the 'Nono', the chief of Spiti. It is 425 km. from Shimla.

KEYLONG (3,340 mtr.): located above Bhaga river, the district, headquarters of Lahaul-Spiti has been described as oasis of green fields, willow planted water courses, brown hills and snowy peaks. In the past, Keylong was home of the Moravian missionaries. Their well known monasteries, *'Tayul', 'Khardong'* and *'Shashur'* are within a few kilometers radius. The temple of local deity *'Keylong Wazir'* is in the house of Shri Nawang Dorji.

KHOKSAR (3,140 mtr.): a bleak and windswept place is the first village and gateway to Lahaul on the right bank of the river Chandra 5 km. from *'Gramphoo'. During winter Khoksar is the coldest inhabited place in Lahaul.* The river freezes during winter and is covered with snow to afford regular passage for human beings and also for mule traffic. Khoksar is located on the old trade route from Indian plains to the west Asia.

KIBBER (4,205 mtr.): Locally known as *Khyipur,* one of the highest villages in the world at an altitude of 4,205 meters above sea level in a narrow valley surrounded by mountains from all sides. *'Gette village',* at a short distance away from Kaza is the highest in the world, with a height of 4,270 meters.

KILLAR (district Chamba): is the headquarters of Pangi subdivision, is situated in the deep and narrow gorge of the Chenab river. It can be reached through the *Sach pass.* It is the desire of many a hardy trekkers to visit these lands of pretty faces, beautiful dances and scenic splendour. Some of the famous trekking routes from Killar are to Kishtwar in Jammu & Kashmir, Umasi la into the Zanskar valley and in the South-East to Keylong and Manali. While trekking to Lahaul through this valley one will come across a beautiful place, *'Purthi',* known for one of the best and finest nurseries and a historical rest house on the right bank of Chenab river.

Ki-Monastery: It is the oldest and the biggest monastery of Spiti dominating Ki-Village. About 300 lamas are receiving their religious training in this monastery, which houses rare paintings and beautiful scriptures of Buddha and other gods and goddesses. It is serving western population of Spiti.

KOTHI: in district Kinnaur is also called Koshtampi. It is little below Kalpa proper and it is overshadowed by the Kinner Kailash peak. Goddess *'Shuwang Chandika'* temple is a famous one in the village. The village with its attractive temple, gracious willows, green fields, fruit trees makes an altogether a beautiful landscape.

KUFRI: It is the 'Winter Sports Capital', situated 13 km. from the Ridge,

in Shimla at an altitude of 2,622 meters, is ideal for skiing. In the past years it has become a big centre of attraction for the tourists during winter.

KULLU (1,230 mtr.): The most charming and beautiful Kullu valley spread out its charm on either side of the river Beas. The valley runs North to South of this river and is 80 km. long and about 2 km. at its broadest. The valley has awe inspiring glens and mossy meadows encircled by rushing streams and meandering brooks. It is also famous for its exquisitely woven colourful hand made shawls and Kullu caps. In the spring Kullu is in most colourful shape. Early March, apricot and plum trees, dotted among the fields, burst into pink blossoms and wild medlar are crowned with white flowers. The higher slopes are soon aglow with gorgeous rhododendrons, white scarlet clusters of the smash blaze near the river the terraced fields turning from green to gold. Situated on the bank of the Beas, Kullu city is the Hqs. of district.

KUNGRI GOMPA: built around the year 1330 A.D. The Kungri monastery provides unmistakably evidence of the impact of the *tantaric cults* of Buddhism as practised in Pin Valley.

KUNZUM PASS (4,590 mtr.) provides chief access to Lahaul valley by the great Kunzum range. The lofty Bara Shigri glacier is seen in front in all its grandeur. The crest of the pass has been marked by a chorten of stones erected ages ago. Recently a temple has been built on the top dedicated to 'lord Gyephang' – the chief deity of Lahaul. The belief is that, every vehicle passing over Kunzum pass will have to take a round *(Parikarama)* of this temple to get blessing of the God. Another interesting feature of the stone image of the Lord is that offerings in the from of cash (coin or currency notes) will stuck to the image, if devotee is acceptable to the Lord. Some people believe that this temple is of goddess Durga.

KUGTI: the last inhabited village of Bharmaur is not too far from the Kugti pass (5,040 mtr.) and is on the challenging, trait from Bharmaur to Keylong. The famous temple of Keylong Wazir is 2 km. away from here.

LABOUR BUREAU SHIMLA: The Royal Commission on Labour in 1931 pointed out the need for systematic collection of labour statistics. It observed that the policy must be built on facts as the uncertainty of facts would lead to confusion and conflict regarding its aim. The Commission recommended the adoption of suitable legislation enabling the Competent Authority to collect and collate information regarding the living, working and socio-economic conditions of industrial labour. Accordingly, Government of India constituted & set up the Rau Court of Enquiry in 1940 under the TRADE Disputes Act (1929) to recommend statistical machinery for measuring movement in prices. The Rau Court of Enquiry recommended compilation and maintenance of Cost of Living Index Numbers for measuring the rate of compensation to be paid to the workers for the rise in cost of living.

This recommendation of the Rau Court of Enquiry (1940) led to setting up of the Directorate of Cost of Living at SHIMLA in 1941 with the objective

of conducting Family Budget Enquiries and compiling Cost of Living Index Numbers for important centres in the country on a uniform basis. The Directorate conducted enquiries during the period 1943-45. However, with the increased Government intervention in the field of industrial relations during the Second World War, the need for more systematic collection and processing of labour statistics acquired significance. The result was the enactment of Industrial Statistics Act in 1942 to facilitate collection of statistics on (a) matters relating to factories and (b) certain specified areas of welfare and conditions of labour. Further, arrangements were made for the collection and processing of the data flowing from the administration of important labour Acts, such as the Trade Unions Act, 1926 and the Payment of Wages Act, 1936, etc. The need for more comprehensive labour statistics in the context of formulation of labour policy led to the setting up of the Labour Bureau on October 1, 1946 by rechristening the Directorate of Cost of Living with added functions.

The Bureau in Shimla is located near Chaura Maidan in a British period building named "Clear Mont". In the beginning it was working in the premises of ministry of labour, but in 1960 with the efforts of late Gulzari Lal Nanda and Dr. Y.S Parmar the Shimla office of the Bureau was opened. After independence the bureau became purely a body to protect the interest of labour class.

LINGTI VALLEY: Largest and the longest side valley of Spiti. It runs North-East from Lingti village (3,460 mtr.) for about 60 km. to its head. It is a living geological museum. Its geological history dates back to 250 million years and its shales and fossils are well known to the whole world . *'Gya peak'* is also there in Lingti valley. At its summit Spiti, Ladakh and Tibet meet.

LARJI (957 mtr.): 34 kms. From Kullu town is famous for trout fishing. Also famous for large hydel power project

NAHAN (932 mts.) is Hqrs. of Sirmaur district situated on an isolated ridge in the Shivalik hills, overlooking ravines and green fields. The city was founded by Raja Karna Prakash in 1621 as his capital. The other story about its formation is that a saint who lived with a companionable *Nahar* on the site where the Nahan palace now stands. *'Nahar' means 'lion'* and probably the town takes its name from this saint. The hub of Nahan's activities is *Chaugan, 'Bikram-Ka-Bagh'* and *'Khadar-Ka-Bagh'*. Nahan celebrates *'Sawan Dwadshi'* towards the end of monsoon, when fifty two idols of local gods are carried in procession to Jaganath temple, where they are floated ceremoniously in a pool and are restored at midnight to their riches. In the heart of Nahan town is *'Rani Tal'*, big tank and a temple from the days of princely rulers. One of the oldest foundries in India is located at Nahan. Himachal Resin and turpentine factory is also located there.

LEO: in Kinnaur located on the right bank of the Spiti river, is the Hqs. of sub tehsil Hangrang in Pooh subdivision. There is temple of 'Jamato' worth visiting.

LIPPA: (2,438 mtr.) in Kinnaur is situated near the left bank of Taiti

stream. Three Buddhist monasteries are there, which are dedicated to Galdang, Chhoiker Dunguir and Kangyar. The place is also famous for Ibex found in the nearby forest.

MANI KARAN (1,700 mtr.): 45 km. from Kullu and just 3 km. from Kasol, is famous for its hot springs. Thousands of people take their holy dip in its hot waters. The water is so hot that dal, rice and vegetables etc. can be boiled in it. According to an old legend, Manikaran is connected with Lord Shiva and his divine consort, Parbati, who lost her earrings, while taking bath. When she reported this to Lord Shiva, he looked at the *'Kund'* water with great anger, which gave birth to hot water on the bank of Parbati river. There are temples dedicated to Ramchandra and Lord Shiva as well as a Sikh Gurudwara.

MAHARAJA SANSAR CHAND MUSEUM Close to the old Kangra Fort, Maharaja Sansar Chand museum has been opened for the public since 20 November 2010, Chart showing the complete Katoch dynasty has been displayed with pictures at the entrance of the museum that exhibits the items owned by the royal family like crystal and silver utensils, clothes, coins, a silver bed, swords, telescopes, some written texts and almost everything that could showcase the royal life-style. The walls inside the museum were painted by artists especially brought from Rajasthan. This museum falls under the purview of Archaeological Sites and Remains (Amendment and Validation) Act, 2010.

MACLEOD GANJ: Macleod Ganj has emerged as a famous Tibetan colony. The Buddha temple is situated opposite the present abode of His Holiness, the Dalai Lama. The Tibetan Institute of Performing Arts (TIPA) is just, 1 km. walk from Macleod Ganj and preserves a number of musical dance and theatrical traditions of Tibet. There is also a Tibetan Handicraft centre located there.

MALANA (2,652 mtr. in Kullu district): This place lies a little ahead of the beautiful Chanderkhani pass. Malana is famous for the *temple of Jamlu-devta* and its unique social and cultural life. Malana is considered to have the oldest democracy of the world.

MANGARH : This village is situated in Pachhad tehsil of Sirmour district. It possesses an ancient Hindu temple which tradition connects with the Pandavas. There is a belief that this temple was built by Raja Rasalu of Sialkot.

MANIMAHESH place in Chamba district is famous for a Lake, sacred mountain Kailash and an ancient temple. The Mani-Mahesh Shikhara style temple is one of the most ancient and beautiful in Himachal Pradesh. Lakshmi Devi is represented here as *'Mahisasuramardani'* (slayer of the buffalo demon). Her brass statue having been executed by the Gugga, the master artist of the Raja Meru Varman. Thousands of people visit this place on the 15th day after Janmashtami to have a dip in the holy water. To celebrate this occasion the 'CHHARI YATRA' starts from Chamba and ends here. It is a state fair.

MARKANDEY : This is a famous shrine about 20 kilometer from Bilaspur.

According to a belief, a tunnel connected Markandey and Vyas Caves of the two Rishis. Vyas and Markandeya used to visit each other through this path. There is a natural water spring here and married couples come to have a dip in the sacred water, which is believed to cure sterility and infant diseases.

MORANG (2,591 mtr.): in Kinnaur on the left bank of river Satluj. The local deity is 'Urmig' and there are three structures dedicated to the deity each existing in *Thwaring, Gramang* and *Shilling.* Generally these are empty as the *'ark'* of the deity remains in the fort. Whenever a sacred day comes, *'ark'* is taken to the above named places. The *'ark'* has got 18 *'mukh'* made of silver, gold and brass. 18 mukh represents the 18 days of the great epic of the Mahabharta.

MANALI (1,926 mtr.): is 40 km. from Kullu, to the North is situated near the end of the valley on the National Highway leading to Leh. The landscape is breathtaking as all around it is outlined against the horizons. One sees well-defined snow capped peaks, the Beas river with its clear water meandering through between the town on the one side and another side are deodar and pine trees, tiny levelled fields and fruit orchards.

MANDI: is situated on the left bank of river Beas in the foothills of Shivalik range. Mandi entails a rich heritage of cultural, historical and mythological significance. According to one version the town acquired its name Mandi (market) because all the traders from Ladakh and other areas passed through it while going to and from Punjab. According to second version, the city was named after 'Mandavya rishi' who performed long and severe austerities on the right bank of Beas near the present town. Mandi has 85 beautiful carved temples, notable among them are Trilokinath, Bhutnath, Panchvktra and Shyama Kali at Tarna Hill. 'Mela Shivratri' of Mandi is very famous.

MOUNTAINEERING INSTITUTE (Manali): The high Himalayn town of Manali is surrounded by dense and beautiful forests of evergreen conifers. This gala and exotic town is located between 6,000 feet to 7,000 feet. It is believed that this was the place where the human race came into being following the great deluge. Manali word is said to have been derived from the word *'Manualaya'* the home of 'MANU' -*Mountain goat.*

The western Himalayan Mountaineering Institute established in September 1961, promotes the spirit of courage and adventure. The institute is located at the foothill of Himalayan spur and on the left bank of river Beas in the thick wood. Manali Mountaineering Institute was accorded the status of National institute on 25th September 2008 by Government of India.

It has following branches and sub-centres operational under its control

1. Regional Mountaineering Centre, Dharamshala, District Kangra.
2. Regional Water Sports, Pong Dam, District Kangra.
3. Mountaineering and Rescue Centre, Bharmaur, District Chamba.
4. Mountaineering and Rescue Centre Jispa, District Lahaul-Spiti.

5. High Altitude Trekking and Skiing Centre, Narkanda, District Shimla.
6. Water Sports sub-centre, Bilaspur, District, Bilaspur.

The aim of the institute is to train the youth in adventurous sports to induce in them the spirit of adventure so that they are able to develop an all round personality. The institute provides training in the following categories:

(a) Basic Mountaineering course;
(b) Advance Mountaineering course;
(c) Method of instruction course;
(d) Rock climbing course;
(e) Advance course;
(f) High altitude Trekking programme;
(g) Water sports;
(h) Skiing courses etc.

NAGGAR (1,760 mtr.): situated on the left bank of the Beas. It was the capital of Kullu state for 1400 years. There are large number of famous temples notably; Vishnu, Tripura Sundari and Lord Krishna. Roerich Art Gallery, which houses the paintings of Nicholas Roerich as well as his sculptures, is less a km. from the castle. After Chail Palace, Naggar Castle became second hotel of Himachal tourism to receive the status of heritage hotel on 23rd August 2012.

Nagrota Bhagwan - Bhagwan was founded by a dancer named *'Bhagwan'* and she also built a *'Devalaya'* (temple). The Gurudwara *'Paursahib'* is also located there. This Gurudwara was constructed in the sacred memory of 10th Sikh Guru Gobind Singh to the place in 1708 A.D.; after the battle of Nadaun between Mughals and the Sikhs in which Alaf Khan was defeated by Guru Gobind Singh. The famous ***'Kanya Devi'*** temple is also located there.

NAKO (3,662 mtr.): is the highest village in the valley and the existence of lake formed out of the masses of ice and snow above adds to beauty of the village. Village deity is 'Deo-dum' and another Lagang temple with several idols exist there. It is located in Kinnaur district.

NARKANDA: is situated at an elevation of 2,774 meters (8,850 feet). From this place one can have the splendid view of the snow peaked range of the Inner Himalayas. Narkanda, has dense pine forests, which provide much timber. 'Hattu peak' is 8 km. from here, with an altitude of 3,300 meters (1,826 feet).

NICHAR (2,150 mtr. in district Kinnaur): This village is situated between Taranda and Wangtu on the left bank of Satluj. The scenery is enchanting. Ghoral, antelopes, black and red bears are seen sometimes in higher and cold portions of the range.

NIRMAN BHAWAN The painstaking effort put in do design and construct the *"eco-friendly and energy -efficient"* Nirman Bhawan earned national recognition to the Public Works Department with the Construction Industry

development Council (CIDC) Conferring the Vishwakarma award -2011 on the project having several unique features. Mr. Vijay Uppal was the chief architect and Mr. B.D Joshi Chief engineer along with 15 other officers. Housing the headquarters of the PWD, the six-storey structure is the most energy efficient building in the state till date (2014) deploying the green technology to the hill. Besides an aesthetic design which blends well with the hill environment, the building incorporates solar passive technology, water harnessing structure, solar water heater, waste segregation and other features. It also takes care of monkey menace by providing steeply sloped roofs making it difficult for the simians to climb.

Natural light and sunlight have been harnessed to the extent possible to minimise dependence on power for lighting and space heating. Facing southwest, the front rooms receive enough sunlight throughout the year, while those in the rear are illuminated and heated by covering the atrium, located at the centre of the building, with a slanted polycarbonate semitransparent sheet which traps the solar energy. As architects need more light for carrying out the minute line-work, the drawing board have been placed in the dormers itself. Box type bay windows with double glaxing capture sun during both morning and evening. The corridors, toilets and computer rooms, which do not require heating, have been located on the hill side. Different types of openings can be used keep temperature at comfortable levels, depending on weather. The profile of the building has been harmonised with the site by designing terraced structure to avoid cutting of hill.

NURPUR: is located on 30°18' North and 75° 55' East at the altitude of 2,125 feet on the bank of river Jabbar. The first reference of Nurpur is found in the writings of the Historians of the period of *'Akbar'*. They referred to the kings of Nurpur by the title of *'Zamindar of Mau'* and *'Paithan'*. The ancient fort of *'Mau'* was demolished by Shah Jahan. To the ancient it was known as *'Dhameri'*. It was renamed Nurpur by Raja *'Basu'* as a mark of respect of Mughal Empress Noor Jahan.

PANDOH: is 16 km. from Mandi, on way to Kullu. An earth-cum-rock fill dam (61 mtr.) has been built there on the Beas river. The water has been diverted to Satluj river through 2 tunnels of 7.62 meters diameter and 13.16 km. long with 12 km. channel.

PAONTA SAHIB: a city sacred to the memory of Guru Gobind Singh, the tenth Guru of the Sikhs. Situated on the Yamuna river, Paonta Sahib is a bustling township with growing industries. It retains tangible memories of Guru Gobing Singh in the form of his weapons and a majestic Gurudwara. It recalls his presence even in the name of the city which is derived from Paonta meaning 'foot' either because he set foot on this place or according to an alternate story, he lost an ornament which he wore on his foot called *'Paonta'* while bathing. Guru Gobind Singh spent five years here.

In response to an appeal by Medni Parkash, the ruler of Sirmaur whose hands had been usurped by a neighbouring ruler, Guru was then barely 16 years old, set

off from Amritsar for Paonta Sahib. Guru arranged reconciliation between the warring rulers. He spent his days at Paonta writing the *'Dasam Granth'*. He built the Paonta Fort in over one hundred acres of land. The Guru left Paonta Sahib after the battle of Bhangani with Raja Fateh Shah of Srinagar Garhwal. Some important places near Gurudwara Paonta Sahib are, historical *temple of Yamunaji, Ma Yamuna Bal Park,* which has a huge statue of goddess Yamuna and next to park, a gorgeous replica of the *Sanchi Ashoka Pillar.*

PANGI VALLEY: (district Chamba) The scenic valley Pangi at the foot of the Himalaya, between two parallel ranges is situated beyond Pir-Panjal. There are still a few virgin peaks, 6,402 meters to 6,705 meters high challenging the mountaineers. Two communities namely *'Pangwal'* and *'Bhots'* inhabit this valley. In Pangi there is hardly any village or even hamlet where one or more temples are not there. The two most important temples in the valley are *'Mindhal Vasni'* temple about 15 km. from Killar and temple of *'Purthi'* about 30 km. from Killar.

PIN VALLEY: is formed by the Pin river, which rises on the eastern slopes of Pin Parbati pass and meets the Spiti river exactly opposite Lingti village. On its way it is joined by the *'Parahio Nala'* near Pokching. From Pin valley one can cross over to the Kullu valley over Pin Parbati peak and to the district of Kinnaur via *'Shakarof pass'* or *'Tarikhango pass'*. Pin valley is much more rugged and barren than the main Spiti valley. This valley is famous for Ibex and snow Leopard. The whole of the Pin valley, inclusive of all the villages, forms the protected area, varying in altitude from 3,600 meters to 6,632 meters above sea level. The Pin valley can boast of being somewhat moist area during the summer months, in sharp contrast to much of the remnant arid Spiti.

POOH: in Kinnaur district, locally called *'Spuwa'*, is a tehsil Hqs. located on national Highway- 22. The place is famous for vineyards, apricot, almond and grapes orchard. Local god is *'Dabla'*, who neither had any dwelling nor possesses an ark. The only manifestation of the deity is a small pole with a small idol set on its upper portion and adorned with Yak tail hair and long pieces of coloured cloth. The whole being is called *'Fobrang'*, on an occasion brought to the Santhang.

RAISON (1,433 mtr. in Kullu district): 16 km. away from Kullu, the site is an ideal one for spending a quiet holiday in solitary splendour and for holding youth camps. There are plenty of orchards in this part of the valley.

RAKCHHAM (2,900 mtr.): in Kinnaur is situated on the right bank of the Baspa river. Its name has been derived from 'Rak' a stone and 'Chham' a bridge. The location of the village is *striking.*

RAMPUR (1,006 mtr.): 140 kms. from Shimla, is situated on the left bank of Satluj river. There is a temple, Buddhist Monastery and a Hindu's temple situated besides the palace of Raja of Rampur Bushahr, called 'Padam Palace'. This is the venue for one of the biggest trade fairs of Northern India known as *'Lavi fair'.*

RENUKA DAM The Rs 2,700 -crore Renuka Dam project is the first in the country to implement the concept of "payment for eco-services" (PES) with the Forest Department earmarking an amount of Rs 10 crore for the purpose. The new guidelines framed by the government for the implementation of Catchment Area Treatment (CAT) plans under which at least 10 per cent of the total amount has to be spent on the PES to provide direct financial benefits to the community. The concept of PES has also been incorporated in the 775-MW Luhri hydro electric project.The task of preparing scoping document was given to 'Winrock International' an NGO, working in this field since very long, such as natural resources management, clean energy and climate change, provided blueprint for the conservation of ecosystem with the involvement of local people.

REHLU: Before 1821, when it was captured by a commander of Maharaja Ranjit Singh, it was part of Chamba state. Adjoining to Rehlu *'Ranitar'* was the ancestral jagir of Chamba Ranis. Wazir Nathu of Chamba was chief negotiator with Sikhs to get back *'Bhadarwah'* and *'Ranitar'* territories of Chamba state. This was agreed upon on the condition that Chamba state will pay Rs. 30,000 per annum. as a compensation to the Sikhs. In 1820 William Moorcraft had visited this place. Birbal, *a courtier of Akbar is said to have born there.* In 1846 after the death of Maharaja Ranjit Singh the whole Jammu & Kashmir territory was handed over by the British to Gulab Singh, while *'Rehlu fort'* was given to *'Fakir'*, son of *'Rahim-ullah-Khan'*. Fakir was succeeded by his son *Hamind-ullah-Khan.* In 1905, Rehlu fort was destroyed in a massive earthquake. Relhu is famous for *'Begami Rice'* which is of very high quality and costly too. Hamid-Ullah-Khan was succeeded by his son *Aziz-Ullah-Khan* to the Jagir of Rehlu.

RIBBA (2,745 mtr.) or 'Rirang' in Kinnaur is another popular village at a distance of 14 kms. from Morang, the tehsil Hqs. and situated between the villages of *'Purbani'* and *'Rispa'*. In the local dialect *'ri'* stands for Chilgoza and *'rang'* means a peak of mountain. Another village Rispa is known for grapes, orchards and the alcohol distilled from grapes (angoori).

ROHRU (1,550 mtr.): 120 kms. from Shimla, it is a paradise for anglers. The Pabbar river offers trout fishing. From Rohru Chiragaon is quite close and a place worth visiting.

SANAWAR: The Lawrence School, Sanawar is an independent private co-educational boarding school near Chandigarh. It is located in the Kasauli Hills, District of Solan, Himachal Pradesh. The school, founded in 1847 by Sir Henry Lawrence and his wife Honoria, is one of Asia's oldest surviving boarding schools.

As the school is located in Sanawar, the school is also popularly called "Sanawar". Situated at a height of 1750 metres and spread over an area of 139 acres, heavily forested with pine, deodar and other conifer trees, and remaining as an amazing place of spectacular natural beauty since its founding, the school has been consistently ranked among the best residential schools of In-

dia by Education World and other media. The motto of the school is *"Never Give In"*. Sanawar is about an hour drive from Chandigarh and six hours from New Delhi. Most children are admitted between the ages of nine and ten years.

In the school's name, "Sanawar" is the name of the hill on which it stands. The nearest railway station is now usually spelt "Sonwara". Sanawar is believed to be the oldest co-education boarding school anywhere in the world

SANGLA: (2,680 mtr.) is an important village of the Baspa valley situated on the right bank of Baspa river is built on a slope with houses rising one above the other with gigantic 'Kinner Kailash' peak (6,500 mtr.) towering from behind is also famous for 'KAMRU FORT': This fort was the place where so many Rajas of Kinnaur were crowned. Now this fort is dedicated to *Kamakshi temple*. Goddess idol brought from *'Guwahati'* (Assam) where the main temple is on a hillock.

SARCHU: is the last border point in Lahaul valley between Himachal Pradesh and Ladakh region of Jammu and Kashmir. located in district Lahaul spiti.

SIRMOURI TAL: It is the site of the ancient capital of Sirmour situated about 10 miles north-west of Paonta on the right bank of Giri River. The ruins of the town believed to have been destroyed in 1139 Bikrami era, are still visible. Rajban lying three kilometers from Tal was made the capital of the State in 1095 by Raja Subhansh Parkash, the founder of the ruling family of Sirmour. There can be seen a stone with deep hole in which rope was fixed by the juggler gril to cross Giri River. It is said that the town was destroyed by her curse.

SISSU (3,120 mtr.): is situated on the right bank, on a broad flat ground above the Chandra river. Gyephang peak is looming from behind. Lord Gyephang or Ghepan is the presiding deity of Lahaul, the protector of people. The temple of Lord Ghepan in the village, is not open to outsiders and once in 2-3 years the deity is taken out in a procession. There is also a water fall known as *'Sissu fall'*.

SHANSHA: is situated on the right bank of river Chandra and Bhaga (Chenab) in Lahaul valley. *The Ghepan, a powerful deity of Lahaul is believed to be born there.* A shrine dedicated to the deity has also been built in the village.

SHILARU: Located in district Shimla, near Theog, Sports Authority of India High Altitude Institution at an altitude of 2410 meters above msl., is the highest Hockey ground in Asia, having all modern facilities including astro-turf for both men and women hockey. It took two years (2007-2009) to provide astro turf at Shilaru.

SHRI NAINA DEVI JI a great pilgrimage centre in district Bilaspur. Naina Devi Ji is 20 kms. from Swarghat, situated on the top of a triangular hillock. It commands an unparalleled view of Gurudwara Anandpur Sahib and Gobind Sagar lake. Both Hindus and Sikhs hold the shrine in great respect. The main-fair is held in August every year.

SLAPPER: While travelling from Bilaspur to Mandi, at Slapper, one sees the culmination of an engineering feat, the Beas-Satluj link project. Here the water of Beas river has been put into Satluj river through two tunnels of 13.16 kms. long and one channel of 12 kms. for producing electricity.

SUMDO (3,230 mtr.), is the last village of Kinnaur district, situated at the confluence of river *'spiti'* and *'pari chu'* from China. It is also known as 'Kaurik'.

SUNHANI : In the history of Bilaspur Sunhani has its own importance. One of its ruler namely Bik Chand had to fly to this place in order to save himself from embracing Islam. However, Sunhani has the distinction of being the capital of old Bilaspur state for 53 years. It continued to be the seat of the government until Dip Chand ascended the throne. He developed a strong dislike for the place and determined to make a change which he did in favour of Bilaspur.

SUKETI FOSSIL PARK: Located in Sirmaur district, displays life size fiberglass models of prehistoric animals whose fossils, skeletons were unearthed here. The park is first of its kind in Asia to be developed at the actual site where fossils were discovered. It is 21 kms. from Nahan, located on the left bank of the Markanda river. The park at present has six sets of life size models of *'Stegodonganesa'* (extinct grand elephant). Shivatherium Hexapratadon–Sivalensis (hippopotamus with six incisors), colossochetys Atlas (giant land tortoise and Chelonia), Paramachaeradus (sabre toothed tiger) and Crocodiles, the animals which once thrived in the region.

The Suketi formation contain one of the world's richest collection of mammalian fossils. From a study of these fossils, it has been possible for the paleontologists to probe into the mysteries of evolution of prehistoric the paleontologists to probe into the mysteries of evolution of prehistoric life and infer the climate and environment of these periods which go back to Jurassic era, nearly 8.5 million years ago. The Shivalik park deposits are unsurpassed in the world for the richness of the fauna they entomb.

SWARGHAT (720 mtr. in district Bilaspur): is situated in the Shivalik hills, district Bilaspur on National Highway. While on way to Bilaspur from Swarghat, one can't miss the ruins of the 'Malaon forts' set atop a distant hill which witnessed several historical battles and survived through many rulers–the British, the Gurkhas, the Sikhs and finally the hill princes. It has developed as a big commercial centre in the past, as excise and taxation department check post has been set up there.

TABO: At the right of Spiti river, is an ancient village named Tabo, flanked on either side by lofty brown hills and sun burnt, is the seat of one of the most famous Buddhist monasteries–Sherlang, Duang, Chamba, Chibbo, Domlang Gompas, regarded by many as only next to the Tholong Gompa in Tibet. The 10th Century Tabo monastery houses more that 60 lamas, large number of scriptures and pieces of art, wall paintings– *'tankhas'* and *'stucco'*.

TALERU SPORTS COMPLEX On 13th February 2011, Taleru water

Sports complex was opened for the public, constructed with the cost of Rs 66/ - lakh on Chamera Project reservoir near Dalhousie. Along with motor boat many more attraction have been added to make it a special destination. This is first of its kind in the state. Taleru is the smallest polling station in Chamba district as it had only 25 voters in 2014 Lok- Sabha election.

TANDI (2,573 mtr.): is situated at the confluence of Chandra and Bhaga rivers. A legend says that there were two lovers, 'Chandra', the daughter of the Moon and 'Bhaga', the son of the Sun god. To perform their eternal marriage, they decided to climb to the *'Baralacha La'* and from there they ran in opposite directions. Chandra being active and smart, easily found her way down the pass and reached 'Tandi'. Soon Bhaga was found coming with great struggle through the narrow gorges to Tandi, where ultimately both met and the celestial marriage was performed. Tandi's importance for the people of Lahaul is same as it is 'Haridwar' for the Hindus. According to one belief *'Draupadi'* the Mahabharta fame was cremated here. Another version says that Rishi (Hermit) Vashisht as per his desire was also cremated here. This place was also called as 'Tandehi' (a place where one leaves his body). Historical record says that this place was founded by Raja Chand Ram under the name of 'CHANDI' which over the years got corrupted into 'TANDI'.

TEXTILE PARK: On 28th August 2012, foundation stone was laid for the textile park and parking facility at Chintpurni in Una district. The mega parking facility in Chintpurni was allotted Rs 40.21 crore. Besides parking, it was planned to have waiting hall, devotional library, shopping plaza and modern basic amenities complex.

TIMBER TRAIL PARWANOO (district Solan): situated on the National Highway is 5 kms. above Parwanoo. It is the first interesting resort in Himachal Pradesh which has attracted thousand of visitors to enjoy the cable car ride which covers 1.8 kms. long distance in 8 minutes over *'Kaushalia stream'*. In 1992 a big tragedy took place there, when a timber trail met an accident.

THE MALL: The Mall Shimla is the most favourable place for all tourists as well as local population of Shimla, which remains overcrowded during the day time and in the evening. It is also a main shopping centre of Shimla. The Gaiety theatre which is a reproduction of an old British theatre is also situated here as well as the "Indira Gandhi Khel Parisar" and 'United Services Club' (U.S.Club). From The Mall one can also explore the Middle and Lower Bazar. On March 23, 2011 the union Ministry of Environment and Forests declared Shimla and Trupati as environmentally sustainable cities (ESC) under the East Asian Summit (EAS) Forum.

The ESC is a flagship initiative by 16 EAS member countries to foster concrete activities in selected towns in the region. Notwithstanding the increasing emphasis on the preservation of heritage, the erstwhile British summer capital continues to lose its built heritage, a symbol of the imperia grandeur, which earned it the title of the Queen of Hill stations. Old colonia

buildings, which lent a distinct character to the town, have been disappearing one after the other. While a number of structures have been consumed by fire, others have been pulled down to make way for multi-storeyed modern concrete structures.

Few years ago, over a century-old government building Victoria palace, near Nigam Vihar, was pulled down to build a spacious office complex to house the PWD. The latest casualty is House Number IV in the Brockhurst Estate. The nearly 140- year-old structure was dismantled to construct a residence for the Chief Secretary. The Tudor style timber-framed structures were the hallmark of the colonial architecture and their gradual disappearance would alter the character of the hill station. It was the first of the structures to come up in the Brockhurst Estate in the 1870s and the other three houses came up later.

TRILOKPUR: was known Tiloknath to the ancient. The river which flows nearby Shiva cave is known as the Totla river rising from *'Jamula Parvat'* (mountain). There at Trilokpur are located the temples of Buddha, Radha Krishna and a Sikh Gurudwara built by Sardar Lahna Singh.

UDAIPUR (2,743 mtr.): In olden times this village was known as *'Markul'* and so the name of the local goddess is *'Markula Devi'*. Her temple is unique and is very famous for its wooden carvings on its roof and ceiling. Its name was changed by Raja Udai Singh of Chamba. This place is therefore a starting point for Mayar valley and further to Zanskar and other peaks. Losar (4,080 mtr.) is the first big village of the Spiti Valley, situated near the confluence of the Losar Penno streams. Yak & Horse riding are other charms to add its beauty & unique experience.

VASHISHT: is a little village 3 kms. from Manali in Kullu district, located on the left bank of river Beas towards Rohtang pass. It is renowned for its hot water springs and temples. Nearby is the pyramidal stone temple dedicated to 'Vashisht Muni' and 'Lord Rama' temple is also there. Natural hot sulphur springs with two separate bathing tanks for gents and ladies are there.

VYAS GUFA: Vyas Gufa is the most famous tourist spot and the oldest religious place in Bilaspur lying between the old and new Bilaspur Township of Himachal Pradesh . Vyas Gufa is a cave situated on the left bank of River Satluj, at an altitude of 610 meters above sea level. It is believed that Maharshi Vyas, writer of the great epic- *Mahabharata*, performed his meditation and penance in this cave. It is the common belief that the name of the present Bilaspur town was originally known as Vyaspur on the name of Rishi Vyas.

WILD FLOWER HALL: 9 Kilometers from the Ridge in Shimla towards Kufri the elegant Wild Flower Hall was situated at an altitude of 2,498 meters nearly 200 feet higher than that of the Viceroy's abode. It was built by Commander-in-Chief of the British Indian forces, *lord Kitchner* in 1905. He was headstrong, arrogant and adamant. He had built this as a matter of jealousies and consequent hatred for Lord Curzon, the Viceroy. Kitchner held

court in the lavishly furnished mansion he had built for himself. Some of the furniture included French antiques. After independence it was housing a hotel of HPTDC. The power and glory of the empire are gone but the glory of Wild Flower Hall remained in its pristine state till 5th March 1993, 8.30 p.m., when it was gutted in devastating fire. Now it is only in pictures and memory.

YANG YUD GOMPA: is located near a narrow gorge of Kaza Nullah (1,300 feet high cliff). The head of the monastery– Lama is from Tibet. It is serving western part of Central Spiti.

YOL CAMP (Young Officers Leave Camp): In the second world war (1939-45), 20 thousand war prisoners of Italy were kept there. From May 1947 to July 1947, it was a training camp for Army officers. From August 1947 to Oct. 1947, 12 thousand Muslims were kept there and then transported to Pakistan. From 1949 to 1952, it served as a refuge camp for Kashmiri migrants. At present it is housing the units of Army. *'Chinmaya Sandeepani Himalaya Ashram'* is located nearby. (There is the huge stone idol of Hanumanji and a temple dedicated to Lord Rama built in south Indian style). A temple dedicated to *'Anjani Devi'* (mother of Hanumanji) is located between Masser and Yol Camp. At a short distance Himachal Vidhan Sabha complex has been built for winter session.

Note: The places which have not been covered here are discussed in the chapter on Tourism

17

PERSONALITIES

" Who burns with the bliss; And suffers the sorrow
Of every creature; Within his own heart,
making his own; Each bliss and each sorrow:
Him I hold highest; Of all the yogis".

"Srimad Bhagvad Gita"

Himachal Pradesh may be a small state, but people of the state are highly motivated, hard working, skilful, energetic and devoted to the good of Indian society and socio-economic, political and cultural emancipation of its people. There is hardly any state of Indian Union, which has been given so less the attention, but so great has been its contribution to various walks of life that each one of us should feel proud of these great sons of this great land, who were pioneer, to achieve laurels for the country in general and Himachal Pradesh in particular. Here below, we are giving in brief the life sketch of some of the individuals, who had done and have been doing a great service to the society.

PERSONALITIES (PAST)

PT. AMAR NATH SHARMA: Born on 6th February 1900 at village Ghuggar, tehsil Palampur, district Kangra. His father's name was Shri Madhav Sharma. He had done F.M.C. He left his Medical studies (in Lahore Medical College) to join Indian National Congress on the call of Mahatma Gandhi. He attended Lahore session of the INC in 1919. For his involvement in bomb conspiracy, pronounced imprisonment from 1926-36, for ten years. In 1945, he was again imprisoned in Palampur, along with Sarvshri Kanhai Lal, Lala Jiya Lal and Bakshi Ram. He was member to Punjab Legislative Assembly from 1957-66. In 1967, he was elected President of Himachal Pradesh Congress Committee.

SHRI AMIN CHAND: Born on 18th March 1916, village Paplah, P.O. Bhareri, district Hamirpur. He was educated upto Middle standard. His father's name was Shri Chaudhary Ram. In 1937, he was sent for four year jail term on account of his participation in freedom struggle. In 1942, again for two years imprisonment for joining *'Quit India movement'*, From 1967-72; he was an M.L.A. and Deputy Speaker, Himachal Pradesh Vidhan Sabha. He breathed his last on 19th May, 1977.

AMRITA SHER-GILL: Born on Sunday, 30th January 1913 at about 11.30 in the morning, in Budapest, Hungary. Her mother Marie Antoinette

came from a well-to-do family. She had a sound education, which included lessons in music, both in singing and playing the piano. Amrita's father, Umrao Singh Majithia, a Sikh nobleman, belonged to an altogether different milieu. His grandfather, Attar Singh, *founder of the Majithia clan* (Majitha is a village near Amritsar) had been given some villages, a regular yearly honorarium and was designated as chief of the area under his control by Maharaja Ranjit Singh. When Umrao Singh's father, Surat Singh, died, both he and his younger brother, Sunder Singh, were minors.

Umrao Singh was married to Captain Gulab Singh's daughter, when still quite young. But after some time, she died. They had four children– Balram Singh, Satyaram Singh, Prakash (a daughter) and Vivek Singh. Soon after, Umrao Singh went to London. He lived there for some time. But it was on 4th February 1912 that Umrao Singh married Marie Antoinette in Lahore according to Sikh rites. After marriage in Lahore, they set sail for Europe and arrived in Budapest towards the end of the year 1912. It was there that Amrita was born. She was a beautiful baby with black silky hair reaching down to her neck and big eyes which seemed to survey the world with queer astonishment. She was amazingly intelligent from her early years. The Sher-Gill family also spent four years in *'Dunaharaszti'* in the country house, which had an extensive garden attached to it. For Amrita, her sister Indira and their cousin Victor, who spent most of his time with them, had apparently happy years. It was in the picturesque environs of *'Dunaharaszati'* that Amrita began to draw. Umrao Singh and Marie had been in Hungry for ten years. The Sher-Gill family left Budapest on 2nd January 1921 and spent two weeks in Paris. They arrived in Bombay in 1921.

In 1924, Marie, Amrita and Indira went to Florence, where Amrita joined the school of *'Santa Annciate'*, run by Roman Catholics and was known for its orthodoxy and rigid discipline. They were away in Italy for over six months and on return to India, Amrita joined 'Jesus and Mary Convent' in Shimla, famous for discipline, as it was also a Roman Catholic institution. It was then she told her father that she was an atheist and did not believe either in God or religion. Later on, she was duly expelled from the school. Thus ended Amrita's formal schooling. From then till early 1929, Amrita was to spend most of her time either in Shimla in parents house in Summer Hill, or in the Sylvan surroundings of the little village in *'Saraya'*, in the district of Gorakhpur in U.P. By the time she was twelve, she seems to have already acquired some facility in the use of the English language.

In her life, as an artist, 1927 was to be an important year. It was then her uncle Ervin Baklay, who himself was a painter, straightaway recognised Amrita's talent and suggested her that she should draw from live models, a practice that she continued to follow throughout her life. He also suggested that Amrita should be taken to Europe for further studies. Most of her work done during the period, she was in Shimla with a brief stay in Florence consists of water colours land drawings. In the third week of February 1929, the Sher-

Gill family left for Paris via Bombay and reached there on 9th April 1929. She was little over sixteen years of age at that time. In October 1929, she resumed her studies. There she also learnt music, playing the piano at the *'Alfred Corpet School'*. Music continued to be her second love. She also got fluency in French there. Amrita worked at the *'Ecote Nationals des Beaux Arts'* for about three years and every year that she was there, she won the first prize for portraits and still lives. During her stay in Paris, only one person, that is Marie Louise Chasseny, a colleague and painter, had made deep and lasting impression on her.

In 1933, she was made an associate of the Grand Salon. But surprisingly by this time, she had made up her mind to return to India. In 1934, Amrita and her parents left Paris for good and arrived in India. Indira stayed back in Paris. In the first few months, she stayed in her ancestral house in Amritsar while parents were in Shimla. Her painting style in India underwent a revolutionary change in subject, spirit and technical expression. In 1930, she won two prizes at the fifth annual exhibition of the 'All India Fine Arts Society', New Delhi. Rs. 100 as Chief Commissioner's prize for *"the best portrait in any medium"* for her self-portrait and 'lady N.N. Sircar's' Prize of Gold medal for the same painting. On 20th November 1936, Amrita Sher-gill's exhibition was opened along with that of Ukil brothers, Bombay. The Bombay Art Society held its 46th annual exhibition on 15th January 1937.

Her picture, *'Group of Three Girls'* won the Society's gold medal. In December 1936, her exhibition was opened at Allahabad. In 1937, another exhibition was opened at Allahabad. In 1937, she met Pt. Jawahar Lal Nehru in Delhi for the first time. Amrita was back in Shimla on 27th March 1937, *'Siesta'* was the last picture she painted in Shimla that year. On 21st November 1937, her one man exhibition was opened in Lahore. It was in 1937 that Amrita got the prize for the best work by a 'lady artist' for her Paris paintings *'View from studio'*, at the All India Fine Arts and Crafts Exhibition, Delhi. She retuned from Lahore in February 1938. In April 1938, she reached Shimla and painted 'Hill Scene'. In 1938 summer, Mulk Raj Anand, the well known writer met her for the first time. In Shimla, she also tried her hand at sculpting head of a young girl. On 29th June 1938, she left for Hungary with an objective to get married with Victor, her cousin. They got married on 16th July 1938.

It was a civil marriage. They left Budapest on 19th June 1939 to settle down in India, reached Shimla in July 1939. But finally in 1941, they decided to move to Lahore to make their permanent station. There she met Russian painter Sevetostav Roerich also. Unfortunately, this great daughter of India was snatched away from us by the cruel hands of death on 5th December 1941. Her funeral took place on 7th December 1941 according to Sikh rites on the bank of the river Ravi.

WORKS: *Torso (1931), Black Nude (1931), Alfred Corot (in pastel 1931), Judith (1931), Young Girls (1932), Sitting Nude (1931), Self Portrait (1932), Notre Dame (1932), Professional Model (1933), Mother India (1935), Man in White (1935), Women on Beach (1937), Mother and Child (sketch 1939),*

Reclining Nude (1933), View from Studio (1934) both in Paris, Group of Three Girls (1935), Hill Men (1935), Hill Women (1935), Chile Wife (1936), Fruit Vendors (1937), Girl with Pitcher (1937), Bride's Toilet (1937), Brahmacharis (1937), Siesta (1938), Elephants Bathing in a Green Pool (1938), Red Brick House (1938), Village Group (1938), Red Clay Elephant (1938), Hill Scene (1938), Ancient Story Teller (1940), Elephant Promenade (1940), Women on a Charpoy (1940), Camels (1941).

RAJ KUMARI AMRIT KAUR: Born on 2nd February 1889 in Lucknow, belonged to Ahluwalia royal family of Kapurthala state and was the daughter of Raja Sir Harnam Singh. She was the only daughter of her father who was blessed with seven sons. Her father had accepted Christianity as his religion. The Government of Punjab had appointed her father as the manger of *'Oudh Estates'* which were more valuable than the state held by the Kapurthala family.

Raj Kumari, who inherited Christianity as her religion, had her education in England. She was sent to *'Sherborne School for Girls'*, Dorestshire and later joined a college in London. She devoted most of her times to sports, was a very good tennis player and won many championships, did not marry. Raj Kumari inherited much of her fame and position from her father, who was considered 'a pious and pure' Christian. Gopal Krishan Gokhle was one of the friends of Raja Sir Harnam Singh. Later on, she came under the sway of M.K. Gandhi and became one of his close followers and life long pupil. In public life, Raj Kumari Amrit Kaur became the Secretary of All India Women's Conference in 1930. From 1931 to 1933, she served as the President of the Women's Association.

In 1932, she gave evidence before the *'Lothian Committee'* on Indian Franchise and later, as a member of the delegation of women's organisation, she testified before the Joint Select Committee of Parliament on Indian Constitutional Reforms. In 1938, she served as the President of All India Women's Conference. She also served M.K. Gandhi as a secretary for sixteen years. Became first women to be appointed a member of the Advisory Board of Education, but resigned in August 1942. Was a member of *'Hindustani Tamil Sangh'*. She attended the UNESCO in London in 1945 and in Paris in 1946 as a member of the Indian delegation. *After independence in 1947, she was the first lady appointed as the first Health Minister of India.*

As the closest lieutenant of Mahatma Gandhi, She took part in the Salt Satyagraha and was arrested in Bombay. Later on when 'Communal Award' was announced (1932), condemned it outright. Went to *'Bannu'* in N.W. F. P. to advocate the cause of the Congress. convicted on 16th July. 1937 and imprisoned on a charge of sedition. During Quit India Movement (1942), led many processions. One of them subjected to ruthless lathi charge in Shimla. Later she was arrested at Kalka. Raj Kumari was even more active in social work than in politics. Spent most of her time for the uplift of women and the eradication of social evils such as early marriage, purdah system, illiteracy

among Indian women. She was equally concerned about the lot of the Harijans. Rajkumari, who inherited the ablest traditions of a royal family, was a true patriot and a firm believer in non-violence. Elected as member of Lok Sabha from Mahasu constituency Himachal Pradesh in 1952. Died in 1964.

SHRI ANAND CHAND: Son of Raja Vijay Chand; born on 26th January, 1913 in the erstwhile Bilaspur State; married; two sons and two daughters. Ruler of erstwhile Bilaspur State, 1933-48; Member, First Lok Sabha from Bilaspur part 'C' State, 1952; member, Rajya Sabha from Himachal Pradesh, 1958-64, and from Bihar, 1964-70. Elected to Himachal Pradesh Vidhan Sabha in August 1954 after Bilaspur and Himachal Pradesh were integrated into one State; resigned from the Assembly to remain as Member of Lok Sabha; returned to Himachal Pradesh Legislative Assembly in 1977. Wrote a book titled, 'Bilaspur Past, Present and Future'. Died on October 12, 1983.

SHRI ANANT RAM: Born on 10th April 1907 at Daulatpur Chowk, district Una. His father was Kirpa Ram. He was a great patriot and freedom fighter. He launched relentless struggle in favour of Prohibition for which he was arrested by the British Police, but he continued his struggle with the blessing of Mahatma Gandhi and his follow patriots Baba Kanshi Ram, Bhim Sen Sachar Mahashya Tirath Ram, Khushin and Prashar, Baryam Singh, Gopi Bhagwant etc. In 1975 he was honoured by the then Prime Minister Mrs. Indira Gandhi. He founded Kaka Educational Trust. Died on 11th January 2010, after prolonged illness at the age of 113 years.

SHRI ANOOP SINGH: Son of late Shri Todar Singh; born at village Syun, P.O. Lad-Bhadol, Tehsil Jogindernager, Distt. Mandi in 1917; married; two sons; Agriculturist and Social Worker. While in Lahore participated in Freedom Struggle and later on continued to do so from Mandi; remained incharge, Congress, Chauntra and Jogindernager Mandal. Elected to Territorial Council in a by-election held at the demise of Shri Ram Nath from Chauntra in 1961. Reelected in 1962. Died on 24-3-1972.

SHRI ATMA RAM : Son of the late Shri Chamaru Ram; born at Village Patti, Distt. Kangra on 19th June, 1934; Matric; married; two sons and one daughter; Ex-army Personnel and Agriculturist. Joined Indian Army in June 1951; participated in the army operation during the Chinese aggression in 1962 and the Indo-Pak wars of 1965 and 1971; retired as honorary Captain from the Brigade of Guard. After retirement joined politics; remained General Secretary, Bhartiya Janata Party at Constituency level; Mandal General Secretary, 1982-90; State Senior Vice-President, Scheduled Caste Cell, BJP, 1996-97; and Cashier, District Kangra, BJP, 1997-98. Elected to Legislative Assembly first in 1990; reelected in 1998 and 2003; remained Chairman, Forest Committee and also held the Office of Vice-Chairman, H.P. State Forest Corporation Ltd.

SHRI BACHITAR SINGH: Bachitar Singh (96), a freedom fighter

from Bari-Batran village in Kher gram panchayat in this subdivision, of Kangra district died on 15th February 2011, due to ageing problems. He had joined the Azad Hind Army and fought against the English army several times.

SHRI BAKSHI PRATAP SINGH: Born on 20th October 1912 at village Chadiyar, Tehsil Palampur, district Kangra, was educated upto Matric. In 1931, he joined British Army. On 1st September 1942, he joined 'Azad Hind Fauj' (INA). He was one amongst the three lakh soldiers of INA, who launched first assault against the British. On 5th-6th February 1944, in the midnight he entered all alone in the British camp; killed a gurad and injured an army officer. and also got injured himself. For his exceptional courage, he was awarded *'Tagma-e-Shatrunash'*. His unit fought without food for 14 days in a guerilla war, which continued for one month. He was elected M.L.A on Congress ticket in 1952 from Palampur. From 1957 to 1962, he was Deputy Minister in Punjab. In 1966, after merger of the Punjab hill areas with Himachal Pradesh he became Revenue Minister and Vice-President of Himachal Pradesh Congress Committee. From 1972-77, he was Vice-Chairman of National Saving Advisory Board. He was presented with a merit certificate and a gold medal for his work in the promotion of small savings.

SHRI BABA KANSHI RAM (Pahari Gandhi): Born on 11th July 1882 in Dehra Gopipur, village Dada Siba. His father's name was Shri Lakhnu Ram. In 1902, visited Lahore and came in contact with late Hardyal M.A. and Sardar Ajit Singh, two great revolutionaries of the period. They gave him inspiration for joining National movement. In 1919, was sent to jail for two years. In 1937, in a political meeting at Gadriawala, Pt. J.L. Nehru gave him the title of 'PAHARI GANDHI'. Was a prolific singer with sweet voice and so was conferred the title of *'Paharan-Da-Bulbul'* by Sarojini Naidu, Indian Nightingale in 1927 at Daulatpur Chowk.

In 1931, when Sarder Bhagat Singh, Raj Guru and Sukhdev were hanged, he took an oath to continue wearing black clothes till India achieves independence, was a staunch follower of M.K. Gandhi and practised all his principles in real life too, was a leading light in the Kangra region, arousing spirit of sacrifice for the freedom of the country. he was imprisoned a number of time. Died at the age of 61 years in 1943 on 15th October. According to some historions there is no proof of his being conferred the title of Pahari Gandhi by Pt. J.L Nehru.

SHRI BALKI RAM: Born on 4th April 1912, at village Safadi, panchayat Chalah of Balh Valley of district Mandi. He was a famous Bathra artist, since the period of princely rulers. Bathra is a famous folk dance- drama of the Mandi area, through which along with entertainment, common problems of the masses are also highlighted. He was also musician and used to participate in cultural programs organised by Public Relations department of Himachal Pradesh, died at the age of 101 on 5th April 2013.

SHRI BHAVANI DUTT SHASHTRI: Born in 2011, a renowned

Sanskrit scholar, former teacher in Vijay Senior Secondary School Mandi. Later on he associated himself with Punjab Education Department and Distance Education system of Himachal Pradesh. He was scholar of Sanskrit, Hindi, English, Urdu, Mandyali and Dogari languages. He has good number of book written in these languages. He came into prominence, when he translated Srimad Bhagwat Geeta in Mandyali and infact composed the whole of Geeta in pure Mandyali. He also translated Upanishad and Vedanta Philosophy in Mandyali. He also painted more then 300 paintings. He got *Pahari Samman* in 1988, *Churamani Samman* in 1989, *Mandya Rattan* in 2000 and in 1994 received first *Himachal Shikhar Samman.* In 2006 a Delhi based body presented him Bharat Rattan Award. Died on 26 September 2008.

SHRI BAKSHI RAM AGGARWAL: Born on 9th August 1894 in Palampur, district Kangra. His father was Shri Mani Ram. He actively participated in non cooperation movement in 1922, he was in jail from 11th March 1922 to 2nd February 1923, under Section 124 I.P.C., again jailed for three days. In the 1920s, he was second most important revolutionary along with *Baba Kanshi Ram.* In 1942 again jailed for participating in *'Quit India movement'* from 21st May 1942 to 21st December 1942. He died on 25th November 1976.

SHRI BALAK RAM: Born at Shimla, March 8, 1918; Matric; married. Joined Service at Army Headquarters, Ministry of Defence, 1941 and retired as Civilian Staff Officer (Class-I), March 31, 1976; during service remained Member of Himalaya Scheduled Castes Association, Himachal Dalit Varg Sudhar Sabha and Parvatiya Vikas Samiti. Elected to Lok Sabha; 1977 served as Member : Public Accounts Committee, (ii) Education, Social Welfare and Cultural Committee, (iii) Defence Consultative Committee, (iv) Grievances Committee for Shimla, Solan and Sirmaur District, and (v) Himachal Pradesh Prohibition Committee. Elected to State Legislative Assembly, 1982. Expired in February, 2003.

SHRI BALA NAND CHAUHAN: Son of late Shri Lala Dass Chauhan; born at Village Kiari, Tehsil Kotkhai, Distt. Shimla on 16th August 1915; Matric; married; Horticulturist. Served in the Govt. of India till 1947; resigned from service and devoted himself to the service of the people, 1947-52; developed Kiari village as the Model Village of Himachal : the best village, best Panchayat, best Bachat Gram with highest per capita income in the State; founded, 'Lal Memorial Educational Trust' and 'B.N. Chauhan Kalyan Nidhi' and donated his political pension to these trusts. Elected to the Pradesh Vidhan Sabha in 1952; remained Member of various Assembly Committees; also remained Secretary, Congress Legislature Party. Died on December 8, 2001.

SHRI BHAG MAL SAUTHA: Born on 23rd September 1899, Village and Post Office Dhar, via Jubbal, district Shimla, was educated upto Matric and had degree of Civil Engineering. His father's name was Shri Misru Mal Sautha. He joined INC in 1922 in its Baroda session, became Secretary to the Congress. He was founder member of *'Himalayan Riyasti Praja Mandal'.* He

actively participated in freedom movement and merger movement in Himalayan States. He was the first to be arrested near Ghanahatti, just before *'Dhami'* Firing Tragedy 1939. In all, he was in jail for six months and paid Rs. 400 as fine. He was also honoured by the State Government. Elected to State Territorial council 1957.

SHRI BHASKARA NAND: Born on 1st August, 1919 at Village Basantpur, Sub-tehsil Sunni, District Shimla; Matric; married. Left School to take part in Freedom Movement, 1936; founded Praja Mandal in erstwhile Bhajji State; elected General Secretary, Praja Mandal, Shimla Hill State, 1939-46; Member, Regional Council, All India States People's Conference; Member, All India Congress Committee, 1948-49, and Provincial Congress Committee, 1947-52. Elected to Pradesh Vidhan Sabha in 1977.

RAJA BRIJENDRA SINGH: The scion of the erstwhile state of Chamba, Raja Brijendra Singh, died at Ganga Ram Hospital in New Delhi on April 6, 2006. Brijendra Singh was 55 years of age. He is survived by his wife, Asha Kumari, MLA from Banikhet, and a daughter, besides two brothers, Raja Prem Singh, the eldest, and Raja Hem Singh, the youngest. He was born on January 24, 1951.

SHRI BRAHMANAND: Born on 24th May 1914, village and P.O. Nagrota Bagwan, district Kangra. He studied upto Matric. His Father's name was Shri Bhagat Ram. Brahmanand was one amongst the leading nationalist leaders of the Kangra district, joined national movement in 1929 at the age of 15 years. In 1939, he was arrested while giving a speech in Gangath. In 1942 again arrested in Kalka, he was arrested under 'National Security Act' in 1944. He breathed his last on 4th February 1982.

SHRI CHAND RAM: Born on 20th June 1920 at village Kot, P.O. Hatwar, tehsil Ghumarwin, district Bilaspur. His father's name was Shri Sukh Ram, he was educated upto Middle class. He resigned from his teaching job for participating in the national movement from 1945-48. Remained in exile from 1946-48 from the erstwhile princely state of Bilaspur. He used to organise people in large scale to wage effective struggle against the autocratic rule. On 15th August 1975, he was given special award by late Chief Minister Dr. Y.S. Parmar in a public function at Nahan.

SHRI CHANDERDHAR SHARMA GULERI: A renowned writer, critic, poet and linguistic, born in the family of Pt. Shiv Kumar of Guler (Kangra district) on 7th July 1883 in Jaipur. His father was the family priest of Jaipur Raja and Principal in local Sanskrit College. Chanderdhar passed his Matric with 1st division from Allahabad University in 1899, for which he was awarded gold medal by Maharaja of Jaipur. At the age of 17, built a library and *'Nagari Bhavan'* in Jaipur. He passed his B.A. From Allahabad University in 1903 with 1st position. He wrote an English book *"Jaipur observatory and its Builders"*. From 1903-1907 he was the editor of the magazine, *'Samalochak'*. In 1916 was appointed head priest and Head of Sanskrit in the Mayo College

of Ajmer. In 1920, he came to Banaras, where he was conferred the honour of Prof. of History. In 1922 he was appointed Prof. (Manichandra Nandi Chair) in Banaras Hindu University. At the same time he was an editor of 'Kashi' Nagri Pracharni Patrika'. His famous work is – 'Usne Kaha Tha' (उसने कहा था) 'Sukhmaya Jeevan (सुखमय जीवन) and 'Buddha Ka Kanta (बुद्ध का काँटा).

SHRI CHATUR SINGH: Born in 1909, village Anukalan Tappa Bajuri, district Hamirpur. Educated upto Matric, was given six months jail for Participting in civil disobedience movement. In 1939, under Defence of India Act, he was sent for two year imprisonment, out of which he was in jail for six month only. In 1940, once again pronounced one year jail term by Agra Court, but released only after six months. He spent his jail term at *'Dharamshala', 'Gurdaspur,' 'Multan', 'Ferozpur'* and *'Sialkot'* and ultimately freed on 31st October 1948 from Sialkot jail. He died on 30th June 1983.

SHRI DAULAT RAM SANKHYAN: Born on 16th December 1919, village Panchayatan, P.O. Jukhala, tehsil Sadar, district Bilaspur. Father's name Shri Lakhu Ram. Played a leading role in the freedom struggle against colonial rule and autocratic rule of the princely rulers. He was one of the founders of *'Bilaspur Praja Mandal'*. The British government gave him rigorous imprisonment a number of times. From 2nd March 1946 to 8th June 1946, he was in house arrest in Bilaspur. His all movable and immovable property was attached from 1946-49. Was ordered exile from district Bilaspur, from 11th June 1946 to 12th October 1948. Was given inhuman treatment in the jail. He lost his teeth in the attacks and was injured seriously.

He continued his contribution after the independence. Became President of HPCC in 1957. In 1952, formed *'Bhakhra Sufferer's Association'*. His special interests were development and cultural unity of hilly areas. Had been Minister in the state Cabinet and Member Legislative Assembly Himachal Pradesh. Died in 1998.

SHRI DEENA NATH 'AANDHI': Born on 3rd November 1914 at Pragpur, district Kangra, resident of 'Aandhi Bhavan Jakhu' (near Ashoka Hotel), Shimla. Father's name was Shri Bhagmal. Left studies after 8th and joined national movement. Passed *'Hindi Rattan'* from jail (Lahore). His first taste of Jail was on 28th April 1930, during civil disobedience movement. Also participated in picketing and bonfire of foreign goods. In 1934, he was President and for 16 years Vice-President of the district Congress Committee. In 1930, spent eight months jail in *'Kasoor'* and *'Bosal'* jail of Lahore. In 1932, one month 15 days imprisonment. In 1936, three month jail in Amritsar. In 1939, five month jail in Hyderabad. In 1942, participated in 'Quit India movement', for which sentenced to eight month jail in Ludhiana and Multan. In 1947, from 18th July to 18th November, he was under house arrest. He had been playing a great role in the national awakening by organising corner meetings. On 15th August 1972, was honoured by the state Government.

SHRI DES RAJ MAHAJAN: Born on 16th October 1921 at Chamba. Did his Matriculation from State High School, Chamba and B.A., L.L.B from

Lahore. Got married and practised law for 19 years in Punjab and Chamba. Actively participated in cultural and social welfare activities, was President, Municipal Committee, Chamba (1958). Member of District Soldiers' Board for a long time. Honorary Recruiting Officer Chamba for 6-7 years. Took keen interest in National Defence efforts and Relief Committees in 1962 and in 1965, was Chairman *'Bharat Sevak Samaj'* and President, *'Himachal Sadachar Samiti'* (1965-1971), Chairman, Himachal Pradesh Harijan and Adimjati Sewak Sangh (1970-71), Member Central All India Council of Harijans and Adimjati Sewak Sanghs. He was Chairman and patron-in-chief of sports associations in Himachal Pradesh.

He was elected to Himachal Pradesh Territorial Council in 1962. Elected as Speaker, Himachal Pradesh Vidhan Sabha (1963 and 1967). As a Speaker, served twice on the Presiding Officers Committee which took some very important decisions, was member of the Executive Council of the Institute of Constitutional and Parliamentary Studies.

In the seminars sponsored by the Institute, he presided over and initiated deliberations. Was member of Steering Committee of the Institute. Again presided over the Orientation Seminar held at Delhi in August, 1971. He was reelected to Himachal Pradesh Vidhan Sabha in 1972 and was included in the Cabinet as Revenue Minister.

SHRI DEVI RAM KEWLA : Son of late Shri Paras Ram Kewla; born at village Kaljar, Tehsil Theog, Distt. Shimla on 15th April, 1915; Middle pass married; four sons and three daughters; Agriculturist. Associated with Praja Mandal Movement since 1937; remained behind bars for one year; after Himachal came into being, worked for the upliftment of the poor and landless people; and remained President, Distt. Congress and Mandal Congress. Elected to Pradesh Vidhan Sabha in 1952. Awarded 'Tamarpatra' in 1972 for being Freedom Fighter.

SHRI DHIAN SINGH : Born on December 31, 1900 at village Sohari, Distt. Hamirpur; Matric pass; married. Joined Army in 1918; Commissioned in 1940 and promoted as Captain in 1942; served in Singapore and Malaya during World War-II; while in prison joined Indian National Army and commanded second battalion called *'Gandhi Regiment.'* Sarpanch. village Panchayat for ten years; Member, Kangra District Ex-Servicemen's Board since 1952; Member, District Citizens Council; awarded four 'Sanads' by the Punjab Government for his valuable services. Elected to Himachal Pradesh Vidhan Sabha in 1967.

SHRI DURGA CHAND: Born at Vijaypur, district Kangra on 24th September 1922. Father's name was Shri Devi Chand, Graduated from D.A.V. College, Lahore and remained a bachelor. Dedicated his whole life to the people of Himachal Pradesh and worked for their upliftment.

Soon after college education, organised *"Seva Samiti"* a social organisation with branches in Lahore and in other cities where Kangra people resided and

opened two schools for girls and various other institutions through this organisation; joined Jana Sangh in 1951; remained Chairman, Lambagraon Panchayat Samiti; Sarpanch village Panchayat; member (i) Land Reforms Committee; (ii) Snowdon Hospital Committee; (iii) District Kangra Employment Committee; (iv) elected to State Legislative assembly in 1967, 1972 and 1985; and (v) Lok Sabha, 1977; besides being Member of various House Committees; President; (i) District Kangra, Jana Sangh, (ii) State Jana Sangh and (iii) State Lok Dal; Leader of Jana Sangh group in the Himachal Pradesh, 1972. Elected to the Legislative Assembly for his fourth term in February 1990 on Janata Dal ticket but later on joined Janta Dal (Socialist) and was appointed State President. In 1992, he joined Congress Party, won by-election in 1995 from Sulah after the death of Man Chand Rana. He was also associated with cooperative movement. In 1997 made cabinet minister without portfolio in the Congress Ministry. Died on May 27, 2000.

SHRI GANGA SINGH : Son of Shri Karam Singh; born on 9th September, 1930 at village Chowk, Sundernagar; Distt Mandi; B.A., L.L.B; married; seven daughters; Ex-Serviceman and Advocate. Commissioned from Indian Military Academy, Dehradun; also served as Teacher in State Education Department. Organized agitation against Urban Property Tax, 1969; sided with the H.P. State Employee's Agitation, 1970, Municipal Employees' Agitation, 1971 and Panchayat Secretaries' Agitation also of 1971; President, State Non-Gazetted Employees' Union, Beas-Sutlej Link Project, Sundernagar. Elected to Pradesh Vidhan Sabha in 1972 and Member, Lok Sabha in 1977. Died on August 15, 2000.

SHRI GIAN CHAND TOTU: Born on 15th September 1919 at Totu in Shimla. In the early years of his academic career in Banaras University, joined *'Dhami movement'*, under the guidance of Pt. Padam Dev became an active member of *'Dhami Praja Mandal'* and was elected General Secretary *'Shimla Riyasati Praja Mandal'*. In 1940, became its President. Thereafter, was associated to *'Kunihar', 'Arki', 'Koti', 'Theog', 'Kumharsain', 'Sirmaur'* etc. Praja Manadals. He was representative to Himalayan Regional Council (HRC) and was elected its Vice President. In 1946, resigned from HRC. In 1942, along with Raj Kumari Amrit Kaur, Shri Baijnath and Kishori Lal participated in 'Quit India' movement. Was arrested by Patiala police and lodged in *'Kandaghat'* jail for two months. In June 1944, again sent for rigorous imprisonment in Patiala Central Jail. In 1946, was implicated in a false case of murder and jailed for three months. After 1947, he was member of various associations and organisations.

Member PEPSU Legistative assembly 1953-56, remained Chairman PAC 1953-66 and pay revision committee 1956. Member Punjab Legistative assembly 1962-66, Deputy minister Industries and Development Hill areas of Punjab 1965-66, after merger of new areas into Himachal Pradesh, remained member HP Vidhan Sabha during 1966-67 and 1985-90. Elected to Rajya Sabha in 1974, remained senior General secretary. HP Congress Committee

and President State Congress (I) party in 1982. Died in 2009.

SMT. GAURAN DEVI w/o late Dr. L.C. Dutt, born in 1895, Rawalpindi (Pakistan), now resident of Kishore Cottage, Shimla, was an active national volunteer from 1921-47. She did commendable work in 'Swaraj Movement' and was a close aide of Gandhiji. she used to go to rural areas and towns in open, arousing national spirit among the masses. She organized a number of public meetings for the cause of national awakening. To set an example for others, burnt her own clothes first during the movement launched for burning foreign clothes. in 1984, was awarded with *'Jamna Lal Bajaj Award'*, for community service.

SHRI GAURI PRASAD: Born on 18th October 1918 at Mandi, district Mandi, did Matric and had degree in Medicine from Lahore . joined national movement in 1933 at the age of 15 years in Lahore. In 1940, joined *'Mandi Praja Manadal'* and elected on the ticket of Mandi Praja Mandal to legislative Council. He was President of Mandi Praja Mandal from 1940- 47. He spent six months in jail. He was elected president, District Congress Committee, Mandi in 1947. Elected to Legislative Assembly in 1951, was associated with *'Bharat Sevak Samaj'* from 1957 to 1962. Had been member of a number of other societies, working for social regeneration.

Vice President INTUC Punjab, Himachal and Haryana Region 1945-47 Elected to Pradesh Vidhan Sabha 1952, Appointed minister in first cabinet. President Harijan Sewak Sangh Mandi 1956 . President INTUC (H.P) 1957-65 and Vice-Chairman, Freedom Fighters Welfare Board 1994-98.

SHRI GURDITTOO : Son of Shri Ambhria Ram; born in the year 1895 at Village Dhawla, Tehsil Ghumarwin, Distt. Bilaspur; no formal education; married; three sons and one daughter; Agriculturist. Joined Freedom Movement in 1945; actively participated in Praja Mandal, Distt. Bilaspur; unfurled National Flag at Bilaspur by swimming across the River, Satluj. Remained District President, Harijan Sudhar Samiti; worked for the upliftment of the poor and Harijans; also helped in the construction of roads and opening of Educational Institutions in the area. Elected to State Territorial Council in 1962.

DR. HARI CHAND: Born on 15th September 1912 at Ward No. 7, Palampur town, district Kangra. His father's name was Shri Shankar Dass. Passed Matric from National High School, Peshawar, was arrested on 3rd October 1942 for launching boycott of District Court, Kohat (Pakistan) and was released only on 5th January 1945. He was exiled from Kohat on 26th January 1945 for unfurling National Flag, was in jail for two years, three months and exiled for one year from Kohat district, was member of Palampur Nagarpalika from 1953-1969, vice-President from 1969-1974. He was also member of Congress Centenary Celebration Committee Himachal Pradesh in 1985.

SHRI HARI DAS: Born in 1918, village Khanol (Kunihar), district Solan,

had formal education upto sixth and thereafter informal education at home. His father's name was Shri Gosain Ram. Took primary membership of INC in 1944. he joined Congress movement in 1942. In 1914, he was elected Secretary of Kunihar Prajamandal. He had to go to jail for his pro-Prajamandal activities. Protected Muslims during 1947 communal disturbances. In 1948, became Secretary of Congress Committee, Arki. He was founder member of *Kuthar, Nalagarh, Mahlog Praja Mandals.* In 1945-46, he became Vice-President of Mahasu district Congress Committee and in 1960 Secretary, Pradesh Congress Committee. In 1962, he became member of Himachal Pradesh Regional Council. In 1963, he became Development Minister in the State.

SHRI HARI RAM SHARMA: Born on 9th December 1907, at Chalet in Una district, later on resident of Rama News Agency, Mall Road, Shimla. His father's name was Pt. Dina Nath, was educated upto under graduation. Joined national movement at the age of 16 years. He used to read news items for the people from 'Dainik Pratap', related to court proceeding of Bombing case in Central Assembly, involving Bhagat Singh and his comrades. He opposed *'Reet'* and worked for *'Harijans'* welfare.

He also joined 'Quit India' in 1942, he was in jail in Shimla, Multan and Ambala for two years eleven months. He came in contact with Gandhiji in 1945, when the latter came to Shimla. He was President, General Secretary and Vice-President of district INC, he was honoured by State Government in 1972. Awarded 'Tamarpatra' in 1972 for taking part in Freedom Movement.

SHRI HIRA SINGH PAL : Born on 28th October, 1918 at village Domehar, Tehsil Arki, Distt. Shimla; Intermediate; married; Agriculturist, Social and Political Worker. Closely associated with 'All-India States People's Conference Movement' since 1937 and remained General Secretary of its branch in Shimla Hill States' known as 'Himalayan Riyasti Praja Mandal' in 1938. Elected to Pradesh Legislative Assembly from Solan (D.M.C.) as an Independent in 1952; elected again in the by-election held during 1954-55 as Praja Socialist Party Candidate; returned to the House as an Independent from Kasumpti in 1962 and from Arki in 1967; reelected in the by-election held in May 1968; won as Praja Socialist Party Candidate in 1972 and as Cong (i) Candidate in 1985. Died on September 12, 1999.

SHRI BHAI HIRDA RAM: Born on 28th November 1885, at Mandi town in district Mandi. His father's name was Shri Gajjan Singh. The newspaper published by *'Gadhar party'* and *'Swami Krishna Nand'* became source of inspiration for him. Among revolutionaries, he was famous as *'Bhai ji'*. In 1914 at Amritsar, he came in touch with Ras Bihari Bose, Dr. Manthra Singh, Bhai Parmanand and Pingle. He became confident of Mr. Ras Bihari Bose. On 31st December 1914 at Veerpali Dharamashala, in the meetings of Bose. On 31st December 1914 at Veerpali Dharamashala, in the meetings of the comrades he was given the duty of making bombs. Lahore, Amritsar and Mandi were centre of his activities. He breathed his last on 21st August 1965.

SHRI IMAMUDDIN : Born in 1945, Amarpur Mohalla, Nahan, father name Shri Roshan Ali, passed matric in 1962, did diploma in Fine Arts and

five year degree course in sculpture, joined as teacher in education dept. of Himachal Pradesh. Sculpturist Imamuddin had such a perfection in his art that with in few hours he could give shape of anything from simple clay. Among his famous creations idol of Baba Balak Nath in Tokiyo Village of Paonta Sahib, Hanuman's idol at Girinagar, Mahatma Gandhi's Statue in Yamuna Park Paonta Sahib. Jawahar Lal Nehru and Dr. Y.S. Parmar's statue are the display of finest work done by him. He was also a choreographer.

On 25th February, 1996 Himotkarsh Sahitya Sanskriti and Jan Kalyan Parishad presented him with *'Fakir Chand Memorial National Integration Award'* for his excellent work in the field of art. Died in 2011, after brief illness.

SHRI JAGDEV CHAND: Born on 2nd June 1931 at village *'Barog'*, P.O. Patlander, tehsil and district Hamirpur, did M.A., L.L.B. and married. Gold Medalist from Punjab University College, Hoshiarpur . Started legal practice in 1963 and remained President of Bar Association, Hamirpur. President from, Himachal Pradesh Jana Sangh from 1967 to 1972 and Vice-President 1972-77. Vice-President of Bhartiya Janta Party, Himachal Pradesh (1993-94). Elected to State Legislative Assembly in 1977 and remained Revenue Minister till the fall of Janata Govt. in February 1980. Reelected in May 1982 and again in March 1985 on both occasions on Bhartiya Janata Party ticket.

He remained Chairman, Public Account Committee 1985-86. He was elected to Legislative Assembly on B.J.P. ticket in 1990; Minister for Transport, Revenue and Panchayati Raj, won Vidhan Sabha 1993 election from Hamirpur, He was a very strong and straight forward politician in the state. Died in December 1993.

SHRI JAYLAL NAGAT: Born on 27th November 1909, resident of 6, Aina Lodge, Diggal Estate, Shimla. His father was Shri Mohan Lal Nagat, was educated upto primary and had formal knowledge of English, Hindi, Punjabi and Sanskrit. On 17th April 1921, he participated in bonfire for foreign clothes and adopted Swadeshi. He was also active in *'Palampur'* and *'Theog'* areas. In 1920-22, participated in noncooperation movement, was President, Palampur Congress Committee from 1936-1950. In 1931, violated Salt Law, In 1941, he was in jail for six months at *'Dharamshala', 'Gurdaspur'* and *'Sialkot'.*

During 'Quit India' Movement from 24th August 1942 to 22nd June 1944, was put under house arrest in *'Aaberi village'.* On 13th March 1947, was exiled for three months from Palampur Tehsil. He was in jail along with Pt. Padam Dev, Sardar Darbara Singh and Mangat Ram Khanna, was Secretary and *'President, Palampur Arya Samaj'* from 1936-1958 and honoured by the State Government. He died on 16th September 1982.

SHRI J.P. 'BAGGI': Born on 15th July 1908 at 352/10, School Bazar, Mandi. His father's name was Shri Bhog Raj. Was educated upto B.A. He had his education in Lahore, where he came into contact with great

revolutionaries of the time. From 1928 to 1934, was sent for six year jail for involvement in *'Lahore Conspiracy'*. Also participated in *'Quit India Movement'* in 1942 and was arrested for three years from 1942-45. In *'Quit Kashmir'* movement 1945-47, was jailed for two years six months. In all, he was in jail for 11 and a half years.

SHRI JEEVAN SHARMA : Born in 1917 in village Pangana of Karsog subdivision of Mandi district. He participated in Suket Satyagraha and sent to jail but his zeal for social service continued unsaturated and later on participated in freedom struggle. Died at the age at 93 on 4th January, 2010. He was honoured by state government and locally known as Jiyunu Pandit.

SHRI KANSHI RAM: Born in 1918, in village Chandwad, Post Office Chandpur, district Bilaspur. His father's name was Shri Jindu Ram. Joined national struggle for freedom in 1935. In 1942, he participated in *'Quit India Movement'*. For this, was sent to Ludhiana Jail for rigorous imprisonment. In 1945, joined 'Bilaspur Praja Mandal movement' and incited the people of the state. Since 1946 and 1947, remained attached with National movement in Ludhiana and Amritsar.

SHRI K.D. SULTAN PURI: Born on 20th April 1932 at village *'Sultanpur'* (Nari) in district Solan. Father's name Shri Durga Singh and mother Smt. Shivdevi, did his Matric in 1949. Became member *'Nayaya Panchayat'*, in 1956, joined congress in 1961, President *'Nayaya Panchayat,' 'Pargana Bharoli Kalan'* (in PEPSU), Sarpanch *'Gram Panchayat Barog,'* district Solan in 1961, Member Block Samiti Panjore (district Ambala) 1962, Observer Congress Party (PEPSU) 1962, Member Zila Parishad 1963, Sarpanch and Member Block Samiti Dharampur 1964, Vice-President Zila Parishad 1963-72 district Solan, elected MLA in 1972, member State Cooperative Bank Himachal Pradesh in 1974, Member Consultative Committee, Transport Ministry Himachal Pradesh, Member PAC Himachal Pradesh.

Member Committee SCs and STs 1972-76; Member Estimate Committee Himachal Pradesh, Chairman STs Commission H.P., Chairman Panchayati Raj System Himachal Pradesh 1974-76; Member Adimjati Sangh, elected to Lok Sabha in 1980; Member Estimate Committee, Ministry of Petroleum and Chemicals, Government of India; elected second time to Lok Sabha in 1984; Chairman Committee Scheduled Castes and Scheduled Tribes, Government of India 1984-86; President Pradesh Congress Committee, Himachal Pradesh 1984-87; General Secretary District Congress Committee, Solan 1977-84; Member Parliamentary Committee 1983-91; Member Parliamentary Delegation to Yugoslavia 1983. Won Shimla Parliamentary seat in 1989, 1991, 1996 and 1998 and 2003. Died in 2006 after a massive heart attack.

SHRI KARAM SINGH THAKUR: Son of Shri Hurmat Singh Thakur; born on July 10, 1919 at village Anu, Tehsil Sadar, District Mandi; B.Sc. (Agriculture); married ; three sons and two daughters; Horticulturist. Army Service till 1947; joined Praja Mandal in 1947 and Indian National Congress

in 1948. Wedded to the ideals of Democratic Socialism from the very beginning; relentlessly worked for the upliftment of Peasantry in the State.

Elected to Pradesh Vidhan Sabha from Mahadev Constituency in 1952; Member, Territorial Council from Chachiot Double Member Constituency in 1957, and from Seraj Constituency in 1962; elected again to Pradesh Vidhan Sabha in 1967 and 1972 from Chachiot Constituency. Remained General Secretary, State Congress Legislature Party, 1952-56; Chairman, Territorial Council, 1957-63; Revenue Minister, 1963-67; and Finance Minister 1967-72.

KINKRI DEVI : *'Stree Shakti awardee'* Kinkri Devi, who was widowed when she was just 22. She hoggd the limelight when she took up cudgels against mindless mining in the area. She filed a public interest litigation (PIL) in the Himachal Pradesh High Court in 1987 seeking a ban on illegal quarrying in the Sangrah area of district Sirmaur. "Initially, people started agitations at the local level. When the government paid no heed, they decided to move the High Court. Backed by a local voluntary group, People's Action for People in Need, then filed a PIL." "She stayed in Shimla for 19 days for filing the petition. After two days, when the money got exhausted, she worked as a maid there. She even started a fast in front of the High Court to highlight the issue." She faced threats from the mafia. Her poverty and illiteracy could never dampen her spirit to protect the area from degradation. In 1991, the court directed the government to close all the active mines in the area.

The mining lobby moved the Supreme Court against the order. Kinkri Devi won the case in the apex court too. The feeble voice raised by this frail, short-statured woman of substance was heard when the Ministry of Human Resource Development felicitated her with the award of *"Jhansi Ki Rani Lakshmi Bai Stree Shakti Puraskar—1999"* for her valuable service. The award was given by the then Prime Minister, Mr. Atal Bihari Vajpayee, in 2001. She was also honoured by various organisations for her service. In 1995, she was invited to attend the international women's conference in Beijing. She was invited by Hillary Clinton, wife of former US President Bill Clinton, to light up the lamp at the inaugural function. Even today Kinkri Devi is determined to create awareness among the people about soil conservation, forest protection and water preservation.

SHRI KIRPU RAM: Village Amabdanighat, Tehsil and Post Office Ghumarwin, district Bilaspur. He was educated upto middle standard. He participated in *'Quit India Movement'* and was exiled from Jahu, district Hamirpur. In 1945, was imprisoned for participating in Praja Mandal activities and died in the jail itself in the Bikrami Sambat 2004 (A.D 1948). Thereafter, his whole property was confiscated and his son was also arrested.

SHRI KISHORI LAL : Son of Shri Badhava Mal; born at Laga, Distt. Chamba on June 2, 1934; JBT, Prabhakar and B.A.; married; three sons; Agriculturist and Horticulturist. Became Member, R.S.S. when only 10 years old; worked as Teacher from 1951 to 1956; joined Bhartiya Jan Sangh in 1960; General Secretary, Pradesh Jan Sangh , 1966-69 and in 1973; Convener,

State Janata Party, 1977; Senior Vice-President, State B.J.P., 1988-90. Elected to the State Legislative Assembly in 1967; reelected in 1972, 1977, 1983 (by election), 1990 and 1998. Minister for Public Works, 1977-79; Minister for Industries, 1990-92 and again during 1998-2003. Died on November 2, 2005.

SHRI KRISHAN CHAND VAID: Son of late Shri Nand Lal; born on 1st April, 1916 at Mandi; F.Sc; married; three sons and one daughter; Social Worker. Took part in Freedom Struggle; Secretary, Praja Mandal, Mandi; General Secretary, Congress Distt. Mandi; Convener, Bharat Sewak Samaj; Managing Director, Mandi Transport Cooperation, 1946-49. Elected to Pradesh Vidhan Sabha in 1952. Remained first Deputy Speaker of Himachal Pradesh Vidhan Sabha, 1952-56. Died on August 19, 2004.

SHRI KRISHAN NA=ND SWAMI: Born at Khanak Gali, Mandi. Started his political career as early as 1921-22 with the picketing activities on the call of Gandhiji, for which he was sentenced for one year jail under Section 132 of CPC (Criminal Procedure Code). In October 1922, was again arrested under section 108 of CPC till 1923 for delivering antigovernment speeches openly. In April 1930, again arrested under Section 177 CPC till March 1931. Was given two years sentence under 'Defence of Act' from 1932-1934. Also took active part in *Quit India Movement'*, for which was jailed for three years from 1942-1945. Was member of Himachal Pardesh Legislative Assembly from 1952-1957. Along with other state leaders, he participated in various movements started against erstwhile princely rulers of the Himalayan Hill States Died on September 16, 1974.

SHRI KULTAR CHAND RANA: Born on 23rd December 1922 at village Khera (Kangra), did his F.A. from Government College Dharamshala, B.A. from S.D. College, Lahore, L.L.B. and Diploma in Journalism (Punjab University, Lahore) Married.

Started practice at Dharamshala. Had been associated with *'Cooperative Movement'* and *'Panchayati Raj'*. He was Managing Director, Kangra Central Cooperative Bank. President, Panchayat Samiti, Bhawarna, wholesale Cooperative Marketing Society and District Cooperative Union Joined Congress in 1963 and elected to Himachal Pradesh Vidhan Sabha in 1967. He was nominated as Hony. Chairman of the Himachal Pradesh Board of School Education, he was Parliamentary Secretary to the Government (August 1970 to February 1972). Reelected to Himachal Pradesh Vidhan Sabha in 1972 and was unanimously elected Speaker of Vidhan Sabha, was Nominated as a delegate of the Indian Delegation to the Commonwealth Parliamentary Association, London. Attended the 12th Parliamentary Conference at Malawi (East Africa) as delegate from the Himachal Branch. Visited Czechoslovakia and Poland as a delegate of the Indian Peace and Solidarity Council. Attended *19th Commonwealth Parliamentary Conference* held in London in September 1973.

SHRI LAL CHAND PRARTHI: Born in March 1916, in a respectable Brahmin family of Naggar, the old capital of Kullu, had his schooling from a

local high school and left for Lahore and graduated in Ayurveda from S.D. College in 1934. There he came in contact with the Revolutionary Party and became a leading figure in the student congress. Started his public career as an ardent social worker and successfully organised mass adult education programme in kullu as a result of which was appointed a panchayat Officer. Also participated in *'Quit India Movement'* by resigning from his job. Was member Legislative Assembly in 1952, 1962 and 1967. In 1964, became convener of Kullu Congress Committee. In 1967, was appointed Minister for Cooperatives in Himachal Pradesh. He was a student of Art, Culture and Folk Research. Work– '*Kulut Desh Ki Kahani*', Died on 11th December 1982.

SHRI LEKH RAM THAKUR : Born on October 10, 1926 at village Chak-Khera, Tehsil Nalagarh, Distt. Solan Matric; married. One of the founder Members of Praja Mandal in the erstwhile Nalagarh State in 1946 and worked as its General Secretary till 1948; General Secretary, Kohistan, District Congress Committee, PEPSU State till 1951. Elected to PEPSU State Vidhan Sabha as an Independent in 1952; was chosen its Deputy Speaker; also remained Member, Panchayat Samiti, Nalagarh till February 1967. Elected to Himachal Pradesh Legislative Assembly in 1967 as an independent; reelected in 1972 as Congress Candidate. Deputy Speaker, H.P Assembly, 1972-77.

JUSTICE MEHAR CHAND MAHAJAN (Chief Justice Supreme Court): Born on 23rd December 1889 in a family of Mahajan *'Sahukars'* residing in a tiny village Tikka Nagrota, district Kangra. His grandfather was Shri Chajju Shah and father Shri Babu Briji Lal. It was a large joint family. Immediately after his birth, was declared inauspicious and it was advised that his father must not see his face for twelve years. In violation of it, consequence may be very serious as it was told by the astrologers. Ultimately he was sent away & brought up by a Rajpur family of Mayya and Rugtu, Whose son Gopalu was without any child.

Babu Brij Lal, who was a staunch believer in astrology, called a conference of highly learned people in the field and asked them to reconsider his child's future. This conference continued for few days and finally they gave their verdict in favour of the exiled child and declared him very lucky and would either become a Judge or a Minister. He was brought back from his exile at the age of seven. He had his primary education at Nurpur. At the age of twelve, was put in the Arya School, Dharamshala and later on district board High School, Palampur. Was sent to Lahore in 1905 and joined Central Model School, Did his Matric from the same school. Later on, joined Government College, Lahore and did graduation in 1910 with History (Hons).

He had his first marriage in 1910 with Kesari Devi daughter of Lala Nand Lal of Shahpur Kandi (district Gurdaspur), did his LLB from law college, Lahore in 1912. His first son Daya Krishan was born in 1913. Mr. Mahajan spent early years in Gurdaspur and Lahore district courts; appointed as a judge of the Lahore High Court on 27th September 1943. His first wife died in 1921 and remarried in 1922. Had four children from his first marriage. After partition,

he was appointed to the East Punjab High Court and then was appointed as the Prime Minister of Kashmir. He was also Constitutional Adviser to the State of Bikaner. Appointed to the Federal Court on 1st October 1948. He was Chief Justice of India (Supreme Court) from 4th January 1954 to 23rd December 1954. His work – 'Looking Back' (the autobiography).

SHRI MOHAN LAL AUKTA : Son of Shri Hari Ram Mehta; born at old Jubbal on 22nd December, 1907; B.A. (Hons), LL.B.; married; two sons and three daughters; Agriculturist / Horticulturist and Advocate. While studying at Lahore attended meetings of Freedom Fighters' along with Sardar Bhagat Singh; remained, Administrative Manager, M.G. Estate, Doi-wala (Uttrakhand) on behalf of the ruler of the erstwhile Jubbal state, 1936-37, organised a public meeting at Doi-wala Railway Station addressed by Pt. Jawahar Lal Nehru for which his Services were terminated; reinstated after two years; after Independence practised Law in the State High Court and in Supreme Court; General Secretary, Pradesh Congress Committee; and first Chairman, State Cooperative Bank, Nov. 7, 1954 to February 24, 1955. Elected to State Vidhan Sabha from Chopal in a by-election in 1963.

SHRI NAGIN CHANDER PAL : Son of Shri Ram Dass Pal; born at village Domehar, Distt. Solan, April 26, 1930; Matric; married; three sons and two daughters; Agriculturist. Participated in Cooperative and Panchayati Raj movement; edited a Hindi Weekly, 'Shoshit' from Shimla, 1957-58 and author of Himachal Pradesh Panchayati Raj Guide'; Chairman, Arki Tehsil Cooperative Union; President, Panchayat Samiti, Kunihar and Himachal Dugdh Utpadak Sangh; General Secretary, Praja Socialist Party, 1957-62; Maha Mantri and President, BJP, 1980-84 and 1985-87 respectively.

Elected to H.P. Territorial Council in 1957 (PSP) from Solan Double Member Constituency; elected to Legislative Assembly, 1977 (Janata Party) and in 1982 and 1990 as BJP Candidate. Minister of State for Cooperation from 18th May, 1979 to 14th February, 1980; Minister for Revenue from 5-3-1990 to 20-4-1992 and Minister for P.W.D. 20-04-1992 to 16-12-1992.

SHRI NAND LAL VERMA : Born on August 4, 1902 at village Bajwala-Dattan District Jhelum, (West Pakistan); Intermediate and Diploma from Dental College, Lahore; married. Left studies to participate in the Non-Co-operation Movement launched by Mahatma Gandhi in 1924. Secretary, Mandi Bahauddin Congress Committee; President, Hindi Pracharini Sabha, 1926-30; and constituted Congress Committee at Shimla, 1929.

Guided Civil Disobedience Movement in Shimla since 1930; prosecuted six times and imprisoned five times; lodged in Shimla, Ludhiana, Gujarat, Shahpur and Multan Jails; organized agitation after Dhami Goli Kand. President, Shimla District Congress Committee for seven years; Member, Shimla Municipal Committee, 1936-39; and honorary Secretary, Bharat Sewak Samaj for four years. Nominated to Pradesh Vidhan Sabha in 1967.

NARAIN CHAND PRASHAR: Born at village 'Sera', tehsil Nadaun,

district Hamirpur on 2nd July 1935. Son of Smt. Phulan Devi and Shri Nand Lal B.A. (Honours), M.A. (English), Diploma holder in Chinese, Japanese and Bangla languages and Certificate holder in Tamil and Punjabi languages and linguistics from Punjab, Delhi and Bombay Universities; married to Smt. Swaran Lata Prashar; two sons and two daughters; Senior Lecturer and Head of the English Department, P.G.D.A.V. College (Delhi University).

Member, Executive of Himachal Pradesh Congress (I) Committee since 1971; Member Himachal Pradesh Language Advisory Committee 1970-72; Linguistic Adviser to the Hill Area Integration Committee constituted of Members of Vidhan Sabha and Lok Sabha for the purpose of reorganising Punjab and Himachal Pradesh 1965. Founder General Secretary and President, Himachal Pahari Sahitya Sabha (Registered), Delhi; remained member (i) Indian Council for World Affairs, 1979 (ii) General House, National Rural Development Institute, Hyderabad 1977-78 and 1983 onwards and (iv) High Power Panel constituted by the Ministry of Home, Government of India, for the Minorities, Scheduled Castes and Scheduled Tribes and other backward classes in 1980; President, (i) Shri Sidharatha Sadharma Sangama (Regd.), (ii) All India Hill People's Welfare Association (Regd.), Delhi, since 1973, (iii) Bhartiya Bhashan Sangam (Regd.) since 1976; remained Chariman, (i) Sub-Committee No. 1 of H.P. Government regarding evaluation of VI Plan schemes for drinking water supply, irrigation and rural electrification, 1981-84, (ii) Pahari Gandhi Baba Kanshi Ram Birth Centenary Celebrations Committee, 1982; Vice-President, Himachal Pradesh State Academy of Arts, Culture and Languages, Shimla since 1978; founder General Secretary, Netaji Subhash Revolutionary Socialist Forum, New Delhi; founder, Netaji Subhash Memorial High School, Sera, Hamirpur; Member, Court of Vishav Bharti; Himachal Pradesh University Court since 1971; Delhi University and Jawahar Lal Nehru University since 1985; founder President, Sera Sewa Samiti, Sera (Regd.) Hamirpur since 1959.

Member, (i) Panel of Speakers of Orientation Camp organised by Parliamentary Study Bureau, (ii) Himachal Pradesh Vidhan Sabha, 1977-80; (iii) Public Undertakings Committee, Himachal Pradesh Vidhan Sabha, 1977-78 and (iv) Panel of Chairman, Himachal Pradesh Vidhan Sabha 1978-79; chairman, Public Accounts Committee, H.P. (V.S.) 1979-80; Member (i) Fifth Lok Sabha, 1971-77, (ii) Public Accounts Committee 1974-76, (iii) Official Languages Committee, Lok Sabha 1976-77; and (iv) Central Education Advisory Board, 1973-75; Executive Member, congress Parliamentary Party, 1972, 1973, 1975, 1980, 1984 and 1985; Convener, Committee of Congress Parliamentary Party regarding Ministry of Communications, 1971-77, 1980-89 and (ii) Himachal Pradesh Congress (I) Committee, 1980-84; Member, Sub-Committee on Economic Affairs of the Congress Parliamentary Executive, 1975; Seventh Lok Sabha 1980-84; and Member Himachal Pradesh Vidhan Sabha (1990) Nadaun. Won 1993 Vidhan Sabha election and became Education Minister (1993-98) lost 1998 Vidhan election and Rajya Sabha election. Died on 21st February 2001. He is author of (i) Hindi and Pahari

collections of short stories, essays and travelogues, (ii) *"Garain Kane Tisra Gran"*(a Pahari play); Baba Kanshi Ram Gandhi (English) Builders of Modern India Series, translated *"Dhammpad"* from Pali (Published in 1983) and 'Badhicharyavtar' to Pahari language, Editor "Him Dhara" (Pahari Monthly) "Yug Disha" (Hindi monthly).

SHRI NAROTTAM DUTT SHASHTRI : Son of the late Shri Ghiro Ram Vaid; born at village Sunhani; Tehsil Ghumarwin, Distt. Bilaspur in September 1918; B.A., LLB; married; one son and three daughters; Advocate. As student, was inspired by Congress leaders who came to Jalianwala Bag, Amritsar; one of the founder Members of Praja Mandal in Bilaspur State in 1938 and remained its Vice-President; President, Congress Committee, Bilaspur, Member, Himalayan Hill States, Regional Council; Office Secretary, Himachal Prantiya Congress, Shimla, 1947; was imprisoned during Freedom Movement and also during Emergency, 1975-77. Editor, Journalist, Translator and Hindi Teacher, Shri Dutt was the author of many books including 'Political History of Bilaspur State'. He was also Vice-President, H.P, Freedom Fighters' Council and Vice President, All India Freedom Fighters' Welfare Board. Elected to Himachal Pradesh Territorial Council in 1957 as an Independent.

NICHOLAS ROERICH: Born in St. Petersburg in Russia on 9th October 1874. For his study in art, history and philosophy, law and archaeology, simultaneously got admission in the *"Academy of Art in St. Petersburg University"* in the Faculty of Law and in the Institute of Archaeology and studied all these subjects. Roerich was born in Russia but stayed in India. He travelled Russia, Europe, Central Asia, Mongolia, Tibet, China, Japan and India. In his childhood, Roerich was much fancied to the ideals of world famous artists like *'Leonardo-de-Vinci'* and *'Michael Angelo'* and tried to adopt them in his creations. It was in 1928 at the age of fifty four, he came face to face with the Himalayas.

He was so much enthralled by the beauty of the Himalayas, that the last two decades of his life, he spent in Kullu valley. Kullu valley was not just a hill resort for him. He took it as a land of penance and in the benign grace of the Himalayas, he realised his life long cherished dream. In his life span of 73 years, Roerich enriched various fields of science and philosophy but mainly he emerged as an immortal painter. There is hardly any museum or art gallery in any big city in India, America and Europe where there does not exist paintings of Roerich, signifying some aspects or mood of the Himalayas. In 1929, In America, a twenty- nine storey building was erected in his honour where his paintings were housed. *Roerich had painted seven thousand canvas on Himalayas.* He established Master Institute of United Arts and International Art Centre. He was the honorary Chairman of the Roerich Museum. The branches of the museum were opened in Europe, America and in the East. There is an art gallery devoted to Roerich in 'Naggar', a small village, formerly capital of Kullu State in Kullu valley. He married to Devika Rani the queen of Indian cinema.

FAMOUS WORKS: (a) Paintings: Drops of Life, Pearls of Striving,

Signs of Maitreya, Banners of the East, Tibetan Strongholds (painted during his stay in Kullu valley). Before the first world war began, he produced many paintings where the horrors of war were portrayed. These were; *The Last Angel, Ominous Signs, Human Deeds, Doomed City, The Lurid Glare, The City of the Serpent etc.* Religion had always been a great source of inspiration for him. His main paintings related to religious theme are; *Saint Sergius, Sancta Protectrix, Conflagration, Saintly Ghosts, Buddha- the Giver, Command of Rigden, Jyepo, Sri Krishan* and *Kalki Avatara.* The mural paintings of Kazan Railway in Moscow and Church of the Holy Spirit in Talash Kino are some of his earlier creations which are most commendable.

(b) Published Works: *Complete works (1914), Flowers of Morya (1921), Adamant (1925), Atlai Himalaya (1929), Heart of Asia (1929), Shambhala (1930), Fiery Stronghold (1933), Gates into the Future (1936), Beautiful Unity (1946),* Himalayas– *the Abode of Light (1947) and Himavat (1947).*

The great man who assimilated the Himalayan culture was called and revered as 'Maharishi'. Roerich died on 13th December 1947. There is the Samadhi of Maharishi Roerich near his art gallery in Naggar, Kullu valley.

NORAH RICHARDS (26th October 1876- 4th March 1971): Norah Richards came to India with her husband Mr. Philip Richards in 1911 A.D. He was professor of English in the Dayal Singh College of Lahore. During her stay at Lahore, she devoted herself to dramatic activities. As ill luck would have it, Norah was widowed in 1920. she left India immediately only to return in September 1924, after four years. She was a perfect ruralite devoted to the promotion of art and culture. Politics as a game never interested her. The village of *'Andretta'* would not have shot into prominence, had Norah Richards not favoured it as her choice of abode.

In may 1925, she came to settle in Kangra valley first at Banuri and ten years later at Andretta. Her Woodlands Retreat in Andretta is a sanctum which she had been shaped after ideas on rural culture. Her open air theatre is still there on her estate. On 29th October 1970, she was conferred on the honorary degree of D.Litt. by the Punjab University. Norah Richards had been influenced by the writings of Walt Whitman, Edward Carpenter, Henry David Thoreau & Leo Tolstoy. Some of her closest friends were, Jai Dayal (stage artist), B.C. Sanyal (painter), Sardar Sobha Singh (painter) and Sardar Gurcharan Singh (artist of pottery).

PUBLISHED WORKS: *The Flower Maker (1910), Sati (1914), Magic Brooms (1933), Drama in Education (1945), Historical Playlets (1946), The Village Play (1955), Play Writing and Play Making (1956), The Son Comes Home (1956), Mother Earth (1956), 'Biography of the Noted Scientist, S.S. Bhatnagar' (1949), In Commemoration of the Fiftieth Anniversary of Passing of Philip Ernest Richards 1875-1920 (1970) and Country Life (1970).*

Norah Richards passed away on 4th March 1971. She had many admirers both in India and abroad. In Punjab, the people had acclaimed her as *'the great grandmother of Punjab theatre'.*

SHRI NARENDER PAL alias Narender Dev Joshi– born on 15th May 1892 at Luna Mandi, district Mandi. Was son of Shri Gopal Chand. In 1912, entered the freedom movement with the murder of a British. Got bullet injury in 1918, while fighting against the British in Surat. After Jallianwala Bagh Tragedy (1919), was sentenced to five years jail. He was released in 1924. However, his involvement in anti-British activities continued, was arrested for three years in *Rawalpindi Bomb Explosion case;* rearrested in 1928. In 1932, was given one year jail in Hissar (Haryana). He was an active volunteer during Civil Disobedience and limited Satyagraha days. In 1934, sentenced to three years imprisonment. After 1936, he gave more attention to the *'Arya Samaj'* and its related activities.

SHRI PADAM DEV: Born on 26th January 1901, village Bhamnol tehsil Rohru, district Shimla. He was given the title of *'KAVIRAJ'.* His father's name was Shri Bali Ram. After primary education joined INC. Participated in non cooperation movement (1920) and civil disobedience in 1930. Was the founder member of *'Himalayan Riyasti Prajamandal',* and did commendable work as a Secretary, Prajamandal. Was also General Secretary. *'Himalayan Hill States Regional Council'.*

He launched relentless struggle against 'Reet', 'Begar', 'Untouchability' and especially discrimination against Koli. He also led *Suket Satyagraha.* Suket Satyagraha was completely a nonviolent action against the Raja of the State, first of its kind in Himalayan States. Elected to Himachal Pradesh Vidhan Sabha in 1952 on Congress ticket and became *first 'Home Minister' of the State.* In 1957, elected to Lok Sabha and in 1962 for Territorial Council and again to Vidhan Sabha in 1967. Was also member of Cabinet in Himachal Pradesh. He was honoured by the State Government for his services.

SHRI PARMA RAM: Born on 15th December 1916 at village Kotta in district Kangra. His father was Shri Jay Karan Dass. Graduated from Dayal Singh College, Lahore. Took active part in *'Salt Satyagraha'* 1930 and was arrested. Was an active member of College Union. After coming back from Lahore, took up social welfare activites in Kangra. From 1943 to 1945, was in jail. In 1946, was the General Secretary to the 'Congress Party'. Soon after resigned from the Congress Party joined 'Communist Party', was also member of *'Peace Conference'* and visited Russia and Czechoslovakia. He was member and President of Pragpur, district, Kangra Panchayat Samiti. In 1967, he was elected to Himachal Pradesh Vidhan Sabha.

SUBEDAR PIARA SINGH Subedar Piara Singh died on June 18, 2011, at Takoli village in Una district at the age of 106. His wife Hansa Devi had breathed her last around two years back at Dharamsala at the age of 101. After the death of his partner, Piara Singh was not keeping good health.

The couple, who claimed to be the oldest married surviving couple of the world, had attempted to enter into an agreement with the Guniees World Records through their eldest son on July 25, 2007, but it was not accepted.

The Dalai Lama had also sought their blessings for his long life as per the Tibetan traditions at a special function organised on his birthday at McLeodganj in 2007. The Couple was living at Barol near Dharamsala. The couple was married on May -23, 1924. A family of 81 members, this couple had seen five generations. Piara Singh had joined the British Indian Army in 1930. During his stay in the Army, he toured the whole world. When Britain entered into the World War-II, while fighting against Germany in 1942 in the Cherim Hills in Sudan, he received seven bullets in different parts of his body, but survived. Strict discipline, simple living and vegetarian food were the keys to their longevity. Piara Singh, after retiring in 1942 on medical grounds with a pension of just Rs 8, was getting over Rs 12,000 per month. He was getting 100 per cent enhanced pension given by the Indian Defence authorities to the Living Centenarian Soldiers.

SHRI RAJ KRISHAN GOUR : Son of late Shri B.R. Pandit; born on 20th October, 1931 at Ranghri, District Kullu; B.Sc.; married; three sons; Agriculturist and Horticulturist. General Secretary, Distt. Kullu Congress Committee, 1963; President; Youth Congress, Distt. Kullu, 1972-77, (ii) Congress Committee, Distt. Kullu, 1977; Chairman, Bharat Sewak Samaj, Distt. Kullu, 1965-72. Elected to State Legislative Assembly in 1985; reelected in 1993 and 2003. Minister of State for Tourism and Excise and Taxation, 1985-90. Agriculture Minister from March 6, 2003 to 2004.

RAJA RAJENDER SINGH : Born on 28 February, 1928, in the royal family of Bhagal (Arki). His father was Raja Surender Singh. He took over as Chief of Bhagal riyasat on 23rd January, 1946 and set up new parameters in healthy relations between ruler and ruled. Twice he was elected to Territorial Council (HPTC) and once to legislative assembly. This was the period from 1952 to 1967.

He was the founder of Himachal Home Guards, for which he was commandant General (Honorary) for 20 years. Died in 2010 at the age of 82. He was a great administrator, visionary and down to earth, who used to speak with locals only in Bhagalyani language. He had two sons and a daughter. She is married in royal family of Jaipur. A son named Pramod Kanwar died, few years back. Raja Rajender Singh had three brothers and a sister, he was eldest among all.

SHRI RAM LAL: Born on 15th January 1929, at village Barthata in tehsil Jubbal, district Shimla, Graduated from the S.D. College, Shimla in the year 1951. Did his L.L.B. from Law College, Jallandhar in 1955. Hails from an agriculturist family, was an outstanding athlete, a keen footballer and captain of the College Volleyball Team.

Elected to the Territorial Council in the years 1957 and 1962. Became member of Vidhan Sabha on 1st July 1963 when the erstwhile Territorial Council was converted into Vidhan Sabha. Besides having a brilliant educational career, has been evincing keen interest in the social, economic and political issues. Mr. Ram Lal possesses a versatile personality, had been

Chief Whip of the Pradesh Congress Party and Chairman of Public Accounts Committee. Appointed Chief Parliamentary Secretary on 3rd January 1963. In 1967, when elections to the State Assembly took place, was again elected defeating his rival by largest margin. Won 1972-73 elections to the State Assembly. Became Chief Minister of Himachal Pradesh second time, after the collapse of Janata Government, headed by Mr. Shanta Kumar, Mr. Lal occupied this chair till 1983 when he was made Governor of Andhra Pradesh. As a Governor, got ill reputation by dismissing constitutional government of Mr. N.T. Rama Rao. In 1988, left Congress Party and joined Janata Dal. In 1990 election to the State Assembly, he defeated Mr. Veer Bhadra Singh from Jubbal area of Shimla district. In 1992, he joined Congress (I) and won Jubbal seat in 1993 and 1998 Vidhan Sabha election. He won Jubbal -Kohkhai seat record 9 times in 1957, 1962 1967,1972, 1977, 1982, 1990, 1993 and 1998. Died on 6th July 2002.

SHRI RAM CHANDRA : Born on May 23, 1903 at Village Rehan, Distt. Kangra; B.A. married.Joined Non-Cooperation Movement in 1920; Labour Secretary, Punjab Congress, 1926; President/General Secretary, Lahore District Congress, 1938-47; General Secretary, Punjab Congress, 1952. Along with Sardar Bhagat Singh founded 'Naujawan Bharat Sabha', Punjab and was elected its first President; remained President, Punjab, PEPSU, Himachal, Jammu and Kashmir, INTUC; Member, Working Committee, All India INTUC. Founder, Punjab Kisan Sabha; Co-founder Socialist Party and Congress Socialist Party in Punjab; and spent more than 10 years in jail. Member; Punjab Legislative Assembly from 1952 to 1966. (ii) H.P. Legislative Assembly, 1966-67; re-elected to Himachal Pradesh Vidhan Sabha in 1967 as Congress Candidate but soon chose to remain an Independent.

SHRI RAMESH GUPTA: Born on 9th April 1929 at Kaithu in Shimla, in the family of a shopkeeper Mr. Chirangee Lal Mahajan. In 1942 he jumped in the freedom movement at the age of 13. In 1942, when British forces arrested volunteers in Shimla, Mr. Gupta organized a protest march at the Ridge in Shimla along with his classmate and were arrested. In Shimla Raj Kumari Amrit Kaur was the confident of M.K Gandhi, she went underground during quit India movement and ordered Ramesh Gupta to organise youth against British. In the communal holocaust of 1947, he came forward to save life and property of Muslims. In 1948 went to Jullandhar to serve refugees.

From 1959-1966, he was editor of *Suryodaya Vichar Patrika*, launched by Vinoba Bhave. In 1966 he became secretory general of *Himachal Nasha Mukti Parishad*, started his own Urdu weekly newspaper from Kangra in 1967, In 1979 he decided not to associate with any political party and dedicated his whole life for public welfare. In 1984 launched Hindi weekly *Pahari Lehar*. Died on 20th January 1988.

SHRI RANJIT SINGH VERMA : Born on 10th January, 1942 at village Bharaian-Da-Tikker, Distt. Hamirpur, Graduate; married; Government Servant. Joined Government Service in the then Punjab State Electricity Board,

Dharamshala on 21.11.1960; remained Regional Secretary, Electricity Board Employees Union, Dharamshala Division 1962-67; after the merger of the Pahari speaking Areas of Punjab into Himachal became President, Electricity Board Employees Union' Chairman, Himachal Pradesh Non-Gazetted Services' Federation in 1969; President, Sangharsh Samaiti of the said Federation till 1972. Led the Employees agitation in 1970 and organized State N.G.O.'s strike for 35 days (from 23rd April, to 27th May, 1970); was arrested and sent to Ambala Jail; called 'Himachali Gandhi' by the B.B.C. for leading nonviolent agitation successfully; Member, All India Employees Federation (States) National Executive, 1973. Elected to Pradesh Vidhan Sabha in 1977. Remained Deputy Speaker of the Assembly, 1979-80.

SHRI RISHIKESH LATTAH: Born in village Dhusada in Una district. Father's name was Sh. Ditta Ram and mother Rukmani Devi. While in Lahore D.A.V. College, came into contact with *'Sufi Amba Prasad', 'Lala Hardayal', 'Sardar Ajit Singh'* and *Bhai 'Parmanand'* the famous revolutionaries of the time. In 1906 escaped from Lahore via Karachi along with Ajit Singh and Sufi Amba Prasad and reached Basra. From there moved to 'Isfahan city' in the disguise of a doctor. There he edited the newspaper *'Parvana'*. The British Govt. had released an advertisement against Rishikesh in the newspaper 'The Times' from Lahore for his revolutionary activities. He also participated in the revolt against the Shah of Iran, for which new govt. of *'Kaumi party'* conferred upon him the title of *'Amar Mahajar'*. Iran govt. arranged him scholarship and from there moved to 'Istanbul, Turkey' to join the Indian revolutionaries in Europe. Moved to *'Switzerland'* and from there to Germany and Greece. By now his financial condition was deteriorating day by day.

Later on moved to America and became the founder member of 'Gadhar Party' in 1913. In America also British govt. launched massive operation for his arrest. From there he left to Germany once again. There he married a German Lady and passed a degree in *'Dental profession'*. Had a daughter named Kamla Devi from his German wife. In 1920 this great patriot of mother India died in 'Teheran'. Throughout his life fought for the freedom of his mother land.

SHRI ROSHAN LAL: Born on 22nd June 1913 at 102/9, Mangbai Mandi. Father's name was Shri Gosain Narayan Dass, was *'Aacharya'* in Sanskrit. In 1930, was sent for six years imprisonment at Gujaranwala. There he was on hunger strike for 11 days and so released soon after. In 1932, was given one year term in central jail, Lahore. In 1939, he was again arrested for six months in Hyderabad. He died on 6th September 1972.

SHRI SANT RAM KANGA: Born on 10th July 1900 at House No. 193, Rada Sector, Bilaspur. He was educated upto Matric standard. He took active part in *'Bilaspur Praja Mandal'* activities. For his violent behaviour, he was arrested in 1946 and later on exiled from the state (Bilaspur) till 1948. His family during this period had to go under many economic hardships. He died on 13th September 1970.

SHRI SANT RAM: Born on 10th January 1918 at village Bandhbhar, P.O. Chandpur, tehsil. Sadar, district Bilaspur. He was a Sanskrit scholar, educated upto *'Prabhakar', 'Visharad'*. His father was Shri Gosain Ram. Joined National Movement in 1945. Took active part in Praja Mandal's activities and was also elected its Secretary. His main centres of activities were Bilaspur and Amritsar. Represented *'Bilaspur Praja Mandal'* in the session of AISPC. Was imprisoned for three months in 1946 in Bilaspur jail. Later on, exiled from the State of Bilaspur.

SMT. SARLA SHARMA: Born on 13th January 1922, at Jaranwala (Pakistan). Educated upto B.A. Part-1, from Dev Samaj College, Lahore. In the second year of her study, joined freedom struggle. In 1939, joined Students Union and participated in a protest march against the British. During this, she was kept in a police station in Lahore for five days. In 1941, was a representative to *'All India Kisan Conference'* (AIKC) in Bihar. In the same year, attended the AIKC in Bangladesh. In 1942-43, was arrested in Hamirpur and deported to Dharamshala and Lahore jails. In 1945-46, she participated actively in Railway Strike. From 1947-57, under the command of Jawahar Lal Nehru and guidance of Smt. Mridula Sara Bai, formed an agency for the help of Sikh women victims of Lahore riots. In 1942, went upto NWFP in *'black Burka'* (veil), when Subhash Chandra Bose was being taken in disguise to Peshawar by Shri Baghat Ram. Was an active volunteer of *'Punjab Kayar Sangh'* and All India Mahila Conference. In 1957, first time elected for Punjab Assembly. In 1972, elected for Himachal Pradesh Assembly and appointed State Minister. From 1979-82, President of HPCC. Had been attached to a numerous organisations in rural and urban areas. She died in 2013.

SHRI SANT SINGH 'AZAD': Born in March 1914, village Katoh, P.O. Samarla, district Mandi. Father was Shri Ghungar. Joined INA on the call of Netaji Subhash Chandra Bose as a second Lieutenant. In November 1943, raised the slogan *'DILLI CHALO'* and launched attack on a place called Dalel. Thereafter, went to Dimapur and got injured.

Soon after, was arrested by the British Army. Started working as an active member of *'Mandi Praja Mandal'* from 17th April 1946. In 1947 again arrested for three months and put in Mandi jail. He was arrested in Bilaspur for his participation in Satyagraha movement. After his release from Bilaspur jail, went to Shimla and continued his satyagraha in various forms against the British and local rulers. In 1972, he was honoured by the State Government. Died in 2010 at the age of 96.

SHRI SANT RAM SHABNAM : Born in 1918, at village Chadyana district Mandi knowing about his exceptional intelligence his education was funded by Mandi state and sent for higher education to England; there he studied forestry and Environmental Science and topped in the Graduation with first class. He joined as a Chief Forest Conservator at Mandi state before independence. After freedon in 1947, he remained DFO Chamba and Dalhousie. In 1976 he retired from Nahan circle of Forest as Chief Conservator.

He died on 30th March, 2010 at the age of 92.

SHRI SARVAN KUMAR: Born on 13th November 1923 at village Malog, Moza Droh, Tehsil Palampur, District Kangra, did B.A., L.L.B. Married. During his educational career in Lahore, took special interest in social activities. He was member of the *"Kangra Young Men Association"* Lahore. Took active part in *'Vishal Himachal Pradesh Movement'* during 1948-50. He started practice in Dharamshala District court on 8th January 1951. He contested elections from Palampur, as independent candidate to Punjab Vidhan Sabha 1951-52 but lost. Elected member of Gram Panchayat Sihotu and Bhawarna Panchayat Samiti in 1962. Also elected member of Kangra Zila Parishad in the same year. Contested elections with Jana Sangh support to Lok Sabha in 1967 from Kangra but lost. Again contested election of Lok Sabha in 1971 on Jana Sangh ticket but lost, had been continuously taking active part in politics since 1951. Elected to Himachal Pradesh Vidhan Sabha in 1977 and was elected as Speaker of the House.

SHRI SAT MAHAJAN : Son of late Shri Tara Shah; born on 27th July, 1927 at Nurpur, Distt. Kangra; Graduate; married; Political and Social Worker. President: Nurpur Municipal Committee for five consecutive terms, (ii) Distt. Congress Committee, Kangra, and (iii) Pradesh Congress Committee for three terms; represented Indian National Congress at the International Socialist Conference, Lisban (Portgal); and also represented the country as Parliamentary delegate to UNO. Elected to State Legislative Assembly in 1977; reelected in 1982, 1985 and 2003; also remained Member, Lok Sabha from Kangra Parliamentary Constituency, 1996-98. Revenue Minister, 1980-85; Transport Minister, 1985-90; and Rural Development Minister, March 6, 2003 onwards. He was famous as Field Marshall. Died in 2013 at the age of 86.

CAPTAIN SAURABH KALIA: Captain Saurabh Kalia (1976 – 1999) was an officer of the Indian Army who died during the Kargil War while being held as a prisoner of war by the Pakistani security forces. He along with five other soldiers of his patrolling team was captured alive and kept in captivity where they were tortured and their bodies mutilated.

Saurabh was born on 30 June 1976 at Amritsar, India to Mrs. Vijay and Dr. N.K. Kalia. His schooling took place in the D.A.V Public School Palampur. Saurabh graduated in (B.Sc. M.Ed.) from H. P. Agricultural University, Palampur, Himachal Pradesh in 1997. He excelled at school, securing first Division and winning scholarships throughout his academic career. He was selected in the Indian Military Academy, Dehradun in August 1997 through Combined Defense Services and was commissioned on December 12, 1998. His first posting was in the 4 JAT Regiment (Infantry) in the Kargil Sector. Saurabh arrived there in mid-January, 1999 after reporting at the JAT Regimental Centre, Bareilly on 31 December 1998.

In the first two weeks of May 1999, several patrols were conducted in the Kaksar Langpa area of Kargil to check whether the snow had retreated enough for the summer positions to be reoccupied. He was the first Indian army officer

to observe and reported large-scale intrusion of Pakistani Army and foreign mercenaries in Indian side of the Line of Control (LOC) at Kargil. He assumed guard of *"Bajrang Post"* at the height 13,000-14,000 feet to check infiltration in the Kaksar area.

On May 15, 1999 Saurabh Kalia along with five soldiers - Sepoys Arjun Ram, Bhanwar Lal Bagaria, Bhika Ram, Moola Ram and Naresh Singh of the 4 Jat Regiment had gone for a routine patrol of the Bajrang Post in the Kaksar sector in the rugged, treeless Ladakh mountains. After a continuous cross fire with Pakistan armed forces from across the LOC, he and his troops ran out of ammunition. They were finally encircled by a platoon of Pakistan rangers and captured alive before any Indian reinforcement could reach for their help. No trace of this entire patrol was left meanwhile Radio Skardu of Pakistan announced that Captain Saurabh Kalia had been captured by the Pakistani troops. It was after this that India discovered hundreds of guerrillas had established fortified positions on the peaks of the hills deep inside the Indian side of the Line of control, with sophisticated equipment and supply lines back to Pakistan-controlled Kashmir.

Captain Kalia and his men were in captivity for over twenty-two (May 15, 1999 – June 7, 1999) days and subjected to torture as evident from their bodies handed over by Pakistan Army on June 9, 1999. The postmortem revealed that the Pakistan army had tortured their prisoners by burning their bodies with cigarettes, piercing eardrums with hot rods, puncturing eyes before removing them, breaking most of the teeth and bones, fractures of the skull, cutting the lips, chipping of nose, chopping off limbs and private organs of these soldiers besides inflicting all sorts of physical and mental tortures and finally shooting them dead, as evidenced by the bullet wound to the temple. The postmortem report also confirmed that injuries were inflicted antemortem (before death). On June 9, 1999, N.K Kalia had received the body of his son, Captain Saurabh Kalia, handed over by the Pakistani army to Indian army commanders at the Kargil sector, with evidence of torture.

SATYANAND STOKES (1882-1946): Samuel Evans Stokes was the son of a wealthy Philadelphian engineer-businessman of Quaker antecedents, well known for his contribution to the elevator technology. Young Samuel was not interested in following his father into business and at 22 gave up his studies at the University of Yale and opted to serve mankind. Set for sail in India and arrived at the leper home Subathu in 1905. He was sent for relief work to Kangra, then devastated by a severe earth-quake. Thereafter, came to the Christion Mission house at Kotgarh.

In 1910, bought a derelict tea garden, got married and made *'Barubagh'* in Kotgarh his home. Learnt Sanskrit, studied Eastern and Western thought and expounded his philosophy of life in a book entitled *'SATYAKAM'*. In 1932, under the aegis of Arya Samaj, became a Hindu and converted from Samuel Evans to Satyanand. Initially Stokes took to conventional farming and grew wheat and barley at Barubagh. In addition planted vegetables,

including peas, beans, lima beans, pumpkins and cabbages. Identified himself with the local farmers of the Kotgarh area, adopted their life style and relaxed in the evening with a *'hookah'*.

Stokes was sensitive to the political changes sweeping across the country. Inspired by Mahatma Gandhi, began to wear Khadi and made a bonfire of his western clothes. Was convicted for his nationalist activities and in 1922 imprisoned in Lahore Jail for six months. *Begar* was abolished from Shimla district because of his efforts. Apple had always been grown in the hills. The varieties popular in England were introduced by the British in Kullu and the Mission Houses in Kotgarh. The favoured varieties were cox's Belnheim orange, Newton and Russet that tended to be tart and sour.

Stoke introduced both apples and culture of growing apple as a commercial crop for small farmers at heights above 6000 feet in Himachal Pradesh. Working with his own hands, he pruned the trees and introduced the practice of meticulously grading apples, according to their size, colour and quality before packing them for the market. It benefited farmers who had marginal unirrigated lands, where they grew a single crop of wheat or barley.

By early 20th century, America had entered the age of commercial cropping and patents for grafted varieties. Stokes in field trials had selected the newly patented delicious variety of apples from the Stark Brothers. In 1925 at the cost of a dollar a plant, Stokes imported and distributed the nursery plants free to the farmers who had ordered them. During early years, each apple was wrapped in a green tissue paper and each box was stamped *"Kotgarh Apples"* Stokes believed in the ethics of manual farm work. He set up a school both for his seven children and for the 30 children of the village in 1925. He insisted that every child, including his own, should work for 45 minutes in the orchard. Died in 1946, year before freedom.

SHRI SATYA DEV BUSHAHRI: Born on 19th November 1922, village Chebari (Kasakoti), tehsil Rohru, district Shimla. His father was Pt. Nikka Ram. Joined freedom struggle in 1942 in the final year of degree course (B.A.). Participated in revolutionary activities in Dharmpur, Kasauli, Dagshai and Kotkhai from 1942 to 1949. He organised *'Praja Mandal in Bushahr'* and other Himalayan princely states. Was arrested twice in Bilaspur and Suket for taking part in the Praja Mandal activities. In 1948, he was fined Rs. 700. Joined state government service after the formation of Himachal Pradesh. Elected M.L.A. twice for Himachal Pradesh Assembly. Died on 15th September 1999.

SHRI SATYA PRAKASH BAKSHI 'BAGGI': (26th June 1914- 5th July 1950): His father's name was Shri Lakshman Dass. Educated upto B.A. from Government College, Lahore. Joined national movement in 1930 when Gandhiji launched his famous *'Civil Disobedience Movement'*. In 1941, for participating in Satyagraha, imprisoned for one year and fined Rs. 500. He was on hunger strike for 26 days in Layalpur jail. Abandoned hunger strike on the request of Gandhiji, but soon after died because of poor health at the age of thirty six years. He was from Una, district Una.

SHRI SHINGARU RAM: Village Charail, P.O. Bathala, tehsil Arki district Solan. His father's name was Shri Vishnu Ram Thakur. He was arrested after *Dhami Firing* and was kept in jail for 12 years. He was an active member of Prajamandal. He also had to go underground for 18 months.

SHRI SHIVA NAND RAMOUL : Son of Shri Fateh Singh; born on October 16, 1894 at village Khaina (Bharog-Banedi), Tehsil Paonta-Sahib, Distt, Sirmour, Matric; married; seven sons and one daughter; Agriculturist and Social and Political Worker. After matriculation remained Assistant Jailor in Nahan Jail, 1916-21 and worked in an Insurance Company at Delhi, 1936-39.

Secretary, 'Garhdesh Seva Sangh', Delhi, 1939-41; General Secretary, Praja Mandal, Sirmour State, 1945-47; detained under the Defence of Sirmour State Act (Samvat 2004) from September to December, 1947; led Suket Satyagrah and after capturing the State headed its Provisional Government along with Sh. Padam Dev, Bhagmal Sauhta and other State leaders in 1948. Remained President, Sirmour, D.C.C., 1948-52; General Secretary, H.P.C.C., 1952-56. President, H.P. Congress Committee, 1956-59; and President, H.P. State Land Mortgage Bank Ltd. Elected to Pradesh Vidhan Sabha in 1952. Also remained Member Lok Sabha, 1959-62 (elected in a by-election) and Member Rajya Sabha, 1962-68. Expired on January 22, 1972.

SHRI SITA RAM SHARMA: Born on 7th May 1915 at village Dharad (Dhami), district Shimla. His father's name was Shri Shivsharna. In 1935-36, joined INC. Was the founder member of Dhami, Koti, Kunihar, Baghal, Bhajji, Theog etc. Praja Mandals. In July 1939, was elected *'President'* of *'Dhami Praja Mandal'* and one amongst the volunteers who were eye witness to the Dhami firing tragedy. From October 1939 to September 1940, had to go for rigorous imprisonment in Dhami jail and later on in 1944; he was exiled from the state. He was also fined Rs. 1500. During his exile, had to face social boycott and his land was also attached. From 1952 to 1956 and 1967 to 1972, was M.L.A. in Himachal Pradesh, was also an active member to *'Statehood Committee'*. Freedom fighters Welfare board ' and ' freedom *Movement History Committee'*, He was also associated to *'Himachal Khadi Gramodyog'* and numerous other social and educational institutions. Died on 30th September 2008.

SARDAR SOBHA SINGH: Born on 29th November 1901 at Shri Har Govindpur in the district of Gurdaspur (Punjab). He had no happy childhood. His mother *'Achhran Devi'* died when the child was barely five. His father *'S. Dewa Singh'* was in Indian Army as a Cavalry Officer, but also nourished his love for painting. Sobha Singh had two sisters, Lakshmi Devi and Kishan Devi. When he was fifteen, he got admission to the Industrial School at Amritsar where he completed one year course in Art & Craft. In 1919, he joined Indian Army as draftsman and proceeded to Baghadad, where he served for four years. In 1923, Sobha Singh left service to become a free-lancer and started his own studio in Amritsar.

There in the same year, he married *'Bibi Inder Kaur'*. In 1926, he shifted his studio to Lahore which was then a centre booming with multifarious

activities. But in 1931, he came back to Delhi, where in the famous Connaught Place, he founded his studio. After some eleven year stay in New Delhi, he went out to Preet Nagar in his search for a permanent stay. With Preet Nagar as the base camp, he loitered for three years and also visited Kangra valley, Whose serene surroundings attracted him to make it his abode. But it was only after 1947 partition of the country, S. Sobha Singh came back permanently. The Sardar went to Andretta and lived in a hut rented out to him by Norah Richards. It took him two years to build his own house in the same village.

SOME OF HIS WORLD FAMOUS PAINTINGS: *Sohni Mahiwal, Portraits of Sikh Gurus, Kangra Bride and Gaddi belle.* Of all his works, Sohin-Mahiwal remains an outstanding achievement of Sobha Singh for which he has won wide acclaim in India and abroad. The first painting of Sohni-Mahiwal was bought by Dr. Karan Singh (Son of Raja Hari Singh of Jammu & Kashmir). With the publication of the portrait of Guru Nanak, and also of other Gurus, He became hero of the Indian masses, revered a lot, particularly the Sikhs. A portrait of Guru Nanak Dev, which has been called, *'Sobha Singh Ke Nanak'*, just as the people recollect 'Tulsi Ke Rama'. The portrait was commissioned by SGPC, released on the occasion of quincentenary celebrations of the Guru's birthday and made it available to the people at the low cost.

Sardar Sobha Singh was not a propagator of religion, he was a cultural emissary of very high stature. *'Guru Granth Sahib'* was his first source of delight, but his companions in the early hours used to be *Emerson, Krishnamurthy* and *Khalil Gibran.* The first portrait of Kangra bride was acquired from him by lady Mountbatten. Pahari art of painting, as in many cases like Amrita Shergil, B.C. Sanyal and others exercised a great influence on Sobha Singh and had been looked upon by him as a great legacy. He was bestowed with a number of awards during his life time. *In 1974, the Punjab Government on 'Republic Day' acclaimed him as the State artist.* The great painter passed away in 1989.There is an Art Gallery by the name of 'Sardar Sobha Singh at Andretta', district Kangra. The place has now become a centre of tourist attraction.

MAJOR SOM NATH SHARMA (PVC): Born on 31st January 1923 at Jammu. An illustrious son of an illustrious father, belonged to the lineage of soldiers and doctors in uniform. The eldest son of Major General (retired) A.N. Sharma and was the eldest brother of General V.N. Sharma, (PVSM. ADC, the Chief of Army Staff). He received his early education at *'Sherwood College'*, 'Naini Tal' (1932-34) and *'Prince of Wales Royal Indian Military College'*, Dehra Dun (now Rashtriya Indian Military College) 1934,-41. On completion of his senior Cambridge, he joined the *'Indian Military Academy'* from where he was commissioned in January 1942 in the 8/19 Hyderabad Regiment (4 Kumaon Regiment). His desire to become an infantry man was probably deepened by the death of his uncle, Captain Krishan Datta Vasudev, who had been killed in action in Malaya with 4 Kumaon Regiment.

Major Sharma participated in operation against Japanese Army in Burma (Arakan) and Malaya (1943-46) during World War II; internal security duties in India (1946-47), in Maharashtra and Delhi, Hisar during riots, pre and post partition days.

When hostilities broke out in Kashmir in 1947 and India decided to send troops to save Kashmir, Som was keen to be there as quickly as possible. Although his left arm was in plaster due to an old fracture in his wrist bones, he prevailed upon the commanding officer and was sent to save *'Badgam Airfield'*. On 27th October 1947, Som's company was ordered on a Fighting Parrol to Badgam village in Srinagar valley. He reached his objective at first light on 3rd November 1947 and took up a position South of Badgam village. At 1100 hours, enemy estimated strength of 700 attacked his coy position with 3" mortars MMGs and Rifles.

To protect both Srinagar and aerodrome from threat, he urged his coy to fight the enemy tenaciously. To inspire his men in full view of the enemy, he exposed himself to the full fury of the enemy's fire and laid out cloth air strips in order to guide aircraft on to their targets. Realising the causalities had affected, this officer, whose left hand was in plaster, personally commenced filling L.M.G Magazines and issuing them to LMG Gunners. A mortar shell landing amongst the ammunition resulted in a explosion that killed him on 3rd November 1947. His impairing example had resulted in the enemy being delayed for six hours and reinforcements permitted to get into position at *'Hum Hom'* to storm the tide of the enemy advance. His last message to Brigade HQs received a few moments before he was killed was *"The enemy is only 50 yards from us. We are under devastating fire. I shall not withdraw an inch but will fight to the last man and the last round"*. The History of Kashmir would have been different but for his bravery. He has set an example of courage and qualities seldom equalled in the history of the Indian Army. He was awarded **'Parm Veer Chakra'** *(Equivalent to UK's Victoria Cross)*, India's first post-independence award posthumously.

SHRI SURAT SINGH VAID: Born on 22nd October 1918, village and P.O. Habban, district Sirmaur, was *'Ayurvedacharya'*. His father's name was Shri Devi Singh. In 1938, joined National Movement for Freedom Struggle. Was founder member of *'Sirmaur Praja Mandal'*. Also participated in *'Pajotha Satyagraha'* (an extension of 'Quit India' Movement). Launched relentless struggle against the autocratic rule of princely ruler of Sirmaur, for which was given life imprisonment . Along with his two comrades, Shri Basti Ram Pahadi and Chet Ramt Verma celebrated independence day in 1947 in jail. Was released in March 1948 only. He had also been a Legislator. Died on October 30, 1992.

KUMARI TARA : An actress of silver screen the story of Kumari Tara is very interesting. The fair, slim and beautiful Tara was born and brought up at Janerghat, near the princely state of Chail. She had four sisters. The Maharaja of Patiala, a lover of beauty, was charmed by the beauty of Tara's eldest sister and

married her. The eldest sister took all her sisters, including Tara, to her palace in Patiala. At that time, Vijay Kumar was working as ADC to the Maharaja. It was in Patiala that the marriage of Vijay Kumar and Kumari Tara was solemnised. She was probably the first lady from hills to act in Hindi movies.

SHRI TARA CHAND: Son of late Shri Maya Dass; born at village Raja, P.O. Chauntra, Tehsil Jogindernagar, Distt. Mandi on 26th June, 1932; Middle; married; Agriculturist and Trade Unionist. Imprisoned during the struggle against the Princely States, 1947-48; organized Kisan Sabha in rural areas of Distt. Mandi. Elected to State Territorial Council in 1962 which was converted into Legislative Assembly from July 1, 1963. During split in the United Communist Party of India (CPI) in 1964 sided with the CPI(M); remained President, Pradesh Kisan Sabha for 10 years; and State Secretary, C.P.I. (M) till 1991. Expired on October 17, 1998.

SHRI THAKUR SEN NEGI: Born on 5th September 1909, at Shong in district Kinnaur. His father's name was Shri Naryan Dass and mother Smt. Niram Dass, did B.Sc (Agriculture) and L.L.B Joined government service in 1932 and retired only in 1966 as Chief Secretary to Himachal Pardesh Government. Later on made Advisor to Himachal Pradesh government. Elected to State Assembly in 1967, 1972, 1977 and 1982. From 1966-72, was leader of United Opposition Front. Became leader of Progressive Front from 1972-77. In 1977, was made Cabinet Minister. Was President of State Unit of the Janata Party from 1977-79. Elected Speaker of the State Assembly first time during Janata Party rule from 1979-84. Member Commission for Scheduled Castes and Tribes (Government of India 1978-81). Besides this, he had been in Indian Institute of Public Administration, Indian Council of World Affairs, Bharat Krishak Samaj, Indian Initiative Centre, Indian Society of Agricultural Economics, Akhil Bhartiya Adimjati Sewak Sangh, Indian Institute of Constitutional and Parliamentary Studies, Commonwealth Parliamentary Association, Himalaya Sewak Sangh, Amnesty International, participated in Commonwealth Parliamentary Association Conference from 1979-84. He was elected Chairman of PAC 1969-70 and 1971. Died on 1st January 2001.

Wrote a famous book titled– *"Scheduled Tribes of Himachal Pradesh"*. Once again, occupied the Chair of Speaker in Himachal Pradesh assembly after winning June 1990 election. Before Mr. T.S Negi, Mr, Radha Raman Shastri was made Speaker to 68 member Vidhan Sabha. Lost 1993 election.

SHRI TIRATH RAM: Born in 1909 in Una, ex-vice chairman of Freedom Fighter Welfare Board, Matriculate from S.D High School Hoshiarpur. He joined freedom struggle in 1926 and went to jail in 1930 thrice. He setup Gandhi Ashram at Oyal in Una for freedom fighters. He was staunch follower of Mahatma Gandhi and Lala Jagat Narain. He used to visit village after village to popularise Gandhian ideology and took initiative to spread national awakening far and wide. For his anti British activities, he was jailed and tortured. Recipient of Jamna Lal Bajaj Award in 1990. Died on 21st March 2007.

SHRI VIDYA DHAR : Born on October 22, 1918 at village Bagori, Tehsil & Distt. Chamba; Matric, Sidhant Bhushan and Sahitya Rattan; married; Agriculturist. Joined Arya Samaj at an early age; took keen interest in Social Reforms; became Member of the Indian National Congress, 1939; during Freedom Struggle organized Praja Mandal Movement in Chamba State; participated in : Hyderabad Satyagraha (for 7.5 months), 1939, (ii) Quit India Movement, 1942; was put behind bar, three times; worked as Associate Editor of a Journal, 'Praja Mitra'; Convener : Freedom Fighters' Cell, (ii) allotment of Land to Landless, and (iii) Bharat Sewak Samaj; General Secretary, Distt. Congress Committee and also of State Congress Committee (HPCC); Senior General Secretary, State Branch of All India Scheduled Castes Parishad; Vice-President; Congress Committee (HPCC), (ii) All India Freedom Fighters' Samiti; and President, Arya Pratinidhi Sabha.

Elected to State Legislative Assembly in 1952, Territorial Council in 1957 and 1962; reelected to Legislative Assembly in 1967, 1972 and 1993. Remained Vice-Chairman, State Territorial Council, 1957-63; Deputy Minister, PWD and MPP and Power, 1967-72; Minister of State, Public Work till 30-04-1977; Minister of State for Welfare, December 13, 1993 to Oct. 18, 1995; elevated as Cabinet Minister for Welfare 1995 onwards. Died on April 28, 2002.

CAPTAIN VIKRAM BATRA : Captain Vikram Batra PVC (9 September 1974 – 7 July 1999) was an officer of the Indian Army, posthumously awarded with the Param Vir Chakra, India's highest and prestigious award for valour, for his actions during the 1999 Kargil War in Kashmir between India and Pakistan. Vikram Batra was born on 9 September 1974 in Ghuggar village near Palampur, Himachal Pradesh, to G.L. Batra and Jai Kamla Batra.

He got his primary education from his mother, who herself is a teacher. He received his education up to Middle Standard at the D.A.V. Public School in Palampur and up to senior secondary stage in Central School, Palampur. After passing his 10+2 in 1992 from Central School Palampur, he got admitted in D.A.V. College, Chandigarh in B.Sc where he was adjudged the best N.C.C. Cadet (Air Wing) in two zones. Later, he was selected to join the Indian Military Academy in Dehradun in 1996 in Jessore company of Manekshaw Battalion, and was commissioned in the Indian Army as a Lieutenant of the 13 Jammu & Kashmir Rifles at Sopore, in Jammu and Kashmir. He rose to the rank of Captain.

On 1 June 1999, his unit proceeded to the Kargil Sector on the eruption of a warlike situation in Kargil, Drass and Batalik sub-sectors from where he was sent along with his company on the first strategic and daring operation to recapture the first peak of utmost importance - Point 5140, which was at an altitude of 17,000 feet. Captain Vikram Batra, 13 JAK Rifles, and his Delta Company was given the task of recapturing Point 5140. Nicknamed Sher Shah ('Lion King') in Hindi for his courage, he decided to lead the rear, as an element of surprise would help stupefy the enemy. He and his men ascended the sheer rock-cliff, but as the group neared the top, the enemy pinned them on the face of the bare cliff with machine gun fire.

Captain Batra, along with five of his men, climbed up regardless and after reaching the top, hurled two grenades at the machine gun post. He single-handedly killed three enemy soldiers in close combat. He was seriously injured during this, but insisted on regrouping his men to continue with the mission. Inspired by the courage displayed by Captain Batra, the soldiers of 13 JAK Rifles charged the enemy position and captured Point 5140 at 3:30 a.m. on 20 June 1999. His company is credited with killing at least eight Pakistani soldiers and recovering a heavy machine gun.

The capture of Point 5140 set in motion a string of successes, such as Point 5100, Point 4700, Junction Peak and Three Pimples. Along with fellow Captain Anuj Nayyar, Batra led his men to victory with the recapture of Point 4750 and Point 4875. He attained martyrdom when he tried to rescue an injured officer during an enemy counterattack against Point 4875 in the early morning hours of 7 July 1999. His last words were, *"Jai Mata Di."* (which means *"Victory to the Mother Durga!"* in Punjabi). For his sustained display of the most conspicuous personal bravery and leadership of the highest order in the face of the enemy, Captain Vikram Batra was awarded the Param Vir Chakra, India's highest military honor on 15 August 1999, the 52nd anniversary of India's independence. His father Mr. G.L. Batra received the honor for his deceased son from the President of India, the late K.R. Narayanan.

SHRI YASHPAL: Revolutionary Yashpal belonged to Village Bhumpal in Distt. Hamirpur. His father Heera Lal was a petty businessman running his small shop. Yashpal was born on Dec. 3, 1903 at Ferozepur Cantt. where his mother worked as a teacher in a famous Orphanage. Mother Premi Devi who was influenced by the ideals of Swami Dayanand got him admitted to Gurukul Kangri. He did not keep fit there and came back to Lahore where he got admission to DAV school. Yashpal stood first in Middle standard examination and passed his matric in 1921 in first division and stood first in the school. He did not get admission to Govt. College Lahore and preferred a private college run by Lala Lajpat Rai.

In the college he came into contact with Sardar Bhagat Singh, Chandershekar and other revolutionaries. He was made commander of Hindustani Socialist Democratic Army after the death of Chandershekhar. On Feb. 23, 1932 the police arrested him in Allahabad and he was sentenced to 14 year rigorous imprisonment. In 1936 he was married to Prakashwati Kapur in Jail. He was released from Jail on March 2, 1938. He gave up the path of violence and turned to writing. He started a monthly magazine by the name of, *'Viplav'* in Hindi and its Urdu version *'Baghi'* which literally means revolt.

He was a great revolutionary, visionary and writer. He wrote more than a dozen novels and a classical reminiscence *'SIHMAVLOKEN'* in three volumes. It is the story of armed revolution against British Govt. by him and his other comrades Bhagat Singh and Chander Shekhar Azad. Besides novels he wrote about a score of collection of stories, plays and essays. He died on December 26, 1971. Government Senior Secondary School Bhumpal in District

Hamirpur is named after him.

DR. Y.S. PARMAR: (4th August 1906– 2nd May 1981) Born at village Bhagthan in Sirmaur district. His father's name was Bhandari Shivanand Singh Parmar, a popular leader, successful lawyer and eminent writer. Dr. Y.S. Parmar was educated at F.C. College, Lahore and Canning College, Lucknow, Lucknow University. Dr. Y.S. Parmar did M.A., L.L.B. and Ph. D. He had been:

- Member Seva Samiti Nahan (1919-20).
- Member Theosophical Society, Dehradun (1929).
- Sub-Judge and Magistrate Ist Class, Sirmaur State (1920- 37).
- Secretary, Nahan Cricket Club (1937-39).
- District and Sessions Judge, Sirmaur State (1937-41).
- An advocate in Judicial Commissioner's Court, Himachal Pradesh.
- President of All India State People's Conference (1947).

Organised Suket Satyagraha in 1948, which culminated into the integration of princely states in Himachal Pradesh, was nominated to AICC in 1948. Later on, became Member, Chief Commissioner's Advisory Council (1948). Elected President of Himachal Pradesh Congress Committee (1948-50). Dr. Y.S. Parmar contested first Legislative Assembly election in 1951-52 and got elected its leader, to be sworn in as first Chief Minister for the period from 1952 to 1956. Elected to parliament in 1957. Elected President of the Himachal Pradesh Congress Committee in 1960.

He was Advocate to Supreme Court in 1961. President of HPCC during 1961-62 and 1963. Reelected Chief Minister of the Pradesh in 1963 and again in 1967, got elected to Vidhan Sabha from Renuka constituency. Since 1967 to 1977, Dr. Parmar remained Chief Minister of Himachal Pradesh continuously. Dr. Parmar was an eloquent writer and wrote following books:

- "Social and Economic Background of Himalayan Polyandry".
- "Himachal Pradesh"–Its proper shape and status.
- "Himachal Pradesh"–Case for Statehood.
- "Himachal Pradesh"–Area and language and strategy for development of hill areas.

Dr. Y.S. Parmar was not only a political leader, but man of versatile nature and qualities. Actively participated in national movement and integration of princely states. To provide self-government to Hill people, fought and waged struggle to a purposeful end in 1971. After achieving statehood task, he asked people to rededicate themselves to state-building process, which was the real test of seriousness and sense of responsibility. Throughout his life, Dr. Parmar was synonymous to the progress of the State. He will be remembered as founder of Himachal Pradesh.

PERSONALITIES (PRESENT)

"I must work for the public benefit. For what do I toil?
For the discharge of my debt to all living beings,
so that I may make them happy in this world
and sure of heaven in the next".

(Unknown)

ANURAG THAKUR: Born on 24 October 1974 at Hamirpur, Anurag Thakur is the elder son of Prem Kumar Dhumal the former Chief Minister of Himachal Pradesh and Sheela Devi. He studied at Dayanand Model School, Jalandhar, Punjab. He was a good cricketer in his school and later did his B.A. from Doaba College, Jallandhar. Anurag Thakur is the current President of Himachal Pradesh Cricket Association. Anurag became the youngest President of Himachal Pradesh Cricket Association at the Age of 25 years. He is married to Shefali Thakur, daughter of Gulab Singh Thakur, former Public Works Department minister in the government of Himachal Pradesh, on 27 November 2002. In May 2008, he succeeded his father when he was elected as member of parliament of India from Hamirpur constituency. Reelected to Lok Sabha in 2009 general election from same constituency. He is credited of making Himachal Pradesh capable of hosting international standard cricket at HPCA Stadium in Dharamshala.

Anurag was given a new responsibility. BJP president Nitin Gadkari appointed him the president of the All India Bharatiya Janata Yuva Morcha in 2010. Made a hat-trick in 2014 and become. Member of Parliament from Hamirpur, Himachal Pradesh

President of BJYM, President Himachal Pradesh Cricket Association, Became youngest President of Himachal Pradesh State Cricket Association at the age of 25, Became youngest national selector at the age of 26 years in the year 2001 to select Indian Junior Cricket teams, President of State Rifle Association, Himachal Pradesh, General Secretary, Himachal Pradesh Olympic Association, General Secretary, Hockey Himachal Pradesh, Executive Member, India Olympic Association, Joint secretary, BCCI.

SMT. ASHA KUMARI : Daughter of Shri Madneshwar Saran Singh Deo (Retd. Chief Secretary, Madhya Pradesh); Born on 23rd September, 1955 at New Delhi; B.A.; educated at Bhopal; Married to late Shri R.K. Brijendra Singh on 19th April, 1979; One daughter; Horticulturist, Social & Political Worker.

President's Medal awardee for being a Girls Guide; Founder member, NSUI, 1972; General Secretary, MLB Girls Collage, Bhopal, 1975-77; Elected President, Bhopal University Students Union, 1978-79; arrested during an agitation in favour of late Prime Minister Mrs. Indira Gandhi in September 1978. Remained Regional Director, INTACH, 1990-91 and State Convener, INTACH, 1998; General Secretary, HPCC; and presently Member, AICC.

Elected to the State Legislative Assembly in 1985 and again in 1993, 1998 & 2003 from Banikhet Assembly Constituency which after delimitation has now been renamed as Dalhousie. Remained Minister of State for Primary Education (Independent charge) from 18th October, 1995 to March, 1998; Education Minister from 6th March, 2003 to 8th February, 2005. Also remained in Panel of Chairman of H.P. Vidhan Sabha and Chairman of various House Committees. Elected to the State Legislative Assembly for a fifth time in December 2012 from Dalhousie Assembly segment.

A. V. RAJBHANS : A jobless mechanical engineer from village Ansoli, district Kangra, Mr. A. V. Rajbhans got his name registered in Guinees Book of World Record- 2004 for writing smallest ever '*Shrimadbhaghvat Geeta*' a celestial poem. There are 169 pages in it with 2.2 cm length, 1.7 cm width and thickness including cover 1.3 cm. This was the last time when Guinees Book has recorded a religious book in its collection. He has also made the smallest compilation of the constitution of U.S.A. and England.

SMT. ANITA VERMA : Daughter of late Col. S.C. Katoch; Born on 19th October, 1954 at village Lahat, Distt. Kangra; B.Sc. and Diploma in Journalism; married; two daughters; Social and Political Worker. Evinces keen interest in women upliftment; Vice-President, State Youth Congress, 1986-87. Joint Secretary, Indian Youth Congress, 1987-90; attended Youth Conference on Nuclear Free Zone in the then G.D.R. and International Youth Festival at Pyong-Yong (Korea); General Secretary, All India Mahila Congress, 1990-93; Vice-President, Himachal Pradesh Congress Committee, 1998-2003; and Secretary, All India Congress Committee, 2003 onwards.

Elected to State Legislative Assembly in a by- election on May 26, 1994; appointed Parliamentary Secretary on October 20, 1995. Elected to State Assembly again in 2003 and remained Parliamentary Secretary from 18-04-2005 to 18-08-2005. She lost 2007 election from Hamirpur and 2012 from Sujanpur. Remained All India Mahila Congress President from 2010-2013. She was third woman leader from Himachal Pradesh after Smt. Vidya Stokes and Smt. Chandresh Kumari to occupy this post.

SMT. ASHA KUMARI : Daughter of Shri Madneshwar Saran Singh Deo; born on 23rd September, 1955 at New Delhi; B.A.; married; one daughter; Social & Political Worker. General Secretary, M.L.B. Girls College, Bhopal, 1975-77; President, Bhopal University, 1978-79. Elected to Himachal Pradesh Legislative Assembly in 1985; reelected to the Assembly in 1993, 1998 and 2003. Winner of Best Parliamentarian Award, H.P. Vidhan Sabha, 1994-95; Minister of State for Primary Education (Independent Charge) from 18th October 1995 to March 1998 and Minister for Education from 6th March, 2003 to 8th February, 2005. Elected to Vidhan Sabha in 2012 from Dalhousie seat.

SHRI BRIJ BIHARI LAL BUTAIL : Son of late Shri Bansi Lal Butail; born on 25th July, 1941 at Palampur (Bandla), Distt. Kangra; B.A., LLB.; married; one son and three daughters; Agriculturist and Horticulturist. President, Lions Club, Palampur and Chairman, Cooperative Tea Factory,

Palampur. Elected to State Legislative Assembly for the first time in 1985 and reelected in 1993, 1998 and 2003.

Remained Chief Parliamentary Secretary with Food & Civil Supplies (Independent Charge) and attached with the Chief Minister for Public Relations, Public Works and Housing Department from 20th October, 1995; and Revenue Minister from 6 March, 2003 to 5th July, 2004. Political Adviser to the Chief Minister from 24th January, 2005 to 2007. Elected to Vidhan Sabha in 2012 and became speaker of Vidhan Sabha.

DR. BALDEV CHAUHAN : Born in Didi village of Mahasu Gram Panchayat Tehsil Kotkhai, district Shimla. Belonging to a agricultural family, his father was Sh. Daulat Ram Chauhan and mother Durga Devi. He had his early education from High School Kotkhai and BA and M.A. from H.P. University Shimla in Political Science. He joined as a compounder in dept. at Animal Husbandry and during that period passed +2 in Science with merit and later on did degree course in Animal Husbandry and Veterinary from Agriculture University, Palampur. In 2010 he was facilitated by Limca Book of Records for his Unique Achievement of becoming a Veterinary doctor, after starting his career in humanities. Dr. Chauhan has performed exceptional deeds in the veterinary field by operating female animals for their ailments.

SHRI BALBIR TEGTA: Son of Shri B.D. Tegta ; born on June 5, 1953 at Village Kashaini, Tehsil Rohru, District Shimla; B.Sc. (Med.) M.A. (Pub. Adm.), educated at Govt. High School, Tikkar, D.A.V. College Jullandhar & Givt. College, Chandigarh and Punjab University, Chandigarh; Married to Smt. Anita Tegte, IAS. At field level postings remained Block Development Officer, Kalpa Development Block, Kinnaur (1986-87); Distt. Development & Panchayat Officer, District Sirmour (1981-82); Superintendent, Model Central Jail, Nahan, Sirmour (1983-84); Administrator, Municipal Committee, Nahan, Sirmour (1983-84); Sub-Divisional Officer (Civil) Nahan, District Sirmour (1982-1985)/ Paonta Sahib, District Sirmour (1990-95)/ Kalpa, District Kinnaur (1985-88)/ Nichar, District Kinnaur (1988); Additional Deputy Commissioner, Peo, District Kinnaur (1987-88); and Additional District Magistrate, District Kangra (1988-92).

At Directorate level, remained Joint Director, Panchayati Raj (1992-93), Additional Director, Higher Education (2000-2002); Additional Commissioner, Excise & Taxation (South Zone) (1993-97); Deputy Resident Commissioner, Himachal Govt. at New Delhi (1998); Executive Director, H.P. Road & Infrastructure Development Corporation (1999-2000); Managing Director, State Cooperative Bank (2003-2007); Director, Hospitality & Protocol (1997-98), Urban Development (2008); and Settlement Officer, Shimla (2008). At Government level remained Additional/Special Secretary, Health & Family Welfare/ PWD (1999-2000)/ Urban Development, (1999-2000)/ Transport/ Food Civil Supply & Consumer Affairs (2008)/ Environment & Scientific Technologies (2002), and General Administration (1997-98), Special Secretary-Cum-Principal Private Secretary to the Chief

Minister (2007)/ Secretary, Animal Husbandry/Printing & Stationery (2012).

Also remained Director, Census Operations, Ministry of Home, GOI at Shimla (2009-2013). He was Secretary, H.P. Vidhan Sabha from 27th December, 2012 to 30th June 2013, became Chairman of Himachal Pradesh Board of school education on 2nd July 2013.

SHRI B.K. CHAUHAN: Son of late Shri R.R. Chauhan; born on 11th April, 1947 at Chamba; Postgraduate (Geography & History), Punjab University, Chandigarh, M.B.A., Leeds University, U.K.; Married to Smt. Manorma Chauhan; One son and one daughter; Political & Social Worker. Before being inducted into Indian Administrative Service (I.A.S.) in the year 1974 was selected in the year 1973 for Himachal Administrative Services (First batch); prior to this, taught Geography in State Government Institute.

As an I.A.S. officer held various posts such as Deputy Commissioner, Purnea (Bihar); Principal Secretary/Secretary, Power, P.W.D., Tourism, Health and Transport (Bihar Govt.); Deputy Commissioner (Lahaul-Spiti and Mandi); Commissioner: Excise & Taxation, ii) Municipal Corporation, Shimla; Managing Director: Tourism Development Corporation, ii) Handloom Development Corporation (Himachal Pradesh Govt.); also remained Chairman, State Electricity Board (Jharkhand); ii) Hydro Power Development Corporation (Bihar); and Vice-Chancellor, L.N. Mithila University, Darbhang (Bihar). At Central level, remained Secretary, Indian Council of Agricultural Research and Education, Department of DARE, Ministry of Agriculture (five years); Chief Executive, National Horticultural Board (NHB); and Managing Director, Small Farmer's Agribusiness Consortium. As Managing Director, Himachal Pradesh Tourism Development Corporation (H.P.T.D.C.) led a 'Himachal Pradesh Cultural Troop' under Cultural Exchange Programme of the Government of India to London (U.K.), Hamburg and Frankfurt (Germany) in 1995.

In order to join active politics sought voluntary retirement from Indian Administrative Service from the post of Additional Chief Secretary (Jharkhand State) in 2003. Joined Bharatiya Janata Party and became Member of its State Executive Committee. Elected to the State Legislative Assembly in 2007; remained member, Estimates and Rural Planning Committees during 2008-2012. Reelected to the State Legislative Assembly in December 2012.

SHRI CHANDER KUMAR : Son of late Shri Beli Ram; born at village Dhan, Tehsil Jawali, Distt. Kangra on 8th May, 1944; M.A., M.Ed. and LL.B; married; one son and one daughter; Agriculturist and Teacher. Started his career as Trained Graduate Teacher; resigned to take part in politics. Elected to the Assembly in 1982; reelected in 1985, 1993, 1998 and 2003. Remained Vice-Chairman, HRTC, 1982-85; Deputy Minister for Health, Higher Education and Public Relations, 14.4.1984 to March 1985; Minister of State for Forest (Independent Charge), March 1985 to 1989; Minister of State for Agriculture and Art, Language & Culture and Fisheries (Independent Charge), 1989-90; Minister for Irrigation, Public Health, Science & Technology and

Technical Education, 1993-98 and Forest Minister from 6 March, 2003 to 31st May, 2004. Elected to 14th Lok Sabha from Kangra Parliamentary Constituency as Congress Party candidate in 2004. Lost 2009 Lok Sabha election to BJP candidate Dr. Rajan S and 2014 Lok Sabha election to Shanta Kumar with a huge margin .

SMT. CHANDRESH KUMARI : Daughter of late Shri Hanumant Singh; born on 1st February, 1944 at Jodhpur; B.A.; married; one son; Social and Political Worker. Elected to Pradesh Vidhan Sabha in 1972; reelected in 1982 and 2003. Remained Deputy Minister, 1977; Minister of State, 1984; and Minister for Health and Family Welfare in the State Council of Ministers from March 2003 to 5th July, 2004. Elected to Lok Sabha in 1985 and to Rajya Sabha in April, 1996; remained member; (i) Consultative Committee, Ministry of Communications, (ii) Joint Committee on Communications, (iii) Joint Committee on Empowerment of Women, (iv) Joint Committee on Science & Technology, Environment and Forests, and (v) Consultative Committee, Ministry of External Affairs. Also remained Deputy Chief Whip, Congress Party in Rajya Sabha, 1998-99; President, All India Mahila Congress Committee, January 2000 Onwards. Got elected to Lok-Sabha in 2009 from Jodhpur (Rajasthan) and joined Union council of ministers. Contested 2014 election but lost.

DEVI CHERIAN : Ms Devi Cherian, hailing from the Chamba area of Himachal, was awarded the *'Rajiv Gandhi Ekta Samman Award- 2006'* for her achievement in social service and journalism. The award has been instituted in the memory of late Rajiv Gandhi. Miss Cherian hails from a family of politicians as her father, Mr Des Raj Mahajan, remained the Assembly Speaker and her brother, Mr Harsh Mahajan, a minister in the Virbhadra Singh government. She has herself been a member of the Seva Dal during the Rajiv Gandhi regime. She has been involved with a number of social issues. She is actively involved with Deepalaya, an NGO working for educating orphaned children. She is also on the board of Action India, an NGO working to provide relief to those afflicted with AIDS. Besides, she is a writer and columnist. She has also been anchoring two regular programmes on the Punjab Today channel.

DALIP SINGH RANA (The Great Khali): Dalip Singh Rana has come a long way. He once worked as a labourer in a tiny Himachal village and today he is a part of the professional wrestling circuit that is watched by millions worldwide. Dalip Singh now fights for World Wrestling Entertainment (WWE) in the US under the ring name, *'The Great Khali'*. Standing at 7 feet 3 inches and weighing 420 pounds, Singh is one of the tallest wrestlers in the popular WWE circuit. He has also acted in a Hollywood film *The Longest Yard* with Adam Sandler. Dalip has been named The Great Khali by WWE organisers as he often invokes Kali, the Hindus goddess of destruction, during his fights. He is the third of the eight children born to his parents in Dhirana village of Sirmaur valley, about 170 km from Shimla. Before embarking on his sporting career, Dalip was an officer in the Punjab state police, a champion bodybuilder

and an athlete. Dalip worked for many years as a labourer in
and later in Shimla, after which he was picked by a neighb
Police chief and recruited as a constable. Here he began bod and
later went on to make his debut as a professional wrestler.

SHRI DESHVEER SHARMA: Born in 1950, at village Lagmanvi Tehsil Bhoranj, Distt. Hamirpur in the family of retired Principal Duni Chand Sharma. He did his MA in English with first division from GND University Amritsar joined as a lecturer in DAV college Jallandhar from 1973-76. Selected by Punjab Public Service Commission as a Lecturer English and joined at Govt. P.G. College Hoshiarpur. In 1978 qualified Indian Civil Services Exams., but did not join it; and continued working in the same college, where he later on became principal. He was also president Rotary Club Hoshiarpur. In 2009 after retirement he was appointed as Lokpal of Punjab state by Central Government. He joined as Lokpal on 8th June, 2010.

SH. GULAB SINGH: Son of Shri Lal Singh; born at Majarnu, district Mandi, May 29, 1948; B.A., L.L.B; educated at Punjab University, Chandigarh; married to Smt. Hima Devi, 1972; one son and three daughters; advocate. A keen social worker; active member of various organisations during college years' representative of International Association of Punjab University, Chandigarh; Chairman, Bar Association Jogindernagar. Minister of state for Panchayats and Prison Welfare from May 18, 1979 to February 14, 1980 (ii) cooperation and education from May 1982 to May 1983 and (iii) civil supplies & Cooperation, 1984-1985; Director Food Corporation of India, 1987-88 and Himachal Gramin Bank, 1985-88 President, State Volley Ball Association; Chairman, Public Accounts Committee 1990-91; Member, Indian National Congress since 1980, (ii) Legislative Assembly, 1977-82, 1982-85 and 1990-92, (iii) Land Reforms Committee (H.P.); (iv) DRUC, Northern Railway, (v) National Institute of Rural Development Hyderabad , (vi) Telephone Advisory Committee (H.P.).

Elected to the House again in November 1993 and was appointed as Revenue Minister in December, 1993. In 1998 he was elected to the assembly on Congress (I) ticket and became the speaker of the House as a combined candidate of B.J.P. and HVC, elected unopposed. Resigned from Congress to remain unattached member after taking the oath. Later on joined BJP and got elected to Vidhan Sabha in 2003, 2007 and 2012 again. Was revenue minister in BJP led government from 2007-2012.

SH. ISHWAR DASS DHIMAN: Son of late Shri Ghogar Ram; born at Dialri, district Hamirpur, November 17, 1934; M.A., M.Ed. educated at Punjab University, Chandigarh and H.P. University Shimla, married to smt. Satya Devi; March 6, 1954; one son and two daughters; teacher and agriculturist. Remained General Secretary, Welfare Committee, Tarkwari (Bhoranj) for 16 years; (ii) Headmaster's and Principal's Association, district Hamirpur for four years; President, Headmaster's & Principal's Association, district Hamirpur for two years; joined B.J.P. on July 8, 1989; member

Executive of B.J.P. also for two years. Elected member Legislative Assembly, first of February, 1990 and again in November, 1993; remained Member of committees on Public Accounts, Government Assurances and Papers laid on the table of the house etc. Got elected to the House third time in succession in 1998 from 'Mewa' constituency and became Education minister. Got elected to Vidhan Sabha in 2003 and 2007. He was education minister once again from 2007-2012. Have also been adjudged best Parliamentarian of Himachal Pradesh Vidhan Sabha. Got elected to Vidhan Sabha for sixth time from Bhoranj Vidhan Sabha seat.

SH. JAGAT PRAKASH NADDA: Son of Dr. Narain Lal Nadda; born on December 2, 1960 at Patna (Bihar); B.A. (Hon's) L.L.B., educated at (i) St. Xavier's School, Patna, (ii) Patna College, Patna University and (iii) H.P. University, Shimla, married Smt. Mallika Nadda, December 11, 1991; one son; social & Political worker. Remained House captain and best athlete of St. Xavier School, Patna, 1973-74; represented Bihar state in All India Junior Swimming Competition held at Delhi; recipient of Best Speaker Award in (i) Debating competition in Hindi & English, organised by All Patna one Act Play & Dramatic Society, 1977, (ii) All India Abedin Memorial Debating competition held at Patna in English (1978) and in Hindi (1979) and (iii) All Bihar M.N. Roy Memorial Debating competition in English; was inspired by J.P. Movement to join Chhatra Sanhgrash Samiti; remained Secretary, Akhil Bhartiya Vidharthi Parished, Patna University 1977-79; Joint Secretary ABVP, H.P. state unit, 1980-82; Secretory ABVP H.P. State 1982-83; President H.P. University Students Union, 1983-84; Zonal Secretary, (H.P.Zone) 1985-86; National Secretary and organising Secretary ABVP, (Delhi Unit), 1986-89; led a number of successful campaigns on academic issues including a 21 day campaign for upgrading schools for which he was put behind bars for 45 days; organised Rashtriya Sangharsh Morcha to expose Bofors Scandal, 1987; Election Incharge (i) B.J.P. Youth Wing during Lok Sabha election November, 1989, (ii) Kangra Lok Sabha and Vidhan Sabha elections. February, 1990 and (iii) Kangra Lok Sabha by-election, May 1990; General Secretary, state B.J.P. 1990-91, nominated President, All India Bhartiya Janata Yuva Morcha-August, 1991 to February 1994. Awarded Best Parliamentarian award.

HP legistative assembly 1995-96. Elected to state Legislative Assembly in November 1993 and had been chosen to lead the B.J.P. Legislature group in the House. Elected again in 1998 on B.J.P. ticket and became Health Minister. Elected to Vidhan Sabha in 2003 and 2007 again. Elected to Rajya Sabha in 2012, and became B.J.P spokes person at national level and General Secretary in 2014. Became Union Heath minister in November 2014.

SHRI J.R. GAZTA: Son of late Shri D.R. Gazta; born on May 15, 1949 at Chopal Distt. Shimla; M.A. (English), L.L.B. and P.G. Diploma in Personnel Management & Labour Welfare; married. Joined Himachal Pradesh Administrative Service in 1976; appointed to the Indian Administrative Service with 1989 as year of allotment. As an IAS (H. P.) Officer, held various

important assignments in the t of Himachal Pradesh e.g. Additional Director-cum-Additi ller of Stores, Department of Industries (March 1994 to April 1 Commissioner, Lahaul & Spiti (April 1995 to August 1996); Join Secretary, Personnel (August 1996 to April 1998); Commissio tmental Enquiries, Vigilance Department and Additional Secreta & Family Welfare (April 1998 to February 1999); Managing Directo EDC (March 1999 to May 1999); Director, Land Records & Consolidation of Holdings, Revenue Department (May 1999 to August 2000); Special Secretary, Revenue (August 2000 to April 2001); Special Secretary, Irrigation and Public Health (May 2001 to December 2001); Managing Director HPMC (Jan 2002 to September 4, 2003).

Took over as Secretary, Vidhan Sabha and Secretary, Himachal Pradesh Parliamentary Group on September 5, 2003; appointed to the Supertime Scale of IAS on 28th October, 2003.

SH. KAUL SINGH THAKUR: Born on November 20, 1954 at village Sambal, tehsil Sadar, district Mandi. is B.A., L.L.B. educated in Punjab University, Chandigarh. He is married and was an advocate by profession. He organised student Union at Govt. College, Mandi and remained its President, attended Social Service Camps as Senior Officer (N.C.C.), represented the state in *'Republic Day Prade'* at Delhi, 1967 performed Traffic Duty during Pak-aggression, 1965; associated with developmental work at Panchayat level; President Panchayat Samiti, Sadar; joined *'congress for democracy'* on its formation. Elected to the state legislative assembly in 1977, 1982, 1985 and in 1993 general elections, remained Chairman, Committee on Subordinate Legislation for two years and Committee on Estimates for four years, headed an *'Accident Enquiry Committee'* constituted by state government.

He was Deputy Chairman, State Planning Commission; Minister of State for Health Planning and Parliamentary Affairs, General Secretary H.P.C.C. till 15th December 1993. Was inducted in the Council of Ministers in 1993, but soon resigned to occupy the post of *Speaker* to which he was unanimously elected on 15th December 1993. Got elected in 1998 election from 'Darang' constituency (Mandi district). Reelected in 2003, 2007 and 2012 state assembly election. In 2003 and 2012 became cabinet minister. In 2007, he was made President of state HPCC. Visited a number of foreign countries and headed delegation. SPECIAL INTEREST–Agriculture and Social Service. Favourite pastime–Hunting, Reading and Indoor games.

SH. KISHAN CHAND KAPOOR : Son of Shri Hari Ram; born at Khanyara in district Kangra, June 2, 1951; intermediate educated at Degree College Dharamashala; married; businessman. Actively involved in the service of the poor and downtrodden; remained member of Jan Sangh and Janata Party before associating himself with the B.J.P. Elected to the legislative Assembly first in February 1990 and again in November 1993. Got elected to Vidhan Sabha in 1998 and became Transport and Tribal Development minister in the new B.J.P. & HVP government. Lost 2003 election and won 2007, to

become minister in BJP government, lost 2012 election from Dharamshala.

KULBHUSHAN UPAMANYU : The man who made the *'Chipko movement'* a success in the remote areas of Chamba district in Himachal Pradesh, is Kulbhushan Upamanyu. The degradation of Chamba's environment and the depleting flow of the Ravi river, eulogized in many a folk song and folk tale, have left Kulbhushan Upamanyu worried. A close associate of Chipko leader Sunder Lal Bahuguna, Upamanyu has devoted his life to protecting the environment of this district. Upamanyu favours only those micro power projects that have no adverse effect on the environment and generate employment for the local people. The people of Himachal know Upamanyu as the man who came out on the streets against the government policy of planting pine saplings.

He even destroyed a government nursery of pine trees. The pine is harmful for the local flora and fauna. Its leaves are acidic and destroy the natural grass, which is fodder for the livestock. Making people aware about their environment is his life's mission. Inspired by Bahuguna, this native of Kamla village has truly emerged as a protector of the verdant hills of Chamba.

KUNJ BEHARI BUTAIL : Kunj Behari Lal Butail, a veteran Congress leader and former HP PCC president and former MLA, died on September 15, 2006. He was 73. He had lung cancer for the past one year. Butail represented the Palampur constituency in the HP Assembly thrice from 1966 to 1980. He also served as PCC president during Dr Y.S. Parmar regime. He was considered as one of the masterminds in the Congress who had given new dimension for the development of Kangra. Butail was remembered as an arch rival of Dr Y.S. Parmar, the then Chief Minister of Himachal Pradesh. He was the first Congress leader of the state who raised the issue of discrimination with the merged areas of the state. He was offered Cabinet rank by Dr Parmar but he refused to accept it, Pt Jawahar Lal Nehru and Indira Gandhi visited his house many times.

SHRI MAHESHWAR SINGH: Born on 13th February 1949 at Bangalore in Karnataka. His father's name was Raja Mahender Singh and mother Rani Yina Diweshwar Devi. Mr. Maheshwar Singh was born in a princely family. Took his early education in a convent central high school Solan and completed Matric in 1965. During college days. Mr. Singh had been active in various constructive activities. Joined active politics in 1972 getting elected as Municipal Commissioner Kullu Town Party. Elected for Himachal Pradesh State Assembly on Janata Party ticket from Banjar constituency (Kullu) in 1977, Chief Parliamentary Secretary, Himachal Pradesh in 1978, holding educational and horticultural portfolios; elected for State Assembly again in 1982 on B.J.P. ticket; lost 1985 State Assembly election to Congress candidate by a meager margin of 155 votes; General Secretary B.J.P. State Unit in 1986; got elected for the Lok Sabha first time in 1989 election by defeating former Central Minister for Food and Civil Supplies Mr. Sukh Ram; elected State President B.J.P. unit on 27th January 1990 unanimously; Member

Consultative Committee, Ministry of Forests and Environment, Government of India; Member Standing Committee, Forests and Environment. Government of India; Member Tribal Council Himachal Pradesh and Member Sports Council Himachal Pradesh. Mandi is the second largest constituency, area-wise in India after Ladakh. There are seventeen Vidhan Sabha constituencies within it; three amongst these are tribal and five reserved for Scheduled Castes. He lost Lok Sabha seat in 1991 election and got elected to Rajya Sabha in 1992. Won 1998 and 2003 Lok Sabha election from Mandi. Lost 2009 Lok-Sabha election to Mr. Vir Bhadra Singh. Formed Himachal Lokhit Party in 2011 and got elected to Vidhan Sabha in 2012.

SHRI MANSA RAM : Son of late Shri Dharam Dass; born on 30th May, 1940 at Village Drahal (Karsog), Distt Mandi; Graduate (Punjab University) & B.L. (Agra University); Married to Smt. Kalawati; Four sons and one daughter; Political &Social Worker. Began career as Government teacher but resigned in January 1967 to join politics. Elected to the State Legislative Assembly in 1967 as Independent but soon joined Congress Party and reelected in 1972 & 1982 as Congress nominee and in 1998 as Himachal Vikas Congress candidate but later joined BJP. Remained Minister of State for Industries, March 1972- June 1975; Minister of State for Welfare, June 1975-1977 and 1982-85; Food and Civil Supplies Minister, 1998-2003. Elected to the State Legislative Assembly for the fifth time in December 2012 and appointed Protem Speaker. Presently Chairman, Welfare Committee.

DR. M. P. SINGHAL : For his excellent research work on unknown typhus fever, he was awarded with *"Himachal Gaurav"* award on 15th August 2004 at state level function held at Bharmaur. He did his M. D. Degree from AIIMS in the year 1972. From 1973-1984 he worked at Mandi and Solan districts Hospitals. In 1973-74 when this mysterious fever hit some villages of Mandi district he along with his team played an important role to detect the virus and saved hundreds of lives.

SH. MOHINDER SINGH: Son of late Sh. Bali Ram; born at Chanjyar, district Mandi, February 22, 1950; B.A. (Part-I); educated at Meerut (U.P.); married Smt. Parmila Devi in January, 1976; one son and two daughters; Ex-serviceman and P.W.D. contractor. Involved in construction of temples and helping poor laboures; elected to H.P. Legislative Assembly in February, 1990 (independent), remained member; committees on Public Accounts and subordinate etc. Elected again to the House in November 1993. Elected again in 1998 on HVC ticket and in 2003 on Loktantrik Morcha ticket. Joined BJP in 2003. Won 2007 election from Dharampur and became. Rural Development minister. Won 2012 election to sit in the opposition bench.

NEERAJ KOHLI : Having won the international contest for planning a colony on the Mars organised by NASA in 2006, Neeraj Kohli a student of the JP University of Information Technology brought laurels to his institute as he was selected to represent India at the International Astronautical Congress- 2006 held at Spain October 2 to 6. Twenty-one-year-old Neeraj

Kohli, hailing from Solan, is one of the five students who represented their country in Spain. It was on August 8 that the Indian Space Research Organisation (ISRO) and Astronautical Society of India organised a national-level competition to select those who would represent India in Spain.

The theme for this year's congress was *"Faster, safe and economical transportation system to reach Moon, Mars and beyond."* Neeraj a final year student of Electronics and Communication at the IT University at Vakanaghat is the topper of his course in the JP University of IT. The eight teams had to participate in the contest. *"The space settlement design competition"*, organised by NASA. The participants were given details whether the colony on the mars was to be set up on the surface or in the atmosphere and they submitted a 50 page proposal. NASA selected the best proposal out of the ones prepared by the eight teams, out of which four teams were from the USA, three from India and one each from Australia and Malaysia.

SHRI NARENDER CHAND SISODIA : Born on 5th October, 1921. Rana Narender Chand Sisodia was the last ruler of Patta Mehlog riyasat. He had his early education from Lahore. With proficiency in Hindi, Urdu and English. Unlike other rulers he donated his land to locals or for the Government offices. There are a number of offices such as Hospitals, IPH, PWD, Electricity, Telephone, Forest, Revenue and Animal Husbandry on the land donated by Rana Narender Singh. He took keen interest in the development of Patta-Mehlog riyasat. He was member of a number of committees, such as Animal Husbandry, Small Scale Industries etc. Died on 22nd January, 2011.

SHRI PREM KUMAR DHUMAL: Born at village *'Samirpur'*, district Hamirpur on 10th April 1944. His mother was Smt. Phulmu Devi and father Captain Mahant Ram. Took his early education at middle school *'Bagwara'* and did Matric from D.A.V. High School *'Tauni Devi'* (District Hamirpur). Joined Life Insurance Corporation of India while studying in B.A. 1st year at D.A.V College, Jallandhar. Joined Punjab University Evening College, Jallandhar and completed graduation in 1968.

He won University Merit Scholarship, has been a keen sportsman and so captained College Volleyball Team for three years. Held many important positions during his college life, such as General Secretary 'Students Central Association', Editor College Magazine, General Secretary 'Students Welfare Association' and many other organisations. Topped in M.A. English from Doaba College, Jallandhar in 1970 and joined as a lecturer in Punjab University Evening College, Jallandhar, to later on shift to Doaba College Jallandhar. During service, did his L.L.B., remained President/Secretary, 'College Teachers Union' for a number of years. Made his first political dent in 1977 and actively participated in the elections.

In 1980, became Secretary Himachal Pradesh Bhartiya Janata Yuva Morcha, Vice-President Himachal Pradesh State B.J.Y.M. 1982-85; Secretary Himachal Pradesh State B.J.P. from 1985-1990. Contested 1984 Parliamentary election and lost; won 1989 election. Elected as Member of the Parliament's

Estimates Committee, Member Consultative Committee, Ministry of Communication, government of India; Member Executive Council, Himachal Pradesh University; Member Indian Parliamentary Group; Member Indian delegation to International Parliamentary Union held in Uruguay. Secretary General, Himachal Pradesh B.J.P. and Member State B.J.P. Election Committee. He won 1991 Lok Sabha seat from Hamirpur, lost 1996 Lok Sabha Election. In 1998 got elected to state Vidhan Sabha from Bamsan and became Chief-Minister on 24th March 1998. Won 2003 and 2007 election for Vidhan Sabha from Bansan and second time became Chief-minister in 2007. Was leader of opposition in Vidhan Sabha from 2003-2007.

In 2012 Mr. Dhumal was honored with mother Teressa Award by the mother Teressa International award committee Kolkatta. The award was given in recognition of the services rendered by him to the people of the state in particular and nation in general. Won 2012 election from Hamirpur Vidhan Sabha seat but had to sit in opposition as BJP lost election.

RAJNI SHARMA : Born in Burli Kothi near Paprola, district Kangra, a law Graduate from H. P. University Shimla got Commission in the Judges Advocate General Branch of Indian Army on 20th March, 2004. She is the first female from Himachal to qualify for legal branch. The main function of this branch is to conduct court martial. Her first posting was in eastern command Kolkata.

RAKESH DHIMAN : He devised a method of making the study of inorganic chemistry not only easy but interesting for students, who otherwise just cram up chemical formulae. Rakesh Dhiman, a nonmedical TGT teacher, posted at government school, has devised a three-disc quiz dial for 1551 chemical formulae. A teacher since 1986, his endeavour has always been to develop scientific thinking and critical attitude among young learners. The school teacher has even turned down the offer of a US company, who had sought the copyright of his three-disc ready reckoner. Of the three discs, the first has been devised and designed to discover electrovalent positive and negative radicals along with their atomic numbers, valencies, the name of elements and their respective radicals. The second disc related to the process of getting and making chemical formulae of a compound by rotating the disc and fixing at a particular place. The crisscross method has been used in this process to derive chemical formulae of a compound.

The third disc acts as a pivot of this low-cost teaching aid and can be used as a ready reckoner of 1551 chemical formulae. Here the permutation and combination of 33 basic radicals and 47 acidic radicals can give a total of 1551 chemical formulae. Mr. Dhman, who teaches chemistry, physics and biology, is now working on optical physics. After doing his schooling from Sarkaghat, he graduated in B.Sc (nonmedical) from Hamirpur College, and did his B.Ed from SCERT at Solan.

SHRI RIKHI RAM KAUNDAL : Son of Shri Bhagat Ram Kaundal; born at Village Jol, Distt. Bilaspur on January 5, 1947; Matric and Diploma

in Electrical Engineering; educated at Mandi; Married to Smt. Prakasho Devi Kaundal; One son and three daughters; Political Worker. Began his career as Electrical Chargeman in Hydel Project, Jogindernagar; joined politics in 1975; remained President, Distt. Youth Congress (two years); Sarpanch, Gram Panchayat (three years). Elected to the State Legislative Assembly in 1985 and reelected in 1990, 1998 and December 2007 from Geharwin Assembly Constituency which has now been renamed as Jhanduta after the delimitation. Remained Deputy Speaker, 1990-92; Minister of State for Cooperation, October 1998 to March 2003; remained Chairman of Welfare and Member Human Development Committees before being elected Deputy Speaker on 04-08-2009 and remained such till December 2012. Returned to the State Legislative Assembly for the fifth term in December 2012.

DR. RITESH ARYA: Books on hydrogeology contend that the probability of being able to economically harness groundwater on mountain peaks is low. Geologists, scientists and drillers have over the years seconded this opinion. It took indomitable will power and strength of conviction for a young scientist to prove otherwise. In fact, Dr Ritesh Arya (32) left his state government job as a hydrogeologist just because he wanted to prove that it was possible to exploit groundwater in higher reaches of the Himalayas. Arya hails from Kasauli and is an alumnus of Punjab University's Geology Department.

It all started in 1996 when Arya put forth his views on groundwater movement and its occurrence in China. A UK-based non-government welfare organisation, Water and Charitable Trust, was looking for someone who could provide basic amenities to Tibetans settled in Ladakh and when Arya said that it was possible to harness groundwater on mountain peaks, a deal was struck on a *'no-water no-money basis'*. This young lad then set about the herculean task of drilling mountains for groundwater. He painstakingly compiled data from 5,000 bore wells and developed a hydrogeological model. Then he purchased a drill-rig to sink wells at altitudes varying from 13,000 to 18,000 feet, at Sonam Ling settlement in Choglamsar, near Leh, and Thoise. His venture was successful. Water flowed from the bore wells and the plight of the dwellers was mitigated. A Rs 40 lakh project to drill 20 bore wells was also successfully accomplished. Then, in 1999, Arya drilled quite a few bore wells for the Indian Air Force, including some for drinking water purposes.

He is the first person to have crossed Khardungla to drill a deep tube well. Intriguingly, he does not use modern resistivity methods of exploring ground water and goes more by lithology, geomorphology, his intuition and experience. The hill men are indebted to Arya. He has provided water to their parched lips. In turn, this geologist is grateful to them. Because of them, he was able to prove to the world that his assumptions were right. And for that he had to take on the mighty mountains.

SANJAY KUMAR (RIFLEMAN), PVC: Rifleman Sanjay Kumar, PVC (b. 3 March 1976) is an Indian Army soldier and recipient of the Param Vir

Chakra, India's highest military award. Kumar w... ...n the village Klol Bukiana in Bilaspur district of Himachal Pradesh. On July 4, 1999, as a member of the 13th Battalion, Jammu & Kashmir Rifles, he was the leading scout of a team tasked to capturing Area Flat Top, during the Kargil War. The area was held by Pakistani troops. Having scaled the cliff, the team was pinned down by machine gun fire from an enemy bunker, about 150 meters away. Kumar, realizing the magnitude of the problem and the detrimental effect this bunker would have in the capture of Area Flat Top, crawled alone up the ledge, along a flank, and charged towards the enemy bunker through a hail of automatic fire. Almost instantly he took two bullets in his chest and forearm that left him bleeding profusely.

Though bleeding from the bullet wounds, he continued the charge towards the bunker. In hand-to-hand fighting, he killed three enemy soldiers. He then picked up an enemy machine gun and crept towards the second enemy bunker. The enemy soldiers, taken completely by surprise, were killed by him as they fled their post. Inspired by his act the rest of the platoon charged, assaulted the feature and captured Area Flat Top.

In 2010 Kumar was demoted two ranks from Havildar to Lance Naik. The army refused to cite any reasons for his demotion. Moreover, the army concealed the facts by continuing to refer to him as Havildar in press releases. Recipients of the Param-Vir Chakra are saluted irrespective of rank, which is alleged to be the bone of contention between Kumar and senior officers. Kumar was offered a job by the Himachal Pradesh Government, and may accept this offer after completing his 17 years service (for receiving post retirement benefits) in the army.

SANJEEV DHIMAN : Hailing from Pragpur village under Dehra tehsil of Kangra district, Sanjeev was brought up and had his schooling out of his native village, owing to frequent posting/transfers of his father. But this failed to lessen his love for the land. A first-class B.Sc from Pune University, Sanjeev was commissioned into the 16th Rajputana Rifles, on March 9, 1996. Sanjeev had commanded the 11th Rajputana Rifles in the Siachin and Kargil operations for which he was decorated with the Army Commander's Commendation Card. Major Sanjeev, who did India proud by making the supreme sacrifice, has elevated the honour of Himachal Pradesh.

SMT. SARVEEN CHAUDHARY : Daughter of Shri Gurdev Singh; born at Dharamshala on 21st January, 1966; M.A. (Classical Dance) and Diplomas in Yoga, Painting and Cookery; educated at Chandigarh; Married to Brigadier Pawan Kumar; One son; Political Activist and Teacher. Took part in Nehru Yuva Kendra and N.S.S. activities during student life; participated in folk dance competitions at National and International level; and remained best Fold Dancer, Punjab University for five years. Active worker, R.S.S.; entered politics in the year 1992; remained Mandal Pradhan, Mahila Morcha, B.J.P. 1992-94; Member, State Executive B.J.P. since 1993; and President, Bharatiya Janata Party, Distt. Kangra, 1995-97. Elected to the

State Legislative Assembly in 1998; reelected in 2007; remained Parliamentary Secretary, 03-11-1998 to March 2003; Minister for Social Justice & Empowerment from 09-01-2008 to December, 2012. Elected to the State Legislative Assembly for the third time in December, 2012.

SHRI SHANTA KUMAR: Born on 13th September 1934 at village *'Garh Jamula'*, tehsil Palampur, district Kangra. Became Chief Minister of Non-Congress Government second time on 5th March 1990. Father late Pt. Jagan Nath and mother Smt. Kaushalya Devi brought him up in a most disciplined and cultural adroity. Got his early education from S.D. High School Thural, Tehsil Palampur, District Kangra, did B.A., L.L.B from Delhi University. In his student life, used to take keen interest in declamation contest. Married to Smt. Santosh Shailja and became proud father of three daughters and a son. Smt. Shailja was a teacher by profession. Shanta Kumar also worked as a teacher in S.D. High School, Thural and D.A.V School, Gandhinagar.

The habits and traits infused by parents in the dedicated mind of son Shanta started showing true colours of patriotism and selfless service when he was only seventeen years old. Inspired by R.S.S. movement left home to become *'Pracharak'* in 1951 in Kangra and continued to work as such till 1953. Participated in *'Pathankot Satyagrah'* for merger of Jammu and Kashmir in Indian Union and was arrested at the age of 19 years in 1953. Remained in Hissar and Gurdaspur jails for nine months. Elected *'Panch'* of Gram Panchayat 'Garh Jamula' in 1964. Later on, became Vice-President, Zila Parishad Kangra. Elected to Himachal Pradesh Vidhan Sabha for the first time in 1972, on Jana Sangh ticket. In 1977, was elected again and elected as leader of the Janata Legislative party and remained Chief Minister till February 1980. In 1982, returned again to Vidhan Sabha and was leader of Opposition in Vidhan Sabha. Lost 1985 State Assembly election and also remained President of State Bhartiya Janata Party from 1986 to 1990. Elected to Lok Sabha from Kangra Parliamentary constituency in November 1989. In February 1990, elected as MLA from Palampur and Sulah constituencies and elected as leader of the B.J.P. Legislative Party and took over as Chief Minister.

In 1993, Vidhan Sabha election, contested from Sulah seat and lost. He has been an eloquent writer too and had authored *"Dharti Hai Balidan Ki", "Himalaya Par Lal Chhaya", "Desh Bhakat Swami Vivekanand", "Rajniti-Ki-Shatranj", "Mrigtrishna". "Lajo"* and *"Kaidi", "Man-Ke-Meet", "Pahar Begane Nahin Honge"* and *"O, Parvasi Meet Mere"* is joint collection of short stories and poems by him and his wife Smt. Santosh Shailja. Won 1998 and 2014 Lok-Sabha election from Kangra seat, was also member of Rajya Sabha from 2008-2014. Became Rajya Sabha member in 2008. Won 2014 Lok Sabha election from Kangra constituency.

SHRI SUJAN SINGH PATHANIA: Son of Shri Hoshiyar Singh; born on 22nd September, 1943 at Lahore (now in Pakistan); B.A. and two years training in Forestry from N.F.R.C., Dehradun; Married to Smt. Ravinder Kumari Pathania on 5th October, 1973; One son and one daughter,

Agriculturist. An active athlete during school and college years; served in H.P. Forest Department as Range Officer; resigned from service to join Janata Party in 1977 and later on joined Congress (I) in 1980.

Elected to the State Legislative Assembly first in 1977 and again in 1990, 1993, 2003 and in November, 2009 (by election) from Jawali Constituency which now has been renamed after delimitation as Fatehpur. Remained Vice-Chairman, State Forest Corporation, 1982-83, and (ii) State Housing Board, 1984-85; Minister of State for Agriculture (Independent charge), 1995-98; and Transport Minister, August 2007 to December 2007, and Member, Estimates and Public Administration Committees from November 2009 to December, 2012. Elected to the State Legislative Assembly for the sixth time in December, 2012; inducted into Council of Ministers as MPP & Power Minister with additional charge of Non-Conventional Energy Soures and Agriculture.

PT. SUKH RAM: The son of an agriculturist and Sanskrit scholar. Born on 26th July, 1927, in a small hamlet called *'Arnyana'* in Mandi district of Himachal Pradesh. An alumnus of the Law Faculty of Delhi and a graduate of Punjab University in English, Political Science and Economics. Started his legal practice in Mandi Town and also became the Secretary of the Municipal Committee, Mandi. During this time, was very active in social welfare and cultural activities. Contested the Mandi Assembly Constituency elections in the year 1962 and joined the Himachal Pradesh Council of Ministers in the year 1967 as Finance and PWD Minister.

Continued to be a Minister therein holding various portfolios like Development, Power, Social Welfare, Agriculture, Horticulture, Animal Husbandry and Fisheries; a dynamic and result oriented man, held all his departments with distinction and his contribution towards the development of power in the hilly State of Himachal Pradesh is acknowledged by one and all. He was one of the very few successful Congressmen in the year 1977 to be returned from an urban constituency, i.e., Mandi, Appointed General Secretary of the HPCC in the year 1977 to 1980, the period when the party was passing through a political crisis. In the year 1980, the Congress Party returned to power and he was inducted as a Cabinet Minister. He won 1984 parliamentary election, but lost in 1989 to Raja, Maheshwar singh. In 1991 once again won Mandi seat in Parliamentary election. Responsible for preparation of many employment oriented schemes for the unemployed youth including providing of interest free loan for the purchases of hybrid cows and in similar fashion, for the promotion of fisheries in the State. Another innovation that goes to his credit is the plantation and promotion of olive in the State. This programme of olive plantation culminated in a sanction of a project for the propagation of olives from the Italian government.

Has also been a member of the Union Council of Ministers when he had efficiently handled important Ministries like Defence Production and Supplies, Planning and Programme implementation, Ministry of Food & Civil Supplies and the Ministry of Non-conventional Energy Resources. In his charge as

Minister of Non-Conventional Energy sources, he provided the much needed impetus to the Non-Conventional Energy Programmes in the country.

He married Smt. Ram Devi on 6th August, 1953 and has two sons and three daughters. Non-vegetarian and a teetotaller. Widely travelled all over the world and has visited France, Germany, Russia, Cyprus, Switzerland and United Kingdom. Led State and Central delegations to England, France, Germany, Switzerland, Russia and Cyprus. A God fearing man of simple taste, Pt. Sukh Ram, is an avid reader on varied subjects and a yoga enthusiast. Won 1996 Lok-Sabha election from Mandi. At the time, when he was minister of State for Communications in the Union Council of Minister, he introduced revolutionary era in the field of telecommunication, all over the country in general and Himachal Pradesh in particular. In 1998 won Mandi Vidhan Sabha seat and joined B.J.P. led ministry but resigned soon after the Supreme Court's instruction.

SHASHI KIRAN : Principal of Shimla D. A. V. School and director Shimla-Solan circle of D A V institution, was awarded C.B.S.E. National Award in the year 2004. Under the award a citation and Rs. 25000/- cash is given. In 1965, the then President of India Dr. S. Radhakrishnan presented her with 'President Guide' award. She is the first lady from Himachal Pradesh to receive two National award for excellence in the field of education.

SHRI SHYAM SHARAN NEGI : He had the privilege to be the first voter of Independent India in 1951. As election for Ist Lok Sabha were held in 1952, but due to Kinnaur being a snow bound area, election were held here in advance. Shyam Sharan Negi was first electorate to caste his vote. He was honoured by the Chief Election Commissioner Mr. Naveen Chawla in 2010.

SUNIL DUTT GAUTAM : He is a young, budding artist of Shimla who has carved a niche for himself in the field of bronze statue-making. He is working as a lecturer in the sculpture department at Kotsherra Government College in Shimla. Hailing from Dehra village in Kangra district of Himachal Pradesh, Sunil completed his masters degree in fine arts from the Government College of Art, Chandigarh, where he topped. After clearing an all-India competition, he joined the famous Shanti niketan University in West Bengal in 1995 for acquiring higher skills in the field of fine arts. At Shantiniketan, he learnt the art of making statues from materials like wood, stone, plaster, earth and cement. He developed a fancy for making statues from different types of metals and he decided to specialise in the art of bronze statue-making. During his stay at Shantiniketan he got an opportunity to work under the guidance of renowned sculptors like Jogan Chaudhary, Sharbari Roy Chaudhary, Sushen Gosh, Shiv Kumar and K.G. Subramanyam. Sunil's work was noticed when he prepared a life-size brone statue of a former minister of Himachal Pradesh, Daulat Ram Sankhyan, which was put up near the circuit house in Changar village in Bilaspur district. This was the first time that a metal statue had been made by a Himachali and that too in a matter of 60 days. Thereafter, the government of Himachal Pradesh asked Sunil to make a statue of Maj Somnath Sharma, posthumous awardee of Param Vir Chakra. Besides making

statues, Sunil can also play the *tabla, dholki* and *sitar* with ease. He has also received training in Kathakali. He also likes to read books on art and literature.

SURENDRA BHUSHAN : Born on 9th March 1967 at a place 'Rey' in district Kangra, did his Post graduation from Punjab University and joined teaching profession. He has been associated with various social and cultural activities in the state. In 1994-95 he was presented with a meritorious certificate by district administration Kangra, for his contribution to eradicate social evils. In 2004 he was awarded with *"Shanker Jyoti Samman"* in Guwahati for his social and cultural works among destitutes. He has also (Assam) been awarded *'Excellent Services Award'* by Indian National Trust for Art and Cultural Heritage.

SHRI VIR BHADRA SINGH: Born on 23rd June 1934. Remained Chief Minister of Himachal State from 1983 to March 1990. He is the 31st descendant of princely Bushahr State. His father's name was Raja Padam Singh and mother Ratan Kumari. Born at a place known as Sarahan in district Shimla, did M.A. from St. Stephen College, Delhi, in History. Elected to the Lok Sabha (1962-77); Member to Indian Delegation to U.N. (1976); conferred honorary rank of Captain in Indian Army (1962); appointed honorary A.D.C. to President of India; Chairman Sanskrit Sahitya Sammelan; president, Himachal Pradesh Congress Committee (1977-79); Member, Estimate Committee of Lok Sabha, Deputy Minister for Tourism and Civil Aviation in Union Council of Ministers from 1980-83. Also Minister of State for Industry, Union Government for a short stint.

Mr. Vir Bhadra Singh remained Chief Minister of the State for almost six years, during which he focused his attention on various complex problems, faced by inhabitants of the hills. President of HPCC in 1989-90. In 1990, he contested from Jubbal and Rohru but captured only Rohru seat with the biggest margin. Lost seat to former Chief Minister and Janta Dal member, Shri Ram Lal. In 1993 got elected to Vidhan Sabha and was Chief Minister from 1993-1998. In 1998 once again got elected for State Legislative Assembly from Rohru. Became Chief Minister from 5th March to 23rd March 1998. In 1998, reelected and became Chief-minister for a few days. Won 2003 election and became Chief-minister for 5th time . He also got elected in 2007 and 2012 assembly election. In 2009 won Mandi Lok-Sabha seat and became cabinet minister in union government. In 2012, resigned from union government to contest Vidhan Sabha election from Shimla rural. Became Chief-Minister 6th time in December 2012.

GENERAL V.N. SHARMA (PVSM, AVSM, ADC): Belongs to a distinguished military family who have served in the Armed Forces for two generation and produced three Generals. His father was the late Major General A.N. Sharma who retired in 1953 as Director Medical Services. He is the younger brother of late Major Som Nath Sharma, PVC, who was awarded independent India's first Param Vir Chakra posthumously on 3rd November 1947 for the *'battle of Badgam'* in Kashmir, as also of Lt. Gen. S.N. Sharma, PVSM, AVSM,

who retired as the Engineer-in-Chief in 1981. General Sharma was educated at *'Sherwood College'*, Nainital and *'Prince of Wales RIM College'*, Dehradun. He joined the 5th Regular Course at the Indian Military Academy, Dehra Dun and was the *'First recipient'* of the Rajputana Rifles Gold Medal for tactics and leadership. He was commissioned on 4th June 1950 into the 16 Light Cavalry and was on the rolls of this regiment for sixteen years.

During his 40 years of distinguished commissioned service, held important command, staff and instructional appointments. As a captain, he commanded an *'Independent Armoured Car Troop'* during counter-insurgency operations in North-East India. As a Major, he saw action during the 1965 Indo-Pak War. He was Colonel, 'General Staff Operations' of an Armoured Division on the Western Front during the 1971 Indo-Pak War. On promotion to the rank of Brigadier, he commanded a mountain brigade in an insurgency affected area and was awarded the *'Ati Vishisht Seva Medal'* in 1977 for distinguished services. In 1980, promoted Major General and commanded a mountain division in the Eastern sector with defences in high altitude areas.

He then served as Deputy Director General Military Operations at the Army Headquarters. He was promoted Lieutenant General and took over command of a reserve Corps in the Western Sector in 1984 and was awarded the *'Param Vishisht Seva Medal'* for rendering distinguished services of the most exceptional order in March 1986. Appointed Commandant of the prestigious College of Combat at Mhow. General Sharma took over as General Officer Commanding-in-Chief, Eastern Command, on 1st June 1987 and successfully conducted counter-insurgency operations in the North-Eastern states as also the defence of the Indo-China border in the states of Sikkim and Arunachal Pradesh.

A graduate of the Defence Services Staff College, Wellington and the National Defence College, New Delhi. Appointed Honorary army ADC to the President on 25th July 1987. As Chief of Army Staff, he was the ex-officio Colonel of 61 Cavalry and Honorary Colonel of the Brigade of the Guards. He took over as Chief of the army Staff of the Indian Army on 1st May 1988. During the period of his tenure, the Army successfully executed difficult and varied military operations, both within and outside the country. High altitude warfare in the Siachin glacier, the highest battlefield in the world, amongst perennial snow and avalanche prone mountains; Counter insurgency in Jammu and Kashmir; On the external front, the successful conclusion of hostilities in Sri Lanka and the withdrawal of IPKF from the island after two years of tough counter insurgency operations;

The Maldives operations which were executed with speed and precision, bringing to book within hours the terrorists wanting to take over the country and overthrow its lawfully elected President. As Chief of the Army Staff, General Sharma made special efforts at improving relations with several armies of the world. Since retirement on 30th June 1990, the General became a member of a number of *'Think Tanks'* for strategic studies. At village home at 'Dadh'

district Kangra, Himachal Pradesh, the General used to spend about five months every year, besides his interest in ecology and farming, he had organised free aid for Tuberculosis patients. For this, a mobile van and medical staff had been provided by the World Memorial Fund for Disaster Relief. The Major Som Nath Sharma , (PVC) Medical & T.B. Clinic is being utilized, a building constructed by the General's late father on his land. The General has also been organising a Gem Cutting Centre at *'Dadh'* for self-employment training to young village boys and girls in an eco-friendly industry. This was with assistance of the civil administration and the Diamond & Gem Development Corporation.

MRS. VIDYA STOKES: Born on 8th December 1927 at Kotgarh in district Shimla (Bohemia Estate, Shimla). An active member of Indian National Congress since 1970 and of Himachal Pradesh Congress Committee since 1974. She was nominated member of All India Congress Committee in 1976. She was appointed General Secretary, Pradesh Congress Committee in 1977 and Chairman, Finance Committee of the Himachal Pardesh Congress Committee (I) during Lok Sabha election (1980). She was made Minister of State in 1984. *Elected first lady Speaker in March 1985.* Was elected leader of the Congress (I) Legislature Party in 1990.

She represented India in the *'Asian women's Cooperative Conference"* held at Kuala-Lumpur in the International Women's Year. Served as Director. 'State Bank of India', Delhi Board (1973-74), was Vice-Chairman of 'National Farmers Forum' and President of the State Unit of National Farmers' Forum, has been awarded various awards for her distinguished services rendered in the international field. Elected President of the Indian Women's Hockey Federation for two consecutive terms, has represented India in various International sport events. Led the Indian women's Hockey Team for World Cup in Spain and the International Team for the 'Pre-Olympic' in Moscow. Prior to becoming its President, was the Hony. General Secretary of 'All India Women's Hockey Association', was Vice-President of Asian Hockey Federation in 1986 in Seoul, was Member Jury of Appeal for Hockey (Women) in the 11th Asian Games- 1990 held at Beijing (China), had been Associate Vice-President, *'Indian Olympic Association'* and Member 'Sports Authority of India'. She is a social worker of repute; is Hony. General Secretary of the Indian Council for Child Welfare for over eight years; responsible for starting schools/homes for destitute and for blind, deaf, mute and physically handicapped children, is running homes/ training centres for destitute girls.

Had been President, 'Samaj Uthan Samiti' (which is a voluntary organisation for welfare of women and children organising maternity and child health care and family planning programmes etc.) for 19 years, was first elected to Himachal Pradesh Legislative Assembly in a by-election from Theog Constituency in district Shimla in the vacancy caused by the untimely death of her husband Shri Lal Chand Stokes. Reelected from the same constituency in May 1982. She was included in the Council of Ministers as a minister of State for Rural Development with independent charge in April

1984. Again elected to Vidhan Sabha from Theog constituency in the elections held in March 1985. She was elected unanimously *first lady Speaker of Himachal Pradesh Legislative Assembly* on 11th March 1985 and occupied the chair upto March 1990. She was elected member of Legislative Assembly election held in February 1990 and later got elected as the Leader of the Congress (I) Legislature Party. Lost 1993 Legislative Assembly election and won 1998, 2003, 2007 and 2012 election. In 2003 and 2012 both times Congress got majority and she was made cabinet minister.

SHRI VIJAY SINGH MANKOTIA: Born at 'Tiara', district Kangra on 23rd November 1939 son of Shri Onkar Singh Thakur. Graduated from *'Indian Military Academy'*; educated also at *'Bishop Cotton School'*, Shimla, St. Paul's School, Palampur and Punjab University College, Hoshiarpur; married to Smt. Jaishree V. Singh on 23rd April 1966; one son and one daughter; Ex-Army personnel and agriculturist.

Joined Indian Military Academy in 1960 from where he was commissioned in the Army in June 1962 with the *"Sword of honour"* and a gold medal for outstanding performance and merit; served with the legendary Gurkhas and participated in the Indo-China Operation in 1962 and also in subsequent wars against Pakistan in 1965 and 1971; was selected for a foreign assignment in Bhutan which he served for four years; joined Air India in 1976 as an executive; served as coordinator of International congresses and conventions held at Delhi; resigned from service in February 1980; started an active campaign for the development, solidarity and welfare of Ex-Servicemen, assertion of the right to equality and liberty, socio-economic justice and rural reform; President Himachal Pradesh Ex-services League since 1983; remained Member of Congress Party 1983-87; Member Legislative Assembly in 1982, 1985 and February 1990; elected Chairman, *'Vishal Himachal Mazdoor Sangh'* in April 1985; nominated Chairman, Committee on Government Assurance; was imprisoned at Dharamshala for leading a demonstration against irregularities in drought relief fund in April-May 1988. He was President, Pradesh Janata Dal and Later on Joined Congress (I). He won 1990 and 1993 elections for Assembly (Shahpur) lost 1998 election. Won in 2003 but lost 2012 election, was minister from 1995-98 and 2003-2004.

PT. VIJAY KUMAR : He has held the distinction of being the first Bollywood actor from Shimla to have played the leading roles with famous actresses like Lalita Pawar, Leela Chitnis, Kumari Kamlesh and Devika Rani. Incidentally, his wife, Kumari Tara, hailing from the Chail area, also worked as the leading lady with Pandit Vijay in the film *'Sajeev Moorti'*. One of the top artist of All-India Radio, Shimla, and the film world, Vijay Kumar was born on March 10, 1905, in Shageen village. His father Kanshi Ram was a prominent person of the village.

A brilliant student, Vijay Kumar did matriculation from Shimla and F.A. from Mahindra College, Patiala. He graduated in 1930 from S.D. College, Lahore, and passed his M.A.M.O.L. from Oriental College, Lahore, in 1932.

While studying in Lahore, the owner of the well-known premier Film Company was impressed by his towering personality and cast him as the leading actor for his film *Dukhtarey Zamana,* which was to be directed by famous director Gopal Krishan Mehta. Although this film did not do well at the box office, Vijay Kumar's talent was noticed and he got offers to work in other movies.

After completing his studies, he shifted to Mumbai and since then there was no looking back for this young and talented actor who did not have to struggle to make an entry into the film world. In Mumbai, his first movie in the era of the talkies was *'Sajeev Moorti'.* This is the first and the last movie in which the beautiful, shy and demure wife of Vijay acted. Vijay's role in *Sajeev Moorti* was greatly appreciated by the public. In his next film *'Azadi'* produced by New Theatres, Vijay Kumar got an opportunity to write the script of the film and direct its music in addition to playing the lead role.

The famous actress of yester year, **Lalita Pawar, was the heroine.** Under the banner of the famous New Theatres, Vijay acted as hero in many movies such as *Sajeev Moorti* and *'Abhagin'.* In *Abhagin,* Vijay Kumar worked with Kamlesh Kumari and Prithvi Raj Kapoor. He again acted as a hero in the film *'Shaadi ki Raat'* produced by Bhawani Productions. In 1936, Devki Kumar Bose, director of the East India Film Company, noticed his talent and urged him to try his luck in Tollywood in Calcutta. There, Vijay Kumar acted in a number of films like *Sunehra Sansar, Hari Kirtan* and *Meri Asha,* which became box-office hits. His last film *Meri Asha* was produced by the East India Film Company. In 1940, his film career came to an abrupt end when he got intimation about the serious illness of his father. The All-India Radio station at Shimla, which was set up in 1955, asked him to exhibit his talent there. Thus, a famous hero of Hindi Movies remained associated with All-India Radio for a long time.

VIJAY KUMAR (sport shooter): Subedar Major Vijay Kumar AVSM, SM (born 19 August 1985) is a sport shooter from district Hamirpur. He won the silver medal in the individual 25 meter rapid fire pistol event at the 2012 Summer Olympics. Kumar hails from Barsar village of Hamirpur district of Himachal Pradesh and is a serving Subedar Major (Warrant Officer Class I) in the Dogra Regiment (16th Battalion) Indian Army. Vijay Kumar is supported by the Olympic Gold Quest initiative. He has been posted at Army Marksmanship Unit (AMU) Mhow since 2003 where he is being coached by the Russian Pavel Smirnov.

At the 2006 Commonwealth Games, he won two gold medals: the individual 25 meter rapid fire pistol competition and the pairs competition in the same event together with Pemba Tamang. The same year, he won a bronze medal in the Asian Games despite actually finishing fourth because of a rule that prevented China from winning all three medals. The next year, he finished second at the Asian Championship in 25 meter center-fire pistol.

He also won a silver medal at the 2009 ISSF World Cup Beijing in rapid fire pistol, where he was defeated by 0.1 points. In the 2010 Commonwealth

Games, held in the capital Delhi he won three gold medals and one silver.

Kumar won the Silver Medal in the 25 meters rapid fire pistol event at 2012 London Olympics. He finished with an average score of 9.767. Kumar has a score of 293 with 7 inner 10s in the first stage. Vijay's silver was the second medal for India at London 2012. In 2014, 17th Asian Games held at Incheon, South Korea he led Indian contingent

Awards and Recognitions

- Padma Shri - announced in the Republic Day 2013 award list.
- Arjuna Award, 2007.
- Rajiv Gandhi Khel Ratna Award, 2012.

Military Decorations:

- Ati Vishisht Seva Medal (AVSM) - announced in the Republic Day 2013 award list.
- Sena Medal (SM)

18

TOURISM IN HIMACHAL PRADESH

"A man who leaves home to mend himself and others is a philosopher; but he who goes from country to country, guided by the blind impulse of curiosity, is a vagabond."

Oliver Goldsmith

Tourism is an important activity in developing economies like ours. Tourism has been considered as the second largest industry and the single largest employer in the world. Apart from removing regional imbalances, opening new growth centres, providing employment opportunities, yielding tax revenues to the government, sustaining trades, like handicrafts, etc., it ensures minimal use of natural resources and optimum use of man power and expertise. It also promotes human understanding and has led to resurgence of culture.

India can rightly boast of being one of the earliest civilisations of the world. *Throughout her history, India has always had a special attraction for the rest of the world. Unlike today a great many people in the past travelled India primarily in search of knowledge, and spiritual solace. But in the distant past, a traveller in India was a merchant, a scholar, a pilgrim and even a curious wayfarer looking forward to new experiences in the land of many splendours.* Travel in the past was fraught with risks and unpleasant experiences. However, cumbersome procedures as involved in travel today, was not to be found in the days of old.

The famous Chinese pilgrim Fahien, who travelled between 401 and 410 A.D., was without a passport. But Kautilya, in his famous book *"ARTHASHASTRA"* has mentioned that for all travellers it was essential to possess some *"MUDRA"* or passport, in the absence of which they were fined 12 *'panas'*. During the reign of Chandragupta-II, "guide" as we know today were there to avoid the threat to tourists from *'bandits'*. Each *'Caravans'* usually hired the services of *"Sarthavaha"* (leader) on whom depended the successful completion of the journey. The roadside inns known as *"sarais"* and *"dharmshalas"* were the ideal places for night's stay. The owner of these places offered information to travellers on historical sites in the region. The practice of pilgrimages have been a sacred duty as much a part of people's culture to be performed in one's life.

Ancient religious books of The Hindus the 'Vedas' enjoined that unless a

person went on pilgrimage, to the *'four sacred Dhams'* or, holy places of the country– *the temple of Lord Jaganath in Puri* (Goverdhan Math), *the* great *Setu Band Rameshwaram* in Tamil Nadu, the *Dwarika temple in Gujarat* (Sharda Math) and *Badrinath in Uttrakhand* (Joshi Math), he would not attain *'Mukti'* or Salvation and continues to suffer rebirth for sins. The rigour of such a travel, in the vast continental expanse of India can well be imagined. But it exposed people to new customs and manners and different kinds of food and modes of dress. It also encouraged exchange of ideas and fostered trade. The above mentioned four great pilgrimage centres, today are also flocked by tourists.

India attracted foreigners for various reasons and the one strongest reason was, trade and economic prosperity. Mark Twain, described it as *'fabulous world'* of "*Splendour and rags*, the one country under the sun with an imperishable interest, the one that all men desire to see". India was probably opened to outside world with the coming of Aryans, sometime in the 1500 B.C. But India was opened to Europe, when 'Alexander the great' of 'Macedonia' attacked it in 326 B.C. Later on many others, like Mongols, Vasco-de-Gama (Portuguese), Arabs and, Europeans alike come to establish trading links. The interesting accounts about their experience which is a valuable source of information providing vivid accounts about the life of people during that period.

The travelogue of 'Ibn Batutah', who visited India for fourteen years (A.D. 1333-1347) is of great help to collect information of that age. The opening of the sea and land routes to India, threw up new markets for Indian raw material and manufactured goods. Travelling during the British period in India was much more organised. Planquins were popular mode of *'dak travel'*, controlled by postal department. There were *'dak Bungalows'*, on the road side for the convenience of *'dak'* travellers. Now with the passage of time travelling pattern has changed a great deal.

Travelling abroad in the past was a prerogative of the very wealthy. It was only in the last quarter of the nineteenth century, that increasing attention was, paid to the provision of holidays with pay and cheap holidays for working class people. The inter war period virtually remained a fluctuating age from tourists point of view. It is only in post war period, when international barriers broke down, it resulted in the fostering of an ideal, optimistic and peaceful atmosphere, just required for tourism to flourish. The importance of tourism in India, had been recognised after the first world war. But the first conscious and organised step to promote tourism in India was made in the year 1945, when a committee was set up by the government of India, under the chairmanship of Sir John Sargent, the then education adviser to the Govt. of India. One of the major recommendations of the committee was related to the setting up of a separate representative organisation of semi-officials to identify the tourist spot in the country.

The committee was unanimously of the opinion that, it would be in the

interest of India to encourage and develop tourist traffic both internal and external by all possible means. The recommendations of the committee, had far reaching effects on tourism as it developed during subsequent years after India attained Independence. On the eve of independence, India had a fairly large infrastructure available for tourism. With the creation of a separate 'Tourist Traffic Branch' (a central tourism orgainsation) in the year 1949, whole time attention was paid to the development of tourism in India. According to the constitution of independent India, article 49 reads, that, the state shall in particular direct its policy towards securing protection of every monument or place or object of artistic or historical interest (declared by or under law made by parliament) to be of, national importance, from spoil, disfigurement, destruction, removal, disposal or exports as the case may be. There are certain items in the three lists of functions, which have direct bearing on tourism. The items are enumerated according to VII schedule of the Indian Constitution.

UNION LIST

19. Admission into and emigration from India.

20. Pilgrimages to places outside India.

22. Port Quarantine.

29. Airways; (aircraft and air navigation); provision of aerodromes, regulation and organisation of air traffic and of aerodromes.

36. Currency, coinage and legal tenders, foreign exchange.

67. Ancient and historical monuments and records, archeological sites and remains to be of national importance and

81. Interstate migration

STATE LIST

7. Pilgrimages other than pilgrimages to places outside India.

12. Museums and other similar institutions controlled and financed by the state; ancient and historical monuments to be of national importance.

20. Protection of wild animals.

CONCURRENT LIST

40. Archeological sites and remains other than those (declared by or under law made by parliament) to be of national importance.

Thus we find a number of items covered under three lists, have direct relation to the tourism industry. To promote tourism on a large scale, various steps have been taken by the Government of India from time to time. In 1958, a separate department of tourism was created. 'INDIA TOURISM DEVELOPMENT CORPORATION' was set up in 1966. In 1967, a full fledged Ministry of Tourism and Civil aviation was created for the department of Tourism and Civil Aviation. Later the department of Tourism, Ministry of Tourism, Tourism Development Corporation, etc. came into being at the state level.

There is no large scale public sector investment in the tourism Industry. Hence there is a need for large public investment. The following table shows the public sector outlays for tourism development in the different five year plans. It is strange to note that there was no mention of tourism in the first plan at all. To ensure the Balanced Development of Tourism Industry, government has been shifting its priorities from plan to plan.

Table-1 PLAN OUTLAY FOR TOURISM
(Central Plan in Crore)

Plans	Tourism allocation	Total Public Sector Outlay	% share of Tourism
1	2	3	4
1st Plan (1951-56)	–	2,378.00	–
2nd Plan(1956-61)	3.36	4,812.00	0.07
3rd Plan (1961-66)	8.00	7,703.00	0.11
Annual Plan (1966-69)	7.00	6,605.00	0.10
4th Plan (1969-74)	36.00	15,902.00	0.23
5th Plan (1974-78)	73.95	40,400.00	0.19
Annual Plan (1978-80)	109.00	24,280.00	0.16
6th Plan (1980-85)	187.46	97,500.00	0.19
7th Plan (1985-90)	326.16	1,80,000.00	0.18
8th Plan (1992-97)	773.62	4,34,100.00	0.17
9th Plan (1997-2002)	793.75	759,000.00	1.04
10th Plan (2002-2007)	1170.39	15,92,300.00	1.80
11th Plan (2007-2012)	9254.97	5479915.05	1.65
12th Plan (2012-2017)	18500.00	9000000.00	1.66

Source: Planning Commission Govt.. of India, Five Year Plan (Respective document).

Note: (i) Plan VI was formulated by previous govt. and new VI plan covering 1980-85 was reformulated.

(ii) The VI Plan was abandoned in March, 1984 and VII plan commenced from April, 1985.

"Snow-peaked, pine scented, flower-sprangled Himachal Pradesh. A heaven in the heart of the Himalayas, Himachal Pradesh is clustered with picturesque hill resorts, where you can breathe pure mountain air, you can fish, trek, explore the country side or just gaze at the breathtaking mountains". This is how Himachal has been painted by Ram Acharya. The Puranas and other Hindu texts, also have detailed descriptions about the glorious beauty of the Himalayas, adorned on it by the Almighty. The *ashrams* built in by the *Rishis* there, had been serving as seats of learning. These institutions remained flocked of the scions of royalty, poor Brahmins and Scholars. These areas thus remained places of pilgrimage and thus today also thousands visit its temples located in difficult terrains with religious fervour. Tourism industry offers an excellent opportunities of economic gains, promotion of human

understanding and internationalism in a most smooth and successful manner. Tourism as an industry to develop developing in Himachal only in the 19th century, when the British weary of the heat of the plains started founding hill stations for rest and peace. A small village named Subathu, 20 miles from Kalka was first such stations, where the British political agent started living. Major Kennedy constructed the first pucca house in Shimla in 1822. He invited the Governors General 'Lord Amherst' to stay with him in 1827. This visit resulted in the expansion of Shimla, which was located near the spot '*Shamal Devi*' temple. Later on Lord Dalhousie shifted his summer headquarters to 'Chinni', now known as 'Kalpa', to keep watch and check on the activities of the Sikhs, on the western side of the river Satluj. Since the British days Shimla had great attractions like the football matches, horse racing, sports and gymkhanas, The first of which was held by lord Auckland in 1838 at Annadale, after his victory in the first Afghan War. During the British period Shimla was the venue of great National and International Conferences. After the departure of the Britishers in 1947, Shimla became capital of Punjab State till 1953. From 1947 to 1966, after it was merged with Himachal Pradesh, it became a back number among the districts of Punjab.

Table-2 H.P STATE PLAN OUTLAY FOR TOURISM (in lakhs)

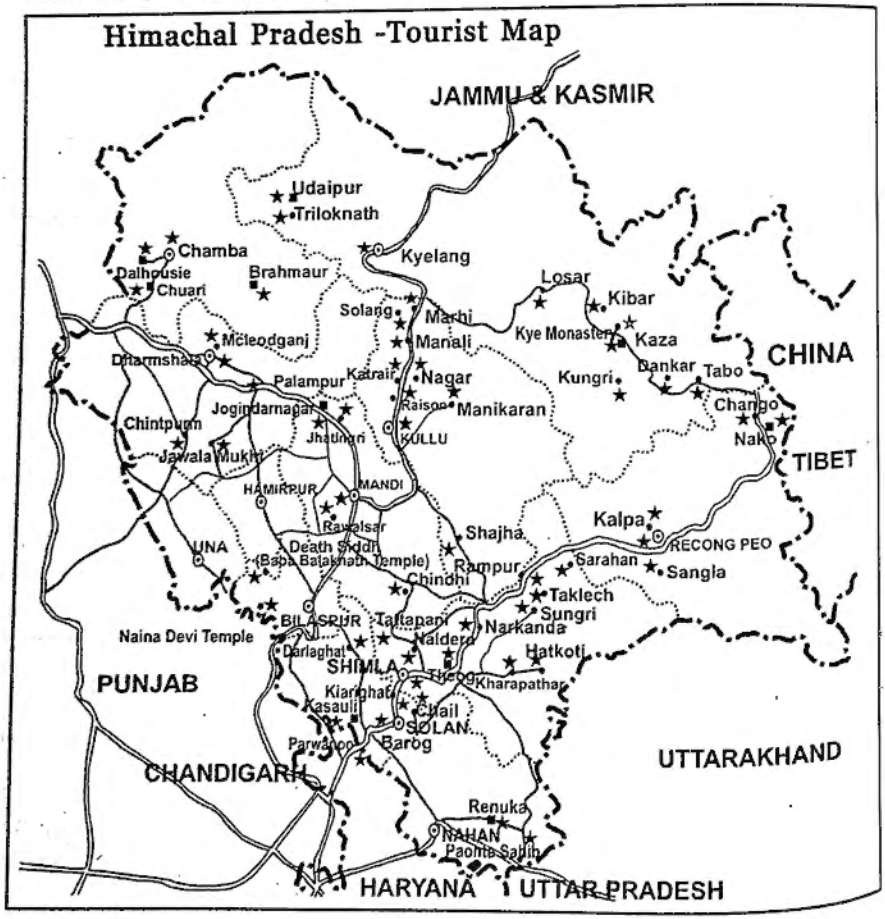
Plans	Tourism (in lakhs)	Total Outlay (in lakhs)	% share of Tourism
1	2	3	4
1st Plan (1951-56)	–	527.25	–
2nd Plan (1956-61)	2.08	1,602.60	0.13
3rd Plan (1961-66)	12.00	3,384.73	0.35
Annual Plan (1966-69)	12.52	3,975.21	0.31
4th Plan (1969-74)	75.00	10,140.00	0.74
5th Plan (1974-78)	300.00	23,895.00	1.26
6th Plan (1979-83)	700.00	56,00,00.00	1.25
7th Plan (1985-90)	800.00	10,50,000.00	0.76
8th Plan (1992-97)	1500.00	25,20,00.00	1.6
9th Plan (1997-2002)	5190.00	57,00,00.00	0.9
10th Plan (2002-07)	2669.87	12,70,000.57	0.21
11th Plan (2007-12)	4811.00	13,77,800.00	0.35
12th Plan (2012-2017)	12749.00	22,80,000.00	0.55

Source: (i)An overview of planning in Himachal Pradesh, 1989.
(ii) VIII Plan (1992-97), (iii) IX Plan (1997-2002),
(iv) State statistical abstract HP- 2011
(v) X plan (2002-2007) , XI plan (2007-2012) and XII plan (2012-2017)

With the reorganisation of the Punjab areas, tremendously rich tourists potential areas like those of Kullu, Manali, Kangra, Dharamshala, Shimla, Kasauli, Chail and Dalhousie came over to Himachal Pradesh. Therefore, Himachal Pradesh today is next to none in the matter of potential that it

holds for promotion of tourism. The development of tourism in Himachal Pradesh began with the starting of second five year plan. Since then there has been a steady increase in the plan allocation in favour of tourism industry, to explore more and more avenues to the tourists of varied interests. The Table-2 figures are quite interesting from plans allocation point of view.

The state government in Himachal Pradesh, at present making serious efforts to give tourism a new direction and for that, has adopted a new policy for its promotion, keeping in view the immediate and future needs of the various categories of tourists. Himachal Pradesh is God's own country. It offers tremendous tourists potentialities. Some of the important tourist centres are: Shimla, Dharamshala, Kullu-Manali, Dalhousie. Four glorious hill stations studded with rare and precious pleasures... emerald forests, golden sunshine, silver streams, crystal clear rivers, pearly snow peaks, jade green meadows and other treasures just waiting for nature lovers to stake their claim. The days of the 'Raj' may have faded but an opulent heritage of excitement, adventure, natural beauty and culture still sparkles.



SHIMLA CIRCLE

Shimlu, Semla, Shumla, Shamlah, Shamla, Simla, Shimla...this historic town has almost as many aliases as the seven hills she is perched upon. In fact, the many names trace her colourful though turbulent evolution over the last few centuries. From the punishing Gurkha wars, to Lt. Rose's discovery of a thickly wooded glade around a temple, to the subsequent British getaway for heat-weary troops, the gradual conversion to a modest 'hill-station', then the elegant and elusive - though always entertaining - summer residence of the British Indian Government and finally, the bustling capital of Himachal Pradesh.

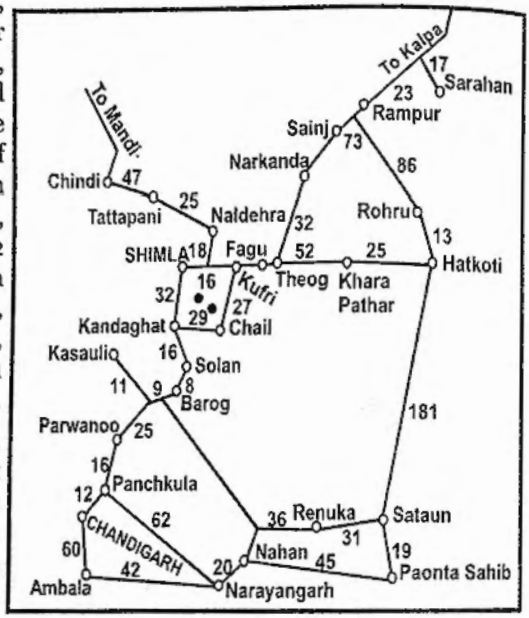
Even today, quite the 'Grande Dame of hill stations', Shimla wears an unmistakable aura of distinction, attracting droves of loyal admirers who continue to flock at her feet. And for good reason; situated at a pleasant 2,206 meters above sea level, this heritage town is practically spilling over with tourist delights : perfect weather, varied hotels, versatile entertainment, convenient shopping, colonial architecture, peace and plenty... Shimla is equally fascinating for the painter as for the politician, the botanist as well as the businessman. She still has one of the world's largest natural urban forest covers of rhododendron, oak, deodar, pine and other conifers and consequently, the most memorable walks and day excursions.

Thanks to a great highway and the continuing charms of the 'toy train', the once 'unapproachable heights' (as an exasperated Gandhiji once termed it) are now not only approachable but full of tourists who make their way across that pilgrimage of pleasure, the Mall; a mile-long haven of delights. Here, as in much of Shimla, the old world lives cheek by jowl with the new. And so Levi's coexist happily with the 'loi' Dominoes with 'daal-chawal' and homegrown bakeries with Barista.

It was once said that 'food and mouth disease' so typical of Shimla is due to the effect of the climate on the appetite, the chief symptom being an insatiable craving for food. While Shimla does indeed generate these symptoms, it provides more than enough to alleviate them. Meanwhile, Scandal Point remains a hot spot for romantic rendezvous, the clubs and coffee house keeps the transmitters of gossip alive and kicking, the many bazaars continue buzzing and Shimla remains the popular celebrity she always was.Shimla is situated in the North-West Himalayas and was the Summer Capital of India during the pre-independence era. Shimla is now the capital of Himachal Pradesh.

This town is spread over the ridge measuring about 12 km. It is perhaps the biggest hill station in the world, located at an altitude of 7,262 (2,421 met.) feet above sea level. A place of peace and pleasure, Shimla is a tourist resort in real sense of the word. The best season of the year here is autumn but the early spring runs a close second. Shimla is connected by air, rail and road traffics. The nearest airport is Jubbarhatti, 23 km away connects Chandigarh which is 117 km. from Shimla. There is broad gauge railway line

upto Kalka and thereafter narrow gauge line upto Shimla 90 km., long with 103 tunnels. Kalka is directly connected with Delhi, Amritsar and Kolkata through railways. By road, Shimla is connected with Ambala 166 km., Delhi 370 km., Pathankot 380 km., Jammu 495 km., Amritsar 453 km., Ludhiana 220 km., Jalandhar 382 km. and Dehradun 240 km. The distance of the other place of Himachal Pradesh from Shimla is, Kullu 240 km., Manali 280 km., Kaza 402 km., Kalpa 260 km. Narkanda 64 km., Mandi 156 km., Dhamarshala 280 km., Dalhousie 436 km., Chamba 502 km., and Nahan 140 km.



On 2nd December 2005, the Union Government included Shimla town in the category of National Urban Rehabilitation mission along with 60 other cities of the country. This was initiated for the beautification of town by the assistance of central government on 90:10 basis. On 18th November 2010, the statute of Rani Jhansi was installed in Shimla at Rani Jhansi Park. This has been made by Fakir Charan Fakir, a sculptor from Haridwar in Uttrakhand, weighing nearly 300 kg and costing 26 lakh. This was the sixth such statute installed in Shimla town; other five are of those, M.K Gandhi, Shere Punjab Lala Lajpat Rai, Lal Bahadur Shastri, Ms. Indira Gandhi and Dr. Y.S Parmar. Gaiety Theatre was renovated from 2003-2009. It was reopened on 24th June 2009.

There is truck load of waste, generated from Shimla town everyday, which is scattered all over the town, causing serious concern for health and cleanliness of the town. The National Green Tribunal (NGT) cleared the proposal for setting up an ultramodern plant in Bharyal village at the Tara-Devi-Totu Bypass for the safe disposal of the huge solid waste generated by Shimla city every day. In an order passed by Justice AS Naidu and Dr. GK Pandey (Expert Members), the NGT, however, directed the Municipal Corporation of Shimla to set up the plant strictly following the Municipal Solid Waste (Management and Handling) Rules, 2000, and after obtaining clearance under the amended Environment Impact Assessment (EIA) Notification, 2006.

PLACES OF INTEREST IN SHIMLA CIRCLE

JAKHU HILL: 2 km., height 2,455 meters. This is the highest peak of Shimla and offers panoramic view of the town and the mountains. 'HANUMAN TEMPLE OF JAKHU' is very famous. According to legend, Hanumanji took rest here when he was carrying a hill of *'Sanjiwani booti'* (a herb to save the life of Lakshmana, the younger brother of Lord Rama). during the formal battle between lord Rama and Ravana the king of Lanka. Replete with history and architectural charm there are several houses along the steep 1.5 km climb from the Ridge. This includes '*Rhothney Castle*', the residence of the celebrated ornithologist and founder of the Indian National Congress, A.O. Hume.

On 4th November 2011, the famous Jakhu temple became the site for the tallest idol of Lord Hanuman in the world at a height of 8,500 feet. The Jakhu temple is a famous shrine where devotees make a beeline but now there another is attraction in the form of tallest Hanuman idol in the world. Mr. H.C Nanda Chairman Nanda trust had undertook the task of raising 108 foot tall Hanuman Idol in the temple.

The 108 foot tall idol was set up at a cost of Rs. 1.50 crore. The work started on Hanuman Jayanti an October 2008. The idol has been made by Naresh Kumar, hailing from a family of sculptors from Pilani in Rajasthan with the help of 40 workers. The unveiling ceremony was attended by Abhishek Bachchan and his sister Sweta Bachchan Nanda.

VICEREGAL LODGE (Indian Institute of Advance Studies): The institute is housed in the erstwhile Vice regal Lodge which was built in 1884-88 during the period of Lord Dufferin. It is a commanding building in Summer Hill. The gardens of the Institute are really beautiful and fascinating. It was designed by *Henry Twain.*

The main architect of this stately structure built in the neo-Gothic style, with elements of Scottish Baronial architecture, was Henry Irwin. Spread over 123 acres, it is built in blue-grey stone masonry with tiled-pitch roofing. The main block has three storeys and the kitchen wing five. It is a witness to many events that shaped the history of India. It was the venue for the Shimla Conference in 1945. In 1947, the decision on the Partition of India and carving out West and East Pakistan was taken here. After Independence, it became the property of the President of India and was renamed *Rashtrapati Niwas.* Now, it houses the Indian Institute of Advanced Study (IIAS) where research scholars and fellows from all over the world come in pursuit of academic quest. It has an excellent library and is under the Union Ministry of Human Resource Development.

RAILWAY BOARD BUILDING: This distinct building was constructed in 1896-97 at a cost of about Rs. 7.31 lakh in the unique colonial style cast iron and steel structure fabricated by the Bombay based Richardson and Cruddas firm. Besides this building, the famous Raffles Hotel in Singapore is

the only such building in South Asia. It houses various Central Government offices, including Regional Passport Office, Income tax and CBI. The 25 meter tall building has four floors and three basements. It was originally designed to house the office of the public works department secretariat.

ELLERSLIE: This building was constructed in 1886 after dismantling a structure by the same name which housed the military department of the Punjab Government. It was purchased for Rs. 18,000 in 1881. Lt Col HES Abbott designed it to accommodate the Punjab Secretariat. It was built at a cost of Rs. 3.47 lakh in 1901-02. Spread over 4.66 acres, it is made of stones quarried from Sanjauli and Raj Bhawan and bound with lime mortar. The Himachal Secretariat occupied it in the summer of 1967, when Dr. YS Parmar took over as the state's first Chief Minister. This 143 room three storeyed building houses the officers of the Chief minister, ministers and senior bureaucrats. In 1972, the Summit Hall was renovated and named on the basis of initial summit meetings held here between India and Pakistan before the Shimla Agreement was finally signed. The Himachal Cabinet now holds its meetings here.

TOWN HALL: Is occupies a commanding location and is architecturally magnificent. It was built in 1860 using stone and timber with slanting state roof and big glass windows. Is has a fair amount of European character and most of its rooms have a fireplace. It houses the offices of the Mayor, Deputy Mayor and Commissioner of the Municipal Corporation. Most branches dealing with various public services are also houses here.

GRINDLAUS BANK BUILDING: Built in Gothic architectural style, it was constructed on the Ridge in 1860. It is home to the Municipal Corporation Library.

UNITED SERVICES CLUB: Built in 1933, it was the venue for social get-together for civil and military officers. It houses the offices of the public works and irrigation departments and the Shimla Heritage Museum.

CHALET DAY SCHOOL: The original building was constructed in 1890. It was pulled down for the present structure built in 1909 in the Swiss Alpine Chalet style. A school is being run in this building.

COUNCIL CHAMBER (VIDHAN SABHA): Built in 1923-24, the Council Chamber was opened by Lord Reading on August 20, 1925. Before 1947, it served as the Legislative Assembly Chamber of India. The Himachal Pradesh Assembly holds its sessions here. The office of the Speaker is also housed here.

AUCKLAND HOUSE SCHOOL: The old building at this site, bought by Governor General Auckland in 1835, was constructed by Dr. Blake. The new building was built in 1920. The school is a boarding and day school.

BISHOP COTTON SCHOOL: It was built in 1868, where Bishop Cotton School, set up in 1859 at Jutog moved. It is a boarding school for boys till class XII.

DEPUTY COMMISSIONER'S OFFICE: It was in the mid 19th century that a building called Gaston Hall was pulled down to make way for the present structure. It houses the offices of the Deputy Commissioner and Superintendent of Police.

BARNES COURT: The single-storeyed building that stood here was bought by Lord Edward Barnes, Commander in Chief, for Rs. 14,500 in 1828. Later, a two storeyed building with *'dhajji'* walls and excellent teak work was raised in 1879-1886 at a cost of over Rs. 3 lakh. It has spacious rooms with ample natural light and is spread over 46 acres. It acted as the summer Raj Bhawan of Punjab till 1966. After the reorganization of states, the state guest house was set up here. In 1972, Indira Ghandi and Zulfikar Ali Bhutto signed the Simla Agreement here. After the Raj Bhawan at Peterhoff was gutted in 1981, the Governor's residence was shifted here. The Chief Minister, ministers and the Chief Justice of High Court are administered the oath of office at Barnes Court, known as Raj Bhawan. Take a look at the oldest cemetery in the town and turn left towards Raj Bhavan, the official residence of the State Governor. As Barnes Court, this was the residence of the Punjab Governor and earlier, the seat of the British Commander-in-Chief of the Indian Army—it was here that the news of the Great Uprising of 1857 was given to General Anson, and in more recent times, where the Shimla Agreement was signed between the Prime Ministers of India and Pakistan.

COFFEE HOUSE SHIMLA: This coffee house of Shimla is working under a cooperative society. With the head office in Delhi, the society called, the *Indian Coffee Workers Cooperative Society*, is one of the few, very successful cooperative societies in India. There are 12 coffee houses in North India under this society. There are a number of such societies in India with numerous coffee houses under them having a large country wide network. But all these coffee house societies are again under one organisation called. The All-India Coffee Workers-Co-operative Societies-Federation: Every society is having an elected management; whosoever has worked for five years, becomes member of the society and can vote.

There is a two year probation for every worker and to become a counter-clerk or manager, one has to go through a written test. Any worker, may be a waiter or a dish washer can become the secretary of the society, if elected. Before the making of these cooperative societies in 1956-57, all coffee houses in India were under the Central Coffee Board of Government. It was Jawaharlal Nehru who was mainly instrumental in encouraging workers to make these cooperatives. That may be the reason, why only the photographs of Nehru and Gandhi are seen in these coffee houses all over. The interior decor of the coffee house is always kept simple with a few framed pictures, but only those portraying coffee. Having two floors, the Shimla Coffee House is spacious but it is always packed.

GAIETY THEATRE: Built in 1887, it was the cultural nerve centre during the British era as the Amateur Dramatics Club held events here. It houses a

theatre, a photo gallery and art and exhibition gallery. A part of it is with the ADC to be used as a club.

CHURCH: The imposing church stand majestically on ridge, is the second oldest Church in north India, it has a very majestic appearance and inside there are stained glass window which represent faith, hope, charity, patience and humanity. It was built in 1857. In fact it has become synonymous with Shimla and no picture of the town is complete without it.

GLEN: Distance 4 km. Altitude 1830 meters. This is one of the most beautiful picnic spots of Shimla with flowing streams through dense forest. Approach is near 'Cecil Hotel' and 'Kennedy House'.

CHAIL: Situated 45 km. from Shimla at an altitude of 2,250 meters. This was the *'Summer Capital'* of the erstwhile Patiala State. The small town is located amid thick woods and has fine walks. *It has the highest cricket ground in the world.* The dense forests around are alive with many species of birds and animals but it is best known for its *'Scottish red Deer'* which were introduced by the Maharaja.

KUFRI: 16 km. from Shimla at an altitude of 2,633 meters. Kufri has won a name on the sports and tourist map of India due to its 'Ski-runs', 'Seed Potato Farm' of the Central Potato Research Institute and 'Food Craft Institute'.

SUMMER HILL: 5 km, altitude 2,123 meters. A picturesque suburb of Shimla, which offers shady walks in quiet surroundings. Himachal Pradesh University is located here.In the past year a large number of commercial activities have sprung in the area.

KAMNA DEVI: 5 km., altitude 2,145 meters. This place is located near Boileauganj. Kamna Devi is the most popular picnic spot which commands a unique view of Shimla, Jutogh, Summer hill and Tara Devi. The hill is famous by name of *Prospect Hill.*

WILD FLOWER HALL: 13 km. It was once the residence of Lord Kitchner, the Commander-in-Chief of India in the beginning of the twentieth century. This is surrounded by dense and beautiful pine forets. About 1 km from Wild Flower Hall is the *'Retreat',* the weekend resort of Lord Curzon. Between Wild Flower Hall and Retreat, *'Hem Kunj' (formerly Dane's Folly)* the summer holiday resort of the Punjab Governor is situated. On January 4-5, 1993. Wild Flower Hall was reduced to ashes in a major fire.

TARA DEVI: 8 km., height 2,100 meters. There is a famous temple on the top of the hill.

TATTAPANI: 51 km. Height 655 meters. A dip at the hot sulphur springs at Tattapani not only relaxes the body but also has therapeutic effects. There are a number of tourist bungalows at Tattapani to accommodate visitors.

MASHOBRA: 13 km. Altitude 2,149 meters. This is a popular picnic spot

which offers ideal walks amidst forest of oak and pine. The area adjoining to Mashobra is famous for apple orchards. Nearby is the site of annual 'Sipi fair' (held in June). In May and June the heat and dusty roads of Shimla are always trying, and both then, and in late September and October, when the climate is superb, Mashobra houses are in great request, and innumerable are the picnics which are held in the maidenhair clad forest glades." Buck wrote this in 1904 and the same is true even today.

One such point in Mashobra, a little suburban village, an ideal retreat far from the 'madding crowd' and hardly 11 km away from the Shimla Ridge, is the present Fruit Research Centre wing of the Yashwant Singh Parmar Horticulture University, Nauni at Solan. It is Coutts' Garden of pre-independence India. Alexander Coutts was the official tailor to the Viceroys of India. During the tenure of Lord Dufferin, in 1887 Coutts built a cottage in Mashobra. One can see that this 100+ year-old building carries the basics of hill architecture. It is a skeletal frame of wooden beams, a mix of earth and pine needles with stucco of mud that is whitewashed when dried and covered with a gabled tin roof painted red.

Coutts had then brought one hundred different varieties of English apple saplings and planted these in the cottage garden. The lone survivor today, out of these, is a tree bearing Yellow Newton variety of apples. The loss of other has been replenished by newer varieties and the entire garden blooms with flowers in April-May and with fruits in June to August when it turns itself into 'a thing of beauty that is a joy for ever'. There are a few rare trees other than the fruits ones that Coutts had brought with him and are the pious pilgrimage for the students of botany and great attractions for the general public. These trees, in common parlance, are called the Chinese and Japanese Fir and the English Oak.

Coutts was a farsighted man, a century ahead of his times. We are talking about rainwater conservation today, which he had accomplished in this garden in 1889. There still exists those three old functional tanks, with a little seepage, of course, having a capacity of collecting three lakh litres of rainwater. All this may be of interest to architects, planners and heritage conservators. But to one and all, young and old, male and female, there are the sweetest things God ever made-the flowers. Begonia, Cyclamen, Orchids, Tulips, Foliage, Cacti-name any potted plant and one finds it here in well maintained and skilfully looked after greenhouses. These flowerpots are for sale too at reasonable prices.

NALDERA: 22 km. at an altitude of 3,044 meters offers *one of the oldest and most sporting golf courses in India, sets* in the midst of thick forests. The country around Naldera is also famous for its temples which are representative of the typical hill architecture of the area. Naldera is known for its *'nine hole golf course'* Naldera Golf course was laid by *Lord Curzon in 1903.*

FAGU: 22 km. Altitude 2,510 meters. Fagu's idyllic surroundings area is for

those looking for tranquility and solitude. A small hamlet overlooking prosperous apple orchards and with a fine view of the Himalayan Panorma. Fagu is also a popular trekking stage.

NARKANDA: 64 km. Altitude 2708 meters, it commands a unique view of the eternal snow line and the dense forest. A quaint sleepy hamlet. From here, you get breathtaking view of the snow clad Himalayas. 'HATU PEAK', at an altitude of 3,143 meters (10,000 feet) above sea level is 8 km., from Narkanda. In winter, there are exciting ski slopes to Ski on.

THE STATE MUSEUM SHIMLA: Shimla museum has endeavoured to project hill art and the cultural wealth of the state showing their link with the national scene. There is a collection of miniature paintings, Pahari as well as from other schools, sculptures, woodcarvings and also costumes, textiles and jewellery of the region.

A leisurely winding walk from the Mall, past the *Gortan Castle* and the Cecil leads to a colonial mansion perched atop a hill. It houses the state museum. A visit to Shimla is incomplete without seeing this museum, which offers a peep into Himachal's grand past. The Central Hall has a varied collection of stone sculptures from the ancient period. Notable sculptures are of *Varuna* from Masrur, *Vishnu* from Nirmand, *Surya* from Una and *Vishnu and Lakshmi* seated on Garuda from Mandi. On the right side of the hall are again stone sculptures on display. Notable one are those of *Surya* from Kullu, the three-faced Shiva and the *Simha Vahani,* both from Hatkoti.

The section also displays the world famous Kangra school of miniature paintings, besides wall paintings, from old palaces of Chamba.

As one ascends the stairs, wooden makes in folk *style look* at you from the wall. On the first floor photographs of Himachali temples are on display. The bronze gallery has 15 show cases. The most impressive are the mohras or masks of deities. The coins gallery is displayed in chronological order. This section has the local Tankri and Nagari scripts. The arms gallery has swords, daggers, shields, guns, pistols and canons. And then starts the recently expanded part of the museum. *The Gandhian gallery* has pictures and letters of Gandhi. The beautiful doll gallery has colourful dolls of Pahari brides and tribes.

Next is the *philately section* with a varied stamps. Then is the contemporary art gallery, displaying paintings mostly on Himachal. The notable ones are "The Kiss" by Bani Parasanna, "Dream" by Swaminathan, "Mother" by Malkiat Singh and "Monsoon Evening" by Nilima Sheikh. Then there is a section of Himachali landscapes by Sarabhjit Singh. Due to lack of space a large number of sculptures, bronze antiques, jewellery and paintings are undisplayed and gathering dust. Another problem is the adjoining high TV tower lshich often absorbs lightning shocks, sending vibrations throughout the museum building, slowly damaging its priceless antiques.

GORTON CASTLE: In the middle of the nineteenth century, on a wooded rise of Shimla stood a house called 'Gorton Castle' that belonged to a Mr.

Gorton of the Indian Civil Service. At that time, there was nothing very much of a 'castle' in its character but the name seemed to have foreseen the future.

From Mr. Gorton, the house changes hands a few times till it was purchased by Sir James Walker, who managed the influential Alliance Bank of Simla. He donated the site to the town-residents for the construction of a hospital for Europeans and Eurasians. The location was considered inappropriate for a hospital and with the consent of Sir James, another site was adopted for the hospital and this one was purchased by the Government of India for the construction of its Secretariat.

The architect was *Sir Samuel Swinton* Jacob who had spent most of his working life in Jaipur and it is from his experience and admiration of Indian architecture that we find the unique element that he gave this building - the Rajasthani jaalis on what would otherwise be classed as a neo-Gothic structure. The stone for building came from the close-by quarries near Sanjauli and after dressing, this was set in lime.

From 1905, in quick succession, the Departments of Home, Legislature, Finance, Health, Education and Lands were housed here. In 1939, with the outbreak of the Second World War, the practice of shifting the Government of India to Shimla for the summer months came to an end and in 1941, the Army also moved out. In 1942, with the altering situation due to the War and the rising tide of the freedom movement, the British Government of India retained only a skeletal staff in Shimla and in Gorton Castle. A series of shifts continued till 1984 when the building settled in to its present status as the offices of the Accountant-General of Himachal Pradesh. January 28, 2014, two H.P storeys sere reduced to ashes in a late night devastating fire.

BAROG: 55 km. from Shimla: A place of scenic charm and beauty. It presents extensive view of high mountains towards Shimla and the valley going down to the Punjab and Haryana.

KASAULI: 77 km. from Shimla. One can see the grandeur of mountains covered with snows. The famous *Sanawar Public School* is located here.

CRAIGNANO: 16 km., ideal picnic spot with lawns and gardens.

THEOG: 32 km. There is a famous marketing centre in the interior of Himachal Pradesh.

MATIANA: 48 km. from Shimla. It is famous for cherry and other fruit orchards.

KIARI BUNGALOW: One of the finest places on the Shimla-Kalka National highway at 23 km. away from Shimla.

THANEDHAR: 82 km., a famous apple centre.

Sarahan: 174 km., (2,165 meters). The famous BHIMAKALI temple is located here, which is a fine example of Hindu and Buddhist architecture. Sports Authority of India's 'High Altitude Training Centre' is also located there.

HATKOTI: Hatkoti is believed to be a meeting place of three rivers Bish, Kulit and Maindli Khud. Pabbar river is the soul of the valley. It houses region's main goddess *"Hateshwari"*. On the higher hill side lie the ruins of the pagoda shape temple. The mortal remains of *Mahatma Gandhi* and Ex- Prime-minister Morar ji Desai were immersed in the confluence. Hatkoti temple is believed to be erected by the Pandavas. Town Hatkoti is located along the Pabbar river which is trout-rich. The temples of Hatkoti are being preserved by the Archaeological Survey of India. The hotel Pabbar run by the HPTDC looks down on the temple complex.

Hatkoti, 95 km from Shimla in the Pabbar Valley, is one of the few archaeologically rich sites in Himachal Pradesh. The road connecting this ancient cultural centre with the plains of Uttar Pradesh runs along the banks of the Tons river and its tributary, the Pabbar. This holy place situated on the right bank of the Pabber river is famous for its ancient stone temples. Since its has a fairly large number of temples within a radius of 2 km, *Hatkoti, is popularly referred to as the valley of temples.*

The architectural masterpieces at Hatkoti represent the *Pahari school of art.* The beautiful sculptures placed inside and outside these temples speak highly of the unknown artists of the region. The place retains some influence of the Buddhist period too. Most of the temples, which are in ruins now, are of the *Shikra* style and belong to three different periods. The temples of Goddess Durga and Lord Shiva are quite big. It is believed that these temples were founded by Shankaracharya when he was on his way to Kashmir. These temples were reroofed by Raja Padam Chandra of Jubbal in 1885 A.D. The Shiva temple, which was reroofed later, has a *pyramidal shape* and is *panchratha in plan* and elevation.

The image of the principal deity in the Durga temple is made of *Ashtadhatu.* It depicts Goddess Mahishasurmardine with one foot on her Vaahan, the lion, and the other on the ground. She is shown in the act of killing the demon Mahishasur with a trident. The goddess has eight arms and holds in her right hands *khetaka, bell, bow* and *chasakpatra* and in the left hands a *khadga, chakra, shakti* and a *trident.* This is a rare image which shows the chakra in prayogmudra (ready to dispatch). This bronze image is almost life-size.

The two metre high ornamental torna is of immense iconographic interest. *Goddesses Ganga* and *Yamuna* are engraved on either side, and several geometrical and animal figures also appear on it. Among the animal figures, an imaginary animal, *Sardual* is engraved on both sides. The animal's long legs are like those of an elephant, the middle portion is like that of a lion, while the head is of a dragon. On the top of the torna, *sapt-matrikas* are engraved on a panel with Ganesha and Shiva on either side of the matrikas. An inscription in the *Siddhamatrika script* recording the name of the donor is engraved on both the sides of the torna. On the basis of inscription, the bronze can be assigned to 9th century A.D.

A sculpture of *dancing Ganesha* is placed in a niche on the temple wall. The rare sculpture has been artistically executed. He wears a small crown, necklace, bracelet, sarpayajnopavita and a loin cloth. He is shown, as usual, potbellied and has a single tusk with the probosci turned to the left. This deity has eight arms and is shown holding a snake over his head.

On the lower part two attendants are engraved on either side while on the upper portion of the slab two female figures most probably the two consorts *Riddhi* and *Siddhi*, are shown in the relief. This sculpture may be assigned to 10th century A.D. Another sculpture of a four-armed Ganesha is placed in the *Gavaksha* of this temple. The deity wearing usual ornaments is seated on a double petalled lotus in *Addhaparyanka* pose. In the hands on the left side, Ganesha is shown holding a lotus bud and a Parshu. In his upper right hand he holds a radish, while the lower hand he rests on his thigh. The sculpture seems to be of 9th century A.D.

The other interesting and beautiful sculpture of **Simhavahini Durga** from this place is now exhibited in State Museum Shimla. The goddess has a *kumbanda* and *bleduchur* on her head. The deity holds a chasakpatra in her lower right hand, a shield in the upper left hand and a *bijpurg* i.e. the seed of entire cosmos in the lower hand. The deity is seated on her mount of a lion in *lalitasna*. The sculpture can be assigned to 8th century A.D.

The other temple in this complex is dedicated to Lord Shiva. A large *Shivalinga* encircled by the *yonipithika* is installed in the centre of the garbhgriha. An interesting feature of this temple is the woodcarving on its ceiling. Figures of different gods and goddesses like Radha and Krishna, Shiva and Parvati and Mahishasurmardini etc are carved out of a block of wood and made to fit into an ornamental wooden frame. The ruler of Jubbal state in the 19th century got these carvings done.

Some stone sculptures of Vishnu-Lakshmi seated on Garuda, Sheshaivishnu, Uma Maheshwara and Ganesha have been placed in the *garbhagriha* of the Shiva temple. These sculptures belong to the surrounding temples which are now in ruins. These have probably been made between the 9th-12th centuries. In addition, some architectural pieces, known as Bhadramukhas, of different temples of this complex are also placed beside the entrance door. All these have beautifully carved floral and geometrical patterns. There are four ancient miniature temples in this complex. These temples have also been built between the 8th and 12th centuries.

Shimla under snow is a wonderful sight and it offers the unique attraction of an open air ice skating rink. Also the legendary Ridge under snow and snow sports at Kufri make Shimla a wonderful winter holiday resort. *Himachal Pradesh Tourism Development Corporation (HPTDC) holds skiing course from January onwards, up in the Narkanda.*

JUNGA: Junga was the capital of the erstwhile Keonthal State ruled by the Sen dynasty between the 17th and 20th centuries; this is presently located in

the Shimla district. Junga reflects the glory of the Sen dynasty. Rup Sen, the son of Balbir Sen fled from Bengal in fear of Sahabuddin Ghori and came to Ropar in 1210 A.D. and built a fort there.

After the death of Rup Sen, his three sons-Giri Sen, Bir Sen and Hamir Sen fled in three different directions to the Himalayas in fear of the Mohammedans and each founded a state. Bir Sen founded Suket (presently known as Sundernagar in Himachal), Hamir Sen founded the Kishtawar state (presently in Jammu & Kashmir) and Giri Sen founded the Keonthal state in 1211 A.D. with its first capital at Koti-and later, the capital was shifted to Junga, which is presently known as old Junga. The name 'Junga' is derived from the village deity 'Junga'. The deity is housed in a typically Himachali wooden temple in the adjacent village of Pujarli. The Sen dynasty ruled the former Keonthal state for over 700 years. Over 300 year's old, the spectacular wooden Junga Palace was built by Sansar Sen and this still exists in a ruined condition. The old Palace is perched in a small verdant valley amidst a hamlet, and is surrounded by deodar and pine forested hills.

The Keonthal state was divided into different small *paraganas* (divisions). Around the 18th century, the Gorkha army invaded the state and fought against the Sen Rulers and occupied some portions of Keonthal-which were later sold to the Maharaja of Patiala. In 1830, 12 villages of Keonthal were occupied by the British Government to form the present hill station of Shimla, in exchange of the Rowri Paragana to Keonthal.

The new palace was built at Chowri, one kilometre from old Junga in the 19th century. This is located on the ridge. Raja Hatender Sen claims to be the 78th in descent from Giri Sen. The state was merged with the Indian Union after independence to form a part of Himachal Pradesh on 15th April 1948. A small township has gradually come up today around Chowri as new Junga. Junga is a calm and peaceful destination and is just 26 km away from Shimla. Junga has scenic landscape with temperate climate and breathtaking views of the surrounding valleys, apple and plum orchards, towering deodar forests and high mountains. Tourists can discover a royal legacy, rich legends, the history of Junga and may visit the palaces, old temples, and picturesque hamlets all around. Junga is also a paradise of bird watchers as the surrounding coniferous forests and orchards are a safe habitat for numerous species of birds.

According to legend, the spiritual leader (Guru) of the Sen dynasty brought a huge stone with his super natural powers. He placed it in front of the old palace which made the place of another deity called "Pathri Mata", to guard the palace. On the occasion of 'Navratra' in the month of April and October, members of the royal family and locals worship the deity. The older and more prominent temples in Junga are Shiva Temple amidst the plum orchards and the Durga and Bhairav temples in the middle of thick deodar forests. Local lore has it that once a wild bear in the jungle attacked a woman and she climbed on a deodar tree, to avoid the bear but the bear was following her and climbing the tree. She prayed the village deity- 'Junga' to save her. The deity

immediately responded to her prayer and cursed the bear, who was frozen on the tree. The middle part of the tree looks like a frozen bear and is locally known as *"Bhaloo-ka-Per"*, the tree of the bear. In the tourist map of India Shimla-Chail complex has attained a prominent place.

PABBAR VALLEY: Pabbar valley is studded with innumerable magnificent wooden temples dedicated to local *devtas* who form an integral part of the area's socio-cultural system. But the supreme deity is Mahasu *devta* of Hanol who has no less than 50 subordinate temples. The Pandavas are also venerated and there are several temples dedicated to them. The Pandava temple at Masali village, on the Pabbar's left bank across the footbridge, is one such interesting temple enshrining the life-size standing wooden images of the five brothers.

Innumerable traditions and legends are popular due to the overwhelming influence of the local *devtas*, the Pandavas and a few Brahmanical deities. One finds an inextricable amalgam of history and mystery in the environment. The *shattha* and *pattha* clan identity, inspired by the legendary association of the Kauravas and Pandavas, has given rise to a peculiar *khund* institution. Countless tales and legends associated with the institution are prevalent. Old trees, a local physical feature, an ancient site, all are interwoven in the folklore. The *thoda* display, performed during village fairs, is the relic of the *khund* institution.

Wooden houses here, with their intricate carvings and multitiered complex gable-'n'-pent roofing arrangements, are interesting. The unique tall, artistic wooden temples are religious and cultural nerve-centres as well as respositories of traditional art and craftsmanship. Therefore, Pabbar valley is not only a holidayers paradise but an unexplored haven for researchers and scholars.

MESMERISING MONAL: Himachal's hills offer much to bird watchers. A careful watchers may spot the western tragopan, cheer and Khalij pheasants, the chukor, snow cock or the red jungle fowl apart from several migratory birds. There is an abundance of magpies, tits, babblers, thrushes, wrablers, finches, pipits, martins and griffons apart from brightly coloured robins, starlings and jays. However, only a few have sighted the monal, for this is an extremely shy bird.

The monal pheasant, *Lophophorus impejans* is found on the forested tracts of the mid-Himalayan slopes between 2,000 and 3,500 meters. The Shimla hills and the upper Beas Valley abound with the bird.

Ornithologists reveal that the handsome monal male has a unique crest with a green patch near its russet tail. Its plumage displays brilliant striking metallic hues of emerald, purple, deep blue and sapphire called 'naurange danphe' (the nine coloured bird) in some hills. The-monal is to the hills what the peacock is to the plains. This gives a nuptial dance to the female and the breeding season is May-June. The monal hen scratches out a nest-like hollow in sheltered niches on the ground like on tufts of grass and under overhanging bushes. A monal's eggs usually five, are dull white in colour and have specks

of amber brown. In sharp contrast to the male's brilliant plumage, the monal hen is earthy brown with dark streaks, mottles and a white patch near its tail. In this, respect it is similar to the peacock couple.

The British hunter, 'pahari' Wilson as he was known, shot these birds on a regular basis and sent hundreds of skins to England. The Marshall and Hume observed in 1879, *"The great demand for brilliant skins of monal that has existed for many years, has led almost to their extermination in some parts of the hills"*.

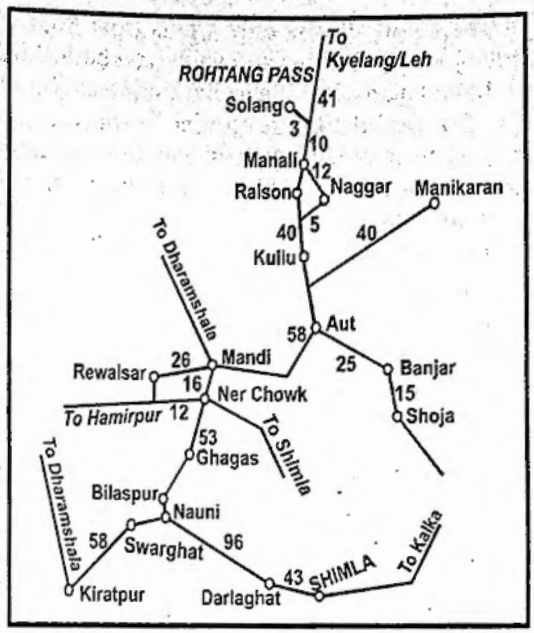
KULLU-MANALI CIRCLE

The Kullu-Manali tourist complex is spread in the entire Kullu valley which is lavishly gifted with superb scenic wealth. Kullu, also known as *'valley of Gods'*, has numerous temples. Kullu valley offers a scenic charm of peaceful wooded glades and rivers through the rocks. The Dashehra of Kullu is world famous. The ancient Hindus regarded Kullu as the farthest limit of human habitation- *'Kulantapitha'* and its original name finds mention in the epics, *the Ramayna* and *the Mahabharta* as well as the *Vishnu Purana.* Kullu, which is located on the bank of the river Beas is the Central point of this tourist complex. Running North to South, the main river valley is only 80 km. long and 2 km. at its broadest, yet a fairly wide area is open to the visitors to enjoy the spectacle of variegated mountain scenery.

The deodar-fringed grassy maidan, Dhalpur, is a stage for many colourful fairs. Kullu is connected by air bus flights from Delhi, Shimla and Chandigarh to Bhunter, 10 km. from Kullu town. The convenient railheads are Chandigarh, Jogindernagar, Shimla and then by road to Kullu. It is connected by road with Delhi (789 km.) and linked by National Highway via Ambala (606 km.) and Chandigarh (556 km.).

KULLU VALLEY: This ancient valley has been referred to in the epics as 'Kulanthapith', or the end of the habitable world. Today of course, this perception has changed considerably and the surrounding fortress of formidable mountains that inspired the term are known to open up to the most hospitable and welcoming weave of valleys, meadows, rivers, treks, orchards and what have you. Most significantly, this 'Silver Valley' cradles the mag- nificent river Beas, which drenches the entire area in sublime and surreal beauty. Undoubtedly as pleasant and sunny as the vistas and weather of Kullu are the people who inhabit this land. Known for their colourful disposition and good humour, these are also people with a deep and abiding faith, particularly towards one deity, Lord Raghunath, the presiding deity of this valley.

SERAJ VALLEY: Not as well known as Kullu or Manali, the Seraj region of Kullu is woven with a rich culture that is fairly distinct from that of the Beas Valley. The rural charm, countryside vistas, undisturbed woods, exquisite temples with the village folk adhering to a simple life-style that is not distorted by modernity, the Seraj region continues to attract the offbeat traveller.



The Seraj region can easily be accessed from Shimla or from Kullu. A range of high hills accessed over the Jalori Pass (3,135m) or the Bashleo Pass (3,250) divide Inner Seraj from the tract of Outer Seraj. The Outer Seraj stretches out to touch the right bank of the Satluj River and faces the Narkanda-Hatu-Kotgarh area of the Shimla hills. Inner Seraj heads northwest into the Tirthan and Parvati valleys of Kullu. A major portion of Inner Seraj is taken up by the Tirthan Wild Life Sanctuary which is contiguous to the Great Himalayan National Park and is part of one of the largest flora and fauna reserves in the Himalaya.

The Outer Seraj region mainly consists of two valleys. These are the Ani and Kurpan that have perennially flowing streams and discharge their flow into the Satluj. As one moves into higher country along the valleys, broadleaf vegetation makes room for evergreen forests of deodar, spruce, rhododendron, fir and pine which shelter a variety of bird and animal life. The wilderness and meditative silence combine to make it ideal trekking country. British foresters under colonial rule have left behind rest houses built in some of the most scenic spots. Of the many beautiful locations in this area, the ones at Khanag, Jalori Pass, Bashleo Pass, Shoja, Kullu-Sarahan, Nirmand and a host of others are worth a visit. The region can be reached from the Shimla-Rampur-Kinnaur highway either from Ani or from the Kurpan valley. Travelling north on the highway from Shimla along the chain of mountain ridges and passing through Kufri, Fagu and Theog, one gets to Narkanda. From here the road sharply drops into Satluj river valley. From Sainj, a small station on the left bank of the river, a road crosses the river at Luhri and heads into the Ani Valley.

As an access point, Ani is a small station that caters to all needs for a journey into "uphill-country". The narrow road winds up the valley to cross the range at Jalori. Side valleys lead into hamlets that have conserved their culture for centuries. The temples in these villages display exquisite craftsmanship in wood. Beyond Ani, after ascending along the valley by about 4,000 feet and at a distance of 16 kms one arrives at Khanag (8,000 ft.), a beautiful hamlet.

The Jalori Pass is only 5 kms from Khanag. The crest of the pass offers wide views of the hills and valleys on both sides of the ridge. The presence of the Himalayan Black Bear, Barking Deer (Ghoral), Musk Deer, Leopards and other species have been recorded by wild life experts in the deep forests around Jalori. The quiet Shringi Rishi temple is located close to the pass and the Seolsar Lake that lies on a trekking path from Jalori (about 5 kms away) at an altitude of 10,500 feet.

Shoja on the other side of Jalori Pass, is in inner Seraj and offers panoramic views of the snow capped ranges across. The rest house turns a quiet mountain holiday into a worthy experience amidst great surroundings. At walking distance from Shoja, is the dilapidated *Raghupur* Fort.

In medieval times, the structure served as a post to defend feudal boundaries. From Shoja one Can head to Banjar in the Tirthan valley and further downstream to reach the Beas valley at Aut. Adventure seekers, who demand more from a foray into the mountains, can head for Bashleo Pass either through a trekking route from Shoja or by motor transport from Banjar that passes through Goshani and Bathad. The high pass is the confluence of Inner Seraj with Outer Seraj's Kurpan valley.

PLACES OF INTEREST IN KULLU MANALI CIRCLE

BIJLI MAHADEV TEMPLE: 11 km., Altitude 2,460 meters. This is one of the most striking temples in Kullu, where 20 meter tall image is supposed to attract special blessings from the skies in the shapes of lightning.

BAJESHWAR MAHADEV TEMPLE (Bajaura): 15 km. this pyramidical temple belonging to the 8th century A.D. is embellished with wonderful carvings in stone and sculptural decorations. The three large images are all of a high order of sculpture in the Shikhara style. This temple is situated about 200 meters from the village in a plain between the main road and the Beas river.

JAGANNATH TEMPLE: 3 km., a stiff climb leads one to the shrine from where one gets a panoramic view of Kullu town.

BANJAR: 58 km., Altitude 1,534 meters. The famous temple of **'Shringi Rishi'** is located here in whose honour a fair is held every year in the month of May. Banjar is an excellent spot for trout fishing in Tirthan river.

RAGUNATHJI TEMPLE: 1 km., Ragunathji is the principal deity of the Kullu valley.

VAISHNO DEVI TEMPLE: 4km., a small cave enshrines an image of goddess Vaishno. Other temples are dedicated to Lord Shiva, Rama and Krishna.

KAISHDHAR: 16 km. from Kullu Altitude 2,300 meters. A delightful spot for a quiet holiday where one can commune with nature.

SHOJA: 13 km., from Banjar, located at 2,650 meters altitude on the Kullu side, of the *'Jalori pass'* has marvellous scenic surroundings.

MALANA (2,652 meters): 28 km. from kullu up to Naggar by bus and then 20 km. on foot. The tiny village of Malana lies a little ahead of the *'Chanderkhani pass'*, famous for the temple of 'Jamlu'. Malana village is reputed to be the oldest democracy in the world in existence where all the inhabitants of the village take part in managing its affairs. It is also famous for trekking.

KASOL (1,640 meters): 42 km., Kasol is charmingly located in an open space which slopes down to a broad expanse of clear white sand at the edge of the river. It is situated on the bank of Parbati river in the Parbati valley.

MANIKARAN (1,700 meters): 45 km. from kullu, According to legend, Manikaran is also associated with Lord Shiva and his divine consort, Parbati, who lost and recovered her earrings here. Legend has it that once when Shiva and Parvati were relaxing by the river, Parvati's ear rings fell into the water. The lord of another world Shesh Nag took possession of them and despite Parvati's request, he refused to hand them back. However when all the gods prevailed upon him, he snorted them out of his nostrils, causing a boiling fountain of water to erupt. The jewels thus returned. This place is famous for hot water springs. Thousands of people take a dip in its hot water. The water is so hot that *'dal'* (pulses), rice etc. can be boiled in it.

RAISON: 16 km., from Kullu Altitude 1,433 meters. it is an ideal site for spending a quiet holiday in solitary splendour and for holding youth camps and rallies.

PULGA AND KHIRGANGA: 16 km. from Kullu, a stiff march takes one to restful environment affords a sylvan and peaceful retreat for body and mind. The *'Tos Nullah'*, which branches off from the main Parbati valley is well worth exploration by those who favour the wilder aspects of natural scenery and are prepared to camp out. Khirganga lies 10 km., from Pulga; Khirganga is also famous for hot springs.

KATRAIN: 20 km. from Kullu Altitude 1,463 meters. This place is situated on the way to Manali and has acquired prominence due to apple orchards, a fruit research station and a trout hatchery.

LARJI: 34 km., Altitude 957 meters. This is a small hamlet providing excellent trout fishing. The famous rivers Sainj and Tirthan join the Beas a few hundred meters below. Larji is patronised mostly by anglers.

NAGGAR: 25 km. from Kullu Altitude 1,760 meters. Naggar was the capital of the Kullu Rajas for about 1,400 years. It is also known for its castle and the *'Nicholas Roerich's museum'*. On the left bank of the river Beas and about three hundred meters above the river, Naggar is delightfully situated on the wooded slope and commands an extensive view, especially of the North-West of the valley. There are a large number of famous temples in and around Naggar and an excellent place for a longer stay.

MANALI

Manali with its unspoilt scenic grandeur is extremely popular with the tourists, for a lavish display of natural scenery. It is one of the principal show places of the Kullu region. To its North, South and West are an ostentation of pinnacles and ridges which, in fine weather, stand out in bold relief against skyline. At the lower elevation and in every direction there are vivid green patches of grassland and evergreen valleys ascending in irregular formation present probably the best view in the country. Manali is situated at an altitude of 1,926 meters and spreads in 12.5 square km. It is the real starting point of an ancient trade route. The original name of this particular area was 'Dana'. Later it became '*Duff-Dunbar*' named, presumably, after one of the original European residents of Manali. This part of the Manali is entirely separate from the original village of that name which is located beyond the Manalsu river, higher up the valley and the inhabitants of which prefer to retain their secluded identity.

According to legend, the place where Manali is situated, the great Hindu lawgiver 'Manu', after the great deluge, first stepped on to earth from the celestial boat at a place in this land. the particular spot where he established his abode was the present Manali which is regarded as the changed name of *'Manu-Alaya'*, the home of Manu. It is believed that it was here that the human race came into being after the deluge. A small temple dedicated to Manu still exists in Manali village.

The nearest airport to manali is *Bhunter* at 50 km. distance. Indian Airlines kingfisher and other airlines operate flights, on the Delhi-Chandigarh-Kullu and Delhi-Shimla-Kullu sectors. The convenient railway links to Manali is broad gauge upto Chandigarh, Una and Pathankot and narrow gauge at Kalka-Shimla and Jogindernagar. Manali is connected with direct bus services from all cities of Himachal, Punjab, Haryana and Uttar Pradesh. The distance from Manali to Shimla is 280 km., Chandigarh 312 km., Delhi 583 km., Pathankot 326 km., Dharamshala 253 km., Udaipur (in Lahaul-Spiti) 166 km., Keylong 104 km. and Kaza 244 km.

PLACES OF INTEREST

ARJUN GUFA: (15 km. from Manali) A legendary cave near the village of *'prini'* on the left bank where Arjuna practised austerities to get the powerful *'Pashupati astra'* (weapon).

HIDIMBA DEVI TEMPLE: (1.5 km.) Built in 1553 A.D also known as *'Doongri Temple'* dedicated to the Goddess Hidimba (Hirma Devi), the wife of Bhima, has a four tiered pagoda shaped roof with a doorway carved with figures and symbols. Although carving is simple yet beautiful. This temple was built by Raja Bahadur Singh of Kullu. On his order both hands of the Chief Workman were chopped, so that he should not built another temple of equal charm and style.

JAGATSUKH: (6 km. from Manali) The original name of this place was *'Nast'*, it remained the ancient capital of Kullu for about 10 generations. Jagatsukh is famous for its Shiva temple in Shikhara Style and interesting old temple of *'Gayatri Devi'* and *'Devi Sharvali'*.

VASHISHT: (3 km. from Manali) This place is famous for its hot water springs and temples of Vashisht Rishi and Lord Rama. It is located on the bank of Beas, but well above the river.

KOTHI: (12 km. from Manali) A beautiful and quiet spot. The rest house here overlooks the narrow valley and commands views at the mountains. Below Kothi, for more than a kilometer the river Beas flows through a deep gorge, 30 meters or more in depth. The site of the bridge provides an interesting historical episode in early annals of Kullu. This place is famous for movie picturisation and resting resort for poets, writers and lovers of peaceful environments.

TIBETAN MONASTERY: A new but colourful Buddhist temple. It contains in it many idols of Buddha. This monastery is famous for its carpet weaving and Tibetan handicrafts.

NEHRU KUND (6 km. from Manali): A natural spring of clean cold water named after the late Prime Minister Jawahar Lal Nehru, who used to drink water from this spring during his stay in Manali. It is located, on the Manali-Keylong road. This spring is believed to be coming from *'Bhrigu lake'*.It is now washed away by floods and land slides.

MARHI: (39 kms. from Manali) A barren landscape affording extensive views of the valley and the mountains. Fifteen kilometers short of the 13,050 feet high Rohtang Pass on the Manali-Leh road lies one of the most picturesque places in Manali region, Marhi-a mountain plateau is surrounded by lush green meadows strewn with myriad wild flowers. The place remains a stopover for transit visitors and tourists during summer and autumn seasons and a transit place for the people to wait for the ferocious weather to improve at Rohtang Pass to cross over to Lahaul and Spiti valley, during the winter months.

This tiny hamlet where a cluster of eating place has developed and prospered ever since tourism activities gathered momentum in this region, presents a splendid view. To the North lies the craggy shrub-covered hill sides with flowers of different hues blooming in summer and spring. To the South one can have an extensive view of the Kullu valley. From Marhi one can see many sheltered and snow laden gullies even when there is no snow around. Marhi does not contain much snow, as the turbulent evening and morning winds blow off the snow towards Beas nullah which lies below the main meadows. After remaining out of reach to the visitors for six months, Marhi is now open and is at its enchanting best.

In May-June Marhi is the place which most tourists visit. A tiny hamlet, it boasts off a few well run *'dhabas'* and tea shops. A rest house stands on the spur of a cliff and has an excellent view besides providing lodging facilities to

the enthusiasts who may like to stay here. It has nothing much to offer, but to the visitors it is a must, since such a scenery cannot be experienced elsewhere in this region especially on the roadside. The days are pleasantly warm and the breeze cool but the nights tend to get extremely chilly. A few hours spent here rejuvenates the soul.

Before the early seventies. Marhi was considered a halting place for shepherds and tradesmen, who would rest a while before taking on the steep ascent to the Rohtang Pass. Timing here was necessary, as the Pass turns very windy in the afternoons and can be treacherous during the winter. The locals call this fiery wind the 'biana' and it is in 1839 a Sikh general who was crossing the Rohtang Pass for a battle against the enemy forces stopped here and built a temple so that his passage could be safe. In those days many people built temples here, but today one cannot see any evidence of these structure, save a few stones.

The harsh winters always took their toll and thus this place was named Marhi (graveyard). Now Marhi attracts tourists. Another legend the locals are familiar with is that years ago a vast army of Jorabar Singh was crossing the Rohtang Pass, when they descended to this place a strange mist enveloped the entire force. Unable to find their way they kept moving forward only to fall over the steep precipice below the meadows and perished. Thus it was named Marhi (graveyard). Whatever history and legend say, Marhi today is one of the most spectacular spots. Today all tourists who visit Manali, stop over at Marhi for the magnificent views. The place remains the hub of daytime tourist activity.

ROHLA FALLS: (15 kms from Manali) Here the river Beas hurtles down from a height of about 50 meters. Charming spot for picnic.

NIRMAND: Nirmand is rooted with medieval monuments and is an important Brahmin village. For centuries it was known for its intellectual, cultural and artistic wealth. Wooden temples and 'Shikara' style stone shrines dating back to the 11th century are scattered all around the village, testifying its antiquity. The Parshuram and Devi Ambika temples are the village's prominent shrines. This village is also famous for its metal craft and woollen handloom products. The Nirmand Diwali, as distinct from the one celebrated in the rest of the country is held each autumn and is an excellent time to witness local culture.

Nirmand serves as the end destination of the Outer Seraj region. However, for those accessing the circuit through the Kurpan valley, Nirmand becomes the starting point. Access to the Kurpan valley is near Rampur, on the highway to Kinnaur. The magic of the Seraj Region comes not just from its scenic landscape, the warmth and hospitality of the people leaves an equally memorable impression.

SOLANG VALLEY: (13 kms. from Manali): A beautiful valley between Manali and Kothi which offers views of the glaciers and snow covered

mountain peaks. The plateau is frequently used for holding camps by the trekking parties. The surrounding areas of Manali from 3 to 20 km. are suitable for rock climbing. The winter skiing festival is organised here as well as training in skiing is imparted at this place.

MOUNTAINEERING INSTITUTE: This institute imparts training in basic and advanced courses of mountaineering. Institute has been speedily gaining prominence for conducting adventurous sports rock climbing, high altitude trekking and skiing. It was set up in 1961 A.D.

ROHTANG PASS: (51 kms. from Manali) At an altitude of 3,978 meters on the highway to Keylong, the mass affords a widespread panorama of mountain scenery. Here eye meets a range of precipitous cliffs, huge glaciers and piled moraine and deep ravines. To the opposite is the well defined *'Sonepani glacier'*, slightly to the left are the twin peaks of the Geyphang snow crowned. The Beas river rises near the crest of Rohtang from a block of Mica-Schist. To its left, 200 meters higher, is the little lake of *'Sarkund'* (Dashahr) visited by a large number of people every year. The bath in the water of Sarkund effects cure of all bodily ailments or imaginary. Marhi, a beautiful picnic spot is 10 km. before Rohtang pass, where almost everyone stops for refreshment. The pass is open from June to October each year although trekkers can cross it earlier. It is the gateway to Lahaul-Spiti, Pangi and Leh valley; just as Jojila pass is to Ladakh.

CHAMBA-DALHOUSIE CIRCLE

Chamba, the valley of milk and honey is known for its streams, meadows, temples, paintings, *rumal* and beautiful lakes. Chamba has few rivals for its scenic beauty. To quote Dr. Vogel, the author of *'Antiquities of Chamba State'; "And truly delightful has been the task of revealing the antiquarian treasures hidden in that glorious mountain region, which a popular adage so rightfully describes as Chamba 'Achamba' (Chamba the Charming)"*. Chamba is situated at an altitude of 926 meters (2,778 feet), spreads in the area of 24 km. Tradition goes that the town Chamba was named by its founder Raja Sahil Varman (920 A.D.) after his daughter Champavat. There are three well defined ranges in the district, the Dhauladhar, the Pangi or the Pir Panjal and the Zanskar range. Located on the banks of the Ravi river the township resembles an Italian village fortress. Chamba's temples are mostly dedicated to Lord Shiva and Vishnu and are built of richly engraved stone. The town is also the base for Gaddi shepherds who, though nomadic in their way of life, return to chamba periodically to stock supplies. Chamab is so sheltered by snow-clad mountain barriers that its monuments escaped destruction at the hands of invaders, that is why it still remains one of the best preserved heartlands of the Himalayan arts.

The river Ravi, along with the Yamuna, Satluj, Beas and the Chandrabhaga is one the five major rivers of Himachal and since times immemorial these have figured prominently in the lore of the land. From the moment the

Himalaya mountains came into being, these rivers have been responsible for the rich greenery and for nurturing the land they pass through.

The Ravi first appears as the river *'Parushni'* in the Rigveda. In Hindi, the word *'Parusha'* is regarded to mean the Ravi and this river is also called the *'Iravati'*. Writers on Chamba region also mention its other names Ravdi, Ravti and Rava. But it is by the name Ravi that this river is popularly known as it flows through Himachal, the Punjab and into Pakistan.

The role of the Dhauladhar mountains has been significant in forming the overall character of Himachal. The northern reaches of the Dhauladhars merge in a series of garlands with the slopes of the Pir Panjal mountains in the Bara Bhangal area. This is where the Ravi has its source, southeast of the Pir Panjal mountains in the Pangi Bara Bhangal pocket. As it flows down, it gathers the waters of several large and small streams of pure melting snow. Twisting and turning in different directions the waters flow through the Bara Banso area and the pockets of Dehol, Kuleth, Holi, Sutkar, Lamu and Chota Khas. When the Ravi is practically face-to-face with Bharmaur, two large tributaries, the Budhil and the Tundah contribute their share to the river. From this moment on, the Ravi also alters its character and suddenly turns aggressive. Through a narrow gorge it now races like a serpent till Chatrari where the valley opens out and the Ravi also spreads its water wider and becomes calmer. The river then skirts the large villages of Rakh and Mehla till it reaches the town of Chamba. Pouring down from the heights, the Saho stream, also adds its might to the Ravi. The point of confluence is a dramatic sight with the ancient town of Chamba in the background.

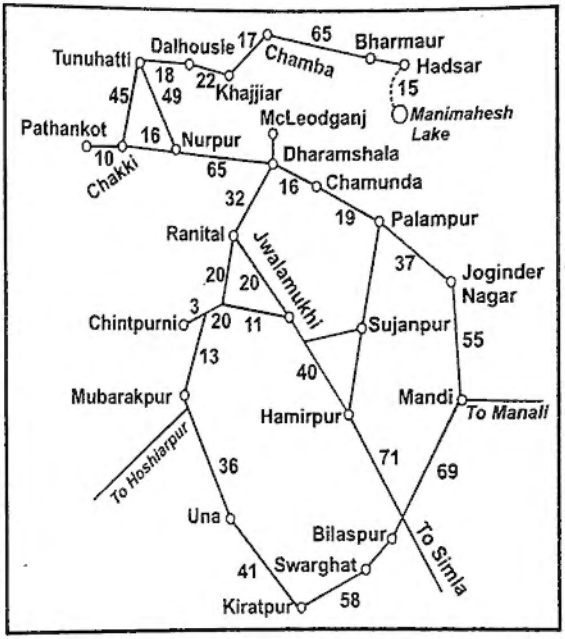
After a while, the largest tributary, the Seol joins the Ravi and continues flowing west as it skirts the borders of the adjoining state of Jammu and Kashmir. The Ravi then adds a southern turn to its journey and seemingly carrying all the blessings of all the deities of the hills. This river then flows into the plains near Shahpur. Flowing on into Pakistan, the Ravi then pours itself into the Chenab and both join the Indus on a journey down to the Arabian Sea.

The remote valley tucked between mighty Pir Panjal and Zanskar ranges of the Himalaya, a valley, remarkable in its rugged grandeur, austere and exquisite beauty'. Here in one of the most quiet, hidden and pristine destinations of Himachal you can meet nature face to face, listen to the melody of whispering winds and speak to the mountains.

Soothing silence, fresh and crisp air, stunning azure sky, mighty mountains-welcome to the land full of primitive myths where the real melts into the magical and gods and goddesses are as much alive as you and I. Here, the past flows before you and whispers in rich cultural traditions and folk lore.

Today you can drive into the valley but his has not always been so. So foreboding was the valley that the Raja of Chamba paid funeral expenses to state officials who went on duty to Pangi. Their return, alive or dead, was not

sure. Inaccessible for more than eight months in a year due to snowfall and closure of the Sach Pass (4,414 m), Pangi inspired awe and sent shivers down the spine of those who were forced to go. No doubt this was no land of beauty for them but *kala pani*. All this has changed for good now. The inhabitants of the Pangi are mainly Hindus with a few Buddhists. The Buddhists with Mongolian features, called Bhots, inhabit the villages located in higher reaches known as Bhatories namely Sural, Hudan, Parmar, Chasak and Twan Bhatories. Tough living conditions, geographical isolation, extreme climate and need to cooperate led to community living and emergence of unique Praja System. Praja, the village council, consisting of eldest male member of each household became the supreme consultative, administrative and judicial body and plays vital role in the social life even today.



The historical background of Pangwals is shrouded in mystery. One version is that during an invasion Rajput nobles sent their wives and children escorted by soldiers and servants here for safety. Many noble men could not reach the valley, the ladies married the soldiers and a new generation settled here. Another version states that the criminals and political offenders banished by the raja settled here. Another version states that the criminals and political offenders banished by the raja settled here.

The total population of the valley is 17,598 and the elevation of the villages ranges from 7,500 feet to 12,000 feet. Chasak Bhatori is the highest village. Seasons regulate the activity chart of the village life and weather sets the time table. Majority of the villagers depend on agriculture and livestock. Pangwals follow a primitive form of Hinduism and worship lord Shiva, devi and nag devta. All villages have their own presiding deity. The temples are closed in winters and open in spring on the melting of snow. People love dance and music and enjoy patar, the local brew. Short summer months (May to September) represent hard work as this is the working season and the time to reap harvest sown the previous year and to stock all that will be needed to survive long winters. As the earth warms up a little by the end of February, the musical beats of dhols and other instruments mingle with the same serene

melody of icy winds echoing around the snowy peaks to signal start of famous cultural cum religious festival-Jukaru. Pangwals celebrate this to thank the gods for helping them survive the winter.

Nature has gifted the valley with rich flora and fauna. Thick forests support a variety of wild life including ibex, snow leopard, Himalayan thar, musk deer, black bear, brown bear and bharal. Monal, Himalayan tragopan, snow peacock, koklas, snow pigeon and ram chakor are common birds. The valley has one wild life sanctuary, the Saichu Twan Sanctuary that serves a safe habitat for a large number of wild animals and birds.

The Pangi valley turns white in winters and an unrelenting green in summers and presents awesome natural setting. To get the most out of the valley you should have at least one week with you. Things to see and do are plenty depending upon you. Mountaineering, rock climbing, trekking, hiking are for those seeking adventure. Rolling mountain ranges with towering snow covered peaks, densely forested slopes, small high altitude lakes, green meadows and unbelievable glaciers challenges everyone. Killar (2,591 m) the areas administrative headquarters, lies on the right bank of Chandrabhaga river. The important side valleys of Pangi are Sural, Saichu, Kumar-Parmar and Hudan. All these are connected to Zanskar valley in Ladakh through old routes. Now all sub valleys and many villages are linked by a vehicular road and one can avoid trekking but the real way to explore the valley is to walk to various villages located deep inside the side valleys.

ST. ANDREW'S CHURCH: The impressive building of the church has a straight and simple design carrying the influence of Scottish architecture. It is made of local stones brought from Rajpura, a place 10 kilometers from Chamba and has a sloping black slate roof, the rafters of which have been covered by a vernacular-designed fascia tin-plate. Built by the side of the State Hospital in town, this Protestant church has a capacity to accommodate 170 persons in the prayer hall.

The people of Chamba owe this church to Dr. John Hutchinson, a medical practitioner and a missionary by choice. He came to Chamba, served the lepers and started a leper asylum at Sarol, a village not far from the town, in the year 1875. This was the first one of its kind in India. He established a Mission Hospital in 1894 and remained the 'honorary in-charge' of the Health Department of the State of Chamba for ten years. He was an eminent historian too and with Ph. Vogel wrote the History of the Punjab Hill States. Raja Sham Singh of the State developed great regard for this noble soul and on his insistence not only donated the land where the Church stands but also got it built through Gopal Dass, the superintendent of works on state expenses. Its foundation stone was placed by the Raja himself on 17 February 1899. The church was lighted to the Christian community of Chamba by his successor, Raja Bhuri Singh on 7 May, 1905.

St. Andrew's church is a place of pilgrimage for believers and a place of awe and wonder for heritage lovers. Raja Sham Singh, at that time, had

ordered for a large bell for the belfry of the imposing bell tower of the church. This bell resembles the one hung at the Bhagwati Chamunda temple installed by Raja Shri Singh in 1867.

Nearest airports are Jammu, Amritsar and Gaggal (Kangra). Railhead to link Chamba with outside world is Pathankot, 120 km. On state highway 33/35, Chamba is linked to all parts of the country by all-weather metalled roads. The distance of important cities from Chamba is; Shimla 422 km., Mandi 334 km., Manali 470 km., Kangra 180 km., Delhi 640 km. Jammu 245 km., Amritsar 245 km., and Haridwar 610 km.

PLACES OF INTEREST CHAMBA-DALHOUSIE CIRCLE

BHURI SINGH MUSEUM: This is a veritable store house of exquisite paintings of the famous Kangra and Basholi schools, as well as mass epigraphical material on the history of Chamba. The museum also has in it, wood carvings, ancient manuscripts and murals from Rang Mahal.

TEMPLES: Chamba has numerous ancient temples patterned in the style of local hill architecture, as well as Shikhara temples. (The main groups of these temples, Lakshminarayan, as well as most in the region are dedicated to Lord Vishnu and Shiva, built in the period between the 8th and 10th centuries A.D.). The *'Chaturmukhi'* image is a major highlight at the Hari Rai temple. Some other important temples of Chamba are the *Bansi Gopal temple, Shri Bajreshwari temple* and *Chamunda Devi temple.* There is also a small shrine dedicated to the memory of Rani Suhi who, as the legend goes, sacrificed herself, so that water could flow to the town Chamba.

BHANDAL: (78 kms. from Chamba) A lush green place, this is the meeting point for the borders of Himachal Pradesh and Jammu & Kashmir.

CHAUGAN: A public promenade– a grassy maidan less than one km. in length and about seventy five meters wide. It is a busy local trading centre for villagers from the surrounding hills. Each year Chaugan is the site for the Minjar procession. The fair lasts for a week and people attend the fair in the local costumes and colourful dresses, in a gay mood walking in the Chaugan where a large number of sports and cultural activities take place to commemorate this occasion. On the conclusion of fair, the '*minjars*' are immersed into the Ravi. It is also an established base for various exciting treks into the valley around.

CHAMPAVATI TEMPLE: There is an ancient temple dedicated to Champavati near Chowgan in the heart of the town known as Champavati Temple or Chamesani temple. According to a popular legend, Princess Champavati was of a religious disposition and used to visit the loghut of a Sadhu for religious conversation. Suspicion grew in her father's mind and he followed her secretly on one occasion with a drawn sword in his hand, only to find that the hut was empty. As he entered, a voice came from the stillness upbraiding him for his suspicion and telling him that his child would be taken

from him as a punishment.

He was further commanded to erect a temple to her on the spot where he stood to atone for his sin and avert further calamity from his house. The temple was accordingly built and named after his daughter who is there worshipped as a Goddess. A black stone image of Mahish-mardini Goddess Durga with six arms astride a lion, is enshrined in the Garbha Griha (sanctum sanatorium) of the temple. According to local legend, Goddess Durga represents the defied form of Champavati—daughter of Raja Sahil Verman. It is a living temple and she remains the dynastic Goddess of the erstwhile rulers of Chamba State and her blessings are sought on every auspicious occasion. Besides, Champavati is the Kul Devi (Family Goddess) of the residents of Chamesani Mohalla and other families in the town.

This is an Indo-Aryan Nagar Style (Shikhar) temple made of locally dressed stones with its shikhar reaching a height of about 50 feet with beautiful relief decorations (some erotic) pilasters reminiscent of late Gupta period. The temple is fronted by a later reassembled pent roofed (Slate) Wooden Mandapam. There is an other "Shakti" temple built in local hill style and also a "Naga" temple in the complex.

SALOONI: (56 kms. from Chamba) with an excellent views of the surrounding hills, Salooni is located on a ridge at the entrance to Bhandal valley.

KATASAN DEVI TEMPLE: (20 kms.) This is a very popular temple with the local people and commands impressive views.

SAROL: (8 kms. from Chamba) A picnic spot in a land scoped garden on the left bank of Ravi. A tourist can get lot of information and also pleasure in visiting the sprawling horticulture farm, with many species of Citrus plants, sheep breeding farm, Poultry farm, Bee keeping farm and canning unit of Sarol, a small but fertile valley.

SAHO: (12 kms. from Chamba) Here is an ancient stone temple of *'Chandrasekhara'*, with two remarkable figures.

BHARMAUR: (69 kms. from Chamba, altitude 2,195 meters) Bharmaur was the original capital of the state of Chamba. It has several ancient temples and monuments that reflect its erstwhile glory. Some of the important temples are of– Manimahesh, Lakshna Devi, Ganesh and Nar Singh. This region is also home to Semi-nomadic Shepherds, the Gaddis. Once called Brahmpura, still retains its 84 (Chaurasi) ancient temples and the monuments of its one time glory, some of which dates back to the 7th century A.D.

KAILASH MANIMAHESH: (35 km, from Bharmaur and 104 km. from chamba, at an altitude of about 4, 170 meters). This lake is supposed to be blessed by goddess Kali and protected by Lord Shiva. Thousands of pilgrims journey here to bathe in its sacred water, on the fifteenth day, following the festival of Janmashtami. A fair is held every year at this lake during the month of August or September. In August 2010, the satellite phone system was installed

at Manimahesh lake for maintaining telecommunication links with the district headquarters at Chamba and sub-divisional headquarters at Bharmaur, besides the rest of the world for the convenience of Manimahesh pilgrims.

Manimahesh lake, located 3,950 m above sea level, near the base of a peak in the Manimahesh range, is the highest in the hierarchy of sacred waters in Himachal Pradesh's Chamba district. It is a place of pilgrimage and a destination for many a hardy trekker. Thousands, including visitors from far-off places, visit the sacred site on the eighth day of the moon in the month of Bhadon, or the 15th day after Janmashtmi, for a dip in the holy waters of its glacial lake.

The devotees, as they trek upwards, sing hymns in honour of Lord Shiva whose eternal abode is believed to be the 5,575 m high peak of Manimahesh Kailash. Chamba is the starting point for the pilgrimage. Being the centre of a valley, rich in ancient remains and known for Chaugan, a public promenade, this medieval town, perched on a flat mountain shelf overhanging the rushing torrent of the Ravi, is famous for its temples. Richly carved and elegantly engraved, the main group of six temples, three dedicated to Shiva and three to Vishnu, throw light on Chamba's art.

The ascent for the pilgrimage starts from Bharmaur, 65 km from Chamba. Buses run by the State Transport Corporation can cover the distance. Being the state's original capital, Bharmour retains in its ancient temples, monuments of its onetime glory. Homeland of the *gaddis* (shepherds), it is also call Shiv Bhumi. The place is famous for its ancient temples, some of which date back to the sixth and seventh century.

According to legend, 84 *yogis* visited Bharmour during the reign of Sahil Verman. Pleased with the king's hospitality, they rewarded him with 10 sons and Champavati, a daughter. Because of the *yogis'* visit the area, with its ancient edifices, is called Chaurasi. The most important among the temples are Manimahesh Lakshana Devi, Ganesh and Narsingh. Although the ornamentation in the lintels and doorway of Lakshana Devi temple is purely Indian, the architecture has Traces of Graeco Buddhist art of Gandhara, indicated by the rows of figures in arched niches separated by dwarf pilasters.

The 35 km distance from Bharmour to Manimahesh entails considerable climbing. The first 16 km till Hadsar can be done by jeep, but a majority of pilgrims, most of whom are *gaddis*, cover the distance on foot, with many of them taking off their shoes at Bharmour.

The next destination is Dhanchho, 11 km from Hadsar where the pilgrims spend the night. It is marked by a beautiful waterfall. Between Dhanchho and the lake are minor places of pilgrimage. However, it is a stiff climb of 8 km and the path is narrow and slippery. Bhangarghati is so steep that one has to literally crawl on all fours. Now a track has been carved out, making it easier for pilgrims. The ascent to Bhaironghati from Bhandarghati is also very tough. The pilgrim's inner strength and abiding faith keep them trekking,

despite all odds, to the lake. They are rewarded by the wonderful views of mountain scenery and slopes carpeted with multi-coloured flowers.

Among the series of minor peaks below the principal ones are some which are believed to be the results of petrification of a shepherd and his flock. According to the local legend, they were turned to stone when they tried to climb up the main peak. There are also some geological structures, serpentine in appearance, which are believed to be a serpent, which turned to stone. In this land of myths and legends, a deep and abiding faith permeates the life-styles of these simple and hardy mountain dwellers. On the 15th day after Janmashtami, this is displayed when the locals and pilgrims meet to celebrate with an intense belief in their simple rituals.

The previous night presents an ethereal atmosphere when, in that wilderness peopled once a year, devotees sit around bonfires and sing hymns in praise of God. They take a dip in the early hours the next morning, while the stars are still twinkling. This, according to their belief, washes away their sins and earns a boon for their remaining lives.

SHAKTI DEVI TEMPLE: (40 km., from Bharmaur and 109 km. from Chamba) located at Chatrari. This temple is of great archaeological interest. The brass idol of the goddess is in the Kashmiri style.

PANGI VALLEY: (167 km. from Bharmaur) Pangi valley is a rugged country, severe in its topography, with high steep mountains and little vegetation. Pangi is the house of beautiful people and of colourful folk dances. The headquarters of the Pangi Subdivision is *'at Kilar'*, located in deep, narrow hills by the Chenab river.

DALHOUSIE

Dalhousie (altitude 2,039 meters), located in the outer slope of hill Dhauladhar range, is another important hill resort in the district. A number of picturesque walks run through the oak and pine forests around the town and offer excellent views of the Chenab, the Ravi and the Beas valleys. It is thickly wooded with stately pines and oaks and has lovely picnic spots all around. Dalhousie is the gateway to Chamba, Originally conceived as a sanitorium by its founder Lord Dalhousie, it is today one of the most quiet hill stations, Extending over an area of 16 sq. km., Dalhousie comprise five distinct hills, *Balun, Kathlog, Petreyn, Tehra* and *Bakrota* with heights ranging between 1,525 and 2,378 meters.

The late Prime Minister Jawahar Lal Nehru, has said, *"One of the finest hill stations in India is Dalhousie from the point of view of beauty, climate and agreeable surroundings, For my part, I would rather go to Dalhousie than almost any hill station in India, Kashmir apart".*

It is known for its church buildings and other landmarks erected by the British. The town has old churches like St. John's Church (1853), St. Francis's Church (1894), St. Andrew's Church (1903) and St. Patrick's Church (1909).

St. John's Church, the oldest is located at Gandhi Chowk, about 2 km. from the bus terminus. This church was the first to be built after the founding of Dalhousie. According to the annals of Chamba state, prior to 1863 a wooden structure of the church stood at this site. The plan to build a stone structure was drawn up on the arrival of the Rev John H. Pratt on 11 April 1863. The present building is one of the prominent monuments in the Dalhousie area. The building, is in good condition. However, continuous care from local administration is very important to preserve this monument for generation to come. Dalhousie has been linked with air, rail and roads network to ensure all weather access to this beautiful place. The distances are as under. Amritsar 188 km., Chamba 56 km., Chandigarh 352 km., Delhi 563 km., Jammu 188 km., Jalandhar 192 km., Manali 402 km. and Pathankot 80 km.

PLACES OF INTEREST

BAKROTA HILLS: About 4.8 km., from GPO, Dalhousie and situated at an elevation of 2,085 meters, the fascinating and bewitching Bakrota Hills offer to the tourists the brisk walk round the hills besides a grand view of snow-clad peaks.

DAINKUND: 10 km., altitude 2,745 meters. This is a towering and beautiful peak which offers panoramic views, specially on, a clear day, of the three main rivers– Beas, Ravi and Chenab.

KALATOPE: 8.5 km., altitude (2,440 meters) 7,930 feet. The spot commands a beautiful and grand panoramic view of the surrounding landscape and eye travels wide over hills and dales, fields and forests, smooth and ruggedness, till in the direction of Jammu & Kashmir, it meets a horizon of snow peaks.

KHAJJIAR: 27 km., altitude 6,000 feet. A little out of Dalhousie is a beautiful, charming retreat that makes an ideal day excursion or even an overnight visit. Far from any major town, this tranquil spot has a small lake in the centre, on which is a floating island. The local people hold the lake for in legend, it is associated with Khajinag, the deity that is enshrined in the temple here. The temple here has a golden dome.

PANJPULLA: Sardar Ajit Singh, a great freedom fighter, breathed his last on the day India gained independence, 15th August, 1947. His *'Samadhi'* is located at Dalhousie's Panjpulla, a picturesque spot with a natural tank and water flowing under small bridges from which the place takes its name. Sardar Ajit Singh was the uncle of martyr Bhagat Singh. At Panjpulla, there is a *'Samarak'* in the memory of Sardar Ajit Singh.

SUBHASH BAOLI: 1.6 km. from Dalhousie GPO. A lovely spot for picnic, commanding a good view of snow covered hills. This has been named after the indomitable man of Indian politics, before the independence days, Sh. Subhash Chander. Bose. It is said that he used to drink water from this place, during his stay in Dalhousie.

JANDRI GHAT: 2 km., place of the ruler of erstwhile Chamba State, is located and surrounded by tall pine trees, is a place worth visiting.

THE ROUND: 4.8 km., the Bakrota hills offers a brisk walk on *'the round'* besides a grand view of the surrounding countryside.

KANGRA-DHARAMSHALA -PALAMPUR CIRCLE

Kangra (altitude 1,250 to 1,982 meters), which was known anciently as *'Trigarta'* is one of the most picturesque valleys in Himachal Pradesh. It is sheltered by the massive Dhauladhar range of mountains, rich in culture and history. The history of Kangra valley dates back to Vedic times, more than 3,500 years ago. It finds mention in the Puranas, the Mahabharta and in Rajtarangani. Dharamshala stands at the foot of Dhauladhar and has a magnificent view of snowy peaks, deodar and pine forests, tea gardens and beautiful hills. The snow line is perhaps more easily accessible at Dharamshala than any other hill station in India. Dharamshala now really has become international, with a number of Tibetan settlements and the residence of Noble Laureate the 'Dalai Lama'. Since 1960, when it became the temporary headquarters of the Dalai Lama, it has come to be known as the 'The little Lhasa in India'. Dharamshala is divided into two distinct parts: lower Dharamshala the civil and business area with Courts and Kotwali bazar and upper Dharamshala composed of places like Mcleodganj and Forsythganj. In 1905, tragedy struck Dharamshala, when an earthquake levelled it completely. After its reconstruction, Dharamshala flourished as a quite healthy resort.

COMING OF DALAI LAMA TO DHARAMSHALA: In 1960, the Parsi shopkeeper N.N. Nowrojee through the Prime Minister's office invited the Dalai Lama and his entourage to take up residence in Dharamshala, specifically in 'Upper Dharamshala' known as Mcleodganj. A century before, the Nowrojee family had established the first trading post in that sleepy town surrounded by the Dhauladhars, the southern branch of the Himalaya. After the devastating 1905 earthquake, many families moved to Dharamshala some nine kms (and 460 meters) lower, but the Nowrojee family stayed on in Mcleodganj. A lifelong friendship developed and continued between Nowrojee and His Holiness the Dalai Lama. In October 2001, N.N. Nowrojee was walking in the forest near his home when the Dalal Lama saw him from his car, and asked the driver to stop. His Holiness greeted him. The two shared laughter and a brief conversation. Nowrojee died in his sleep the very next day.

Countless Buddhist and myriad adventure-seekers are drawn to the Dalai Lama whose universal appeal extends far beyond his venerated religious stature. The Dalai Lama advocates compassion and nonviolence in a world of indifference and violence. His strong, resonant voice passionately emanates from Himachal Pradesh's northwest corner. Dharamshala has been made accessible by air with the airports of Gaggal 13 km, Amritsar 200 km., Jammu 200 km. Nearest broad gauge railhead is Pathankot 90 km. and a narrow gauge railway line between Pathankot and Jogindernagar passes through Kangra 17 km, from Dharamshala. Road distances to major centres in the region are: Chandigarh 239 km., Delhi 514 km., Nangal 145 km., Jalandhar 166 km., Hoshiarpur 128 km., Mandi 147 km., Jwalamukhi 55 kms., Kullu

214 km., Manali 252 m., Chamba 192 km. and Shimla 322 km.

DHAULADHAR: In summer beat the heat along the foothills of the Dhauladhar. This name itself, 'Dhauladhar' discloses its charm and means 'mountain ranges of whiteness'. Formed of white granite, the northern flanks of these mountains hold the towns of Dharamshala, Palampur, Bir and Joginder nagar. The rural beauty and repose suddenly merging into the majestic hills, rugged here and romantic there, invites you for leisurely strolls through meandering paths amidst tall pines, to see gods reside in temples built in Pahari architecture, the sprawling tea gardens where 'a bud and two leaves' are deftly plucked.

Mcleodganj (1,770 m) the place where His Holiness the Dalai Lama resides is often called 'Little Lhasa' the prayer wheels, Buddhist monks, Tibetan jewellery, ornaments and crafts the whole environs is Lhasa-like. The cuisine here is so palatable and in demand that restaurants with names like Yak and Shangri-la sell Momos (meat dumplings) and Thukpa (noodles in broth) like proverbial hot-cakes. During the summers, the Kangra valley festival in Dharamshala provides you an opportunity to peep into the culture of the area while the para-gliding rally at Bir-Billing is an aero sport performed at one of the world's best sites. If trekking is your hobby, climb up to Triund (2,827 m) and have a breathtaking view of the valley and snow clad mountains and a rest house to stay in.

Running rivulets, singing streams, bubbling brooks criss cross your path as you proceed to Palampur only 38 kms from Dharamshala. This can be your base for trekking, gliding, camping, strolling amidst tea gardens, visiting the art gallery of Sobha Singh at Andretta, floriculture units all under the cover of that majestic and grand Dhauladhar. Jogindernagar is about 40 kms from Palampur and is the access point for the sylvan retreat of Barot. The reservoir of the Bassi-Shanan Project on the UhI river, the trout breeding centre and the gateway to the Nargu Wildlife Sanctuary take you out of the world of the madding crowd and the sun's beating.

PLACES OF INTEREST IN KANGRA-DHARAMSHALA - PALAMPUR CIRCLE

DHARAMSHALA – BLESSED WITH BEAUTY : A British officer once wrote, "No scenery presents such sublime and delightful contrasts. Below lies the plains, a picture of rural loveliness and repose... turning from the scene of peaceful beauty, the stern and majestic hills confront us". It might be added that the contrasts of Dharamshala go beyond the visual.

This unique resort is cradled on three sides by the folds of the mighty Dhauladhar range which rises to 5,200 meters. The drama of contrast continues, unfolding two distinct divisions each with its own personality; lower Dharamshala, a busy. Hindu dominated commercial and civic centre. Rich in myth and legend, the area abounds in some of the most highly revered temples (including some fascinating cave shrines) which attract streams of

devotees from all over India.

Upper Dharamshala enfolds Forsythegunj and Mcleodganj... a tranquil Tibetan Buddhist settlement and the home of His Holiness the Dalai Lama. Since second of half of 20th century, more than 10,000 Tibetan refugees have considered this area their second home and much of Dharamshala pulsates with the sights, sounds and scents of old Tibet.

The reverberations of Buddhism, cheerful lamas, interesting traditional handicraft, the aroma of spicy Tibetan food and a potpourri of people to soak it all in; here you find a lingering aura all its own. Sheltered under the paternal, perennially snow-capped Dhauldahars, the area is also at the nucleus of the Kangra Valley, known for its exceptional, pastoral beauty. And so, mango and the deodar, the snows and springtime, fun and faith.... nature has bestowed upon this region, an entire world, and all the seasons in a day, for those willing to experience them.

BHAGSUNAG: (11 km. from Dharamshala) Known for an old temple, a fresh water spring, water falls and slate quarries.

CHAMUNDA DEVI TEMPLE: (15 km. from Dharamshala) This temple is situated on the right bank of the *'Baner'* stream with the Dhauladhar as a backdrop, this has an idol of goddess Chamunda, who, it is said, was given the boon to fulfil the desires of those who worshipped her. On the back of the temple is a cave niche where a stone *'Lingam'* under a boulder represents *Nandi Keshwar* (Shiva).

CHINMAYA TAPOVANA: (10 km. from Dharamshala) Situated on a hillock is the recently established *'ashram'* complex by Swami Chinmayananda, who was a great exponent of the Gita. It is a beautiful place to visit.

ST. JOHN'S CHURCH: (8 km. from Dharamshala) The Church lies in the forest between Mcleodganj and Forsythganj. It has a monument dedicated to Lord Elgin, one of the Viceroys of India, who died at *Chauntra* (Mandi district) and was buried here in 1863. The Church has lovely spotted glass windows and there is Christian cemetery around it.

DHARAMKOT: (11 km. from Dharamshala) It is situated on the crest of a hill, this favourite picnic spot affords a panoramic view of the Kangra valley and the Dhauladhar ranges.

WAR MEMORIAL: (2 km. from Dharamshala) The Memorial is situated near the entry point to Dharamshala commemorates the memory of those who fought valiantly for the honour and defence of the mother land.

TRIUND: (17 km. from Dharamshala) From Dharamshala, at an altitude of 2,827 meters. The snow line starts just 5 km. from Triund and affords a breathtaking view of the snows above and the valley below. It is a popular picnic and trekking spot. Those who want to do a return trek in one day are advised to start early. There is a forest rest house at Triund.

KUNAL PATHRI: (3 km. from Dharamshala) A level walk from Kotwali Bazar leads upto the rock temple of the local goddess.

KARERI: (22 km. from Dharamshala) Altitude 6,500 feet. Kareri lake is surrounded by green meadows, Oak and Pine trees, making it an idyllic place to visit.

KASHMIR HOUSE: There is a steep slope that connects Dharamshala with its twin town, Mcleodganj. By the side of the road, and approached past a short grassy drive is the art-deco mansion of Kashmir House. With a view of Dharamshala and the flowing undulation of the Kangra valley, this was built in 1935 by a prominent businessman of the area, Lala Amar Nath Sood. He sold this to the ruler of Jammu and *Kashmir*, Maharaja Hari Singh when it was named *'Kashmir House'*. In turn, the Maharaja who barely used the property sold this to the Punjab Government. Kangra was then a part of the state of Punjab. After Himachal Pradesh came into being, the house was transferred to the Himachal Pradesh Tourism Development Corporation and converted into a hotel. Today, this charming house still echoes the grace of yesteryears and is conveniently located along the upper slopes of Dharamshala.

DAL LAKE: Lies amidst hills and stately fir trees and is 11 km. from Lower Dharamshala. It is a starting point for excursion and trekking and is located next to Tibetan children's village.

JWALAMUKHI: [56 km. from Dharamshala (30 km. from Kangra)] This place is famous for Jwalamukhi, the *'Flaming Goddess'* is one of the most popular Hindu temple in Northern India. There is no idol and the flame is considered a manifestation of the goddess. The eternal flame issues from the rock sanctum and is constantly fed by the priests. Two important fairs are held during the Navratras, in early April and in mid October.

A sacred flame from a 3,00- year -old temple in Himachal Pradesh has been brought to Singapore to be placed newly-built sanctum of a local temple. The Jwala ji shrine flame placed at shree Lakshminarayan Temple in Singapor's *"Little India"* shopping precinct, "It was the first time that the flame travelled outside India,". The flame was brought to Singapore on a six-hour flight in a vessel similar to the lamp used to transport Olympic flame, it took six months to prepare the flame's journey. Singapore has thousand of Hindus from northern India, who always wanted to have Jwalaji flame there.

NADAUN: 10 km. from Jwalamukhi and 40 km. from Kangra. A lovely place for a quiet weekend. The Beas, which flows, nearby, provides excellent Masheer fishing. There is a temple dedicated to Shiva. The place falls in district Hamirpur.

MAHARANA PRATAP SAROVAR (Pong dam): The attraction of Maharana Pratap Sarovar, however, extends beyond its water resource. The lake lies in an ancient and historical land, the imprints of which are strewn all round. The banks of the Beas around Dehra Gopipur have nurtured human civilization at least from the stone-age. Many neolithic sites have been

excavated by the Archaeological Survey in this area.

The Monolithic temples of Masrur, the only one of their kind in North India, contemporary to those of Ajanta and Ellora in Maharashtra and considered by archaeologists as being equally artistic, are not many miles away from Nagrota Surian. The forts of Kangra, Haripur-Guler and Nurpur are some of the important and formidable citadels of yesteryears.

WATER-SPORTS: Fed by the Beas, and its numerous perennial tributaries, like Gaj, Baner, Neugal and Binwa Khads and Uhl and Ban Ganga Rivers, below the Pandoh Dam, the Maharana Pratap Sarovar retains adequate water-level throughout the year for various water related activities and sports.

Water-sports were first introduced in Himachal Pradesh in 1975 at Gobind Sagar, the lake formed by Bhakra Dam. However, due to heavy siltation of that reservoir, the activities were shifted to the Sarovar in 1986 with the establishment of a regional water-sports centre .The Centre is a pioneer institute in water sports activities, which include swimming, canoeing, kayaking, rowing, sailing or yachting and water skiing. Besides providing training to people from different states and fields, it holds regular competitions to enhance the level of expertise. Three levels of courses are conducted -basic, intermediate and advanced. Training is also imparted in water safety and rescue operations. The Centre, has also started training courses in river-running and white - water rafting on the Beas near Mandi. These are run by the alumni trained at the Centre.

Over the years good infrastructural facilities have been developed at the Centre, which include a hostel with modern amenities and a 10 - suite rest house for accommodation, a large dinning hall to cater to up to 100 guests, a modern kitchen, changing room, an auditorium, boat shed and workshop.

ANGLING: The Beas and its many tributaries are breeding grounds for a variety of fish that are also carried into the lake. Many of these are favoured by sportsmen. The ***mahaseer,*** amongst these, is still considered the ace of all game fish. For, very often, there are many slips and tribulations between catching one and landing it.

Maharana Pratap Sarovar, especially around Dehra Gopipur, is prime ground for anglers. Old records of catches in the river speak of 30 or 40 pounders as being of no great consequence. However, even with commercial fishing allowed in the lake these days, large - sized catches are unusual. Though, any sportsman will still find the Sarovar a good day's fruitful workout.

WETLAND SANCTUARY: With so much water and food around avian hunters could not be missing. The lake and its environs, provide a varied habitat for avifauna, specially water birds, both resident and migratory. Large forested tracts along the shores, marshes, adequate submarine growth and bush-covered banks help shelter and nourish a great diversity of bird life. Over 220 species from 50 families have been identified in these environs. Many of which are seasonal visitors from distant lands.

An area of 30,729 hectares of the lake was notified as a wildlife sanctuary on 1st June, 1983. Another 20,000 hectares covering all land upto 440 m in the catchment of the wetland was added as a buffer zone. The Wetland Sanctuary is an attempt to protect the habitat as well as the varied fauna of the region.

MASROOR: (40 km.) Masroor (Masrur) is known for its monolithic temples. There are fifteen monolithic rock-cut temples in the Indo-Aryan style, richly carved. The temples, partly ruined now, are profusely decorated, with sculptural ornamentation conceived in the same manner as the great temple of Kailash at Ellora in Maharashtra. The main shrine contains three stone images of *Ram, Lakshman* and Sita. ***It is known as Alora and Ajanta of Himachal Pradesh.***

TRILOKPUR: (41 km.) The natural cave has attractive pillars of limestone on the floor of the cave by the percolation of water from the roof. It is something like stalagmites. The cave is dedicated to lord Shiva.

NURPUR: (66 km.) It is famous for an old fort and temple of *'Brij Raj Behari'*. The image according to legend was worshipped by *'Meera Bai'*. The fort is in ruins now but still has some carved relief work on stone.

SUJANPUR-TIRA: (80 kms.) The historic town of Sujanpur Tira is known for its palace, now in ruins, built by Raja Sansar Chand. It is famous for the temples of Gauri Shankar, Murli Manohar and Narbadeshwar. There is the largest ground of Himachal Pradesh which is made use of as a meeting place and also for sports activities. This town falls in district Hamirpur.

DADA SIBA: Downstream of the river Beas, on the Western extremity of Himachal Pradesh, the village of Dada Siba lies close to the state border with Punjab. Sometime towards the middle of the fifteenth century, the erstwhile princely state of Dada Siba came into being as an offshoot of the kingdom of Guler. And while its rulers had surprisingly short periods of reign - rarely exceeding a decade-the state also managed to preserve its identity and independence through the period of Mughal rule and even past the rise of Ranjit Singh's powerful kingdom in the Punjab.

Surrounded by lush fields and mango groves and bordered by the waters of the Maharana Pratap Sagar, today's village of Dada Siba may be unimpressive at first glance and yet, it holds a rare architectural and art marvel in the shape of the stunningly striking temple of Radha Krishan. The temple is regarded to have been commissioned in 1830 and completed in 1835. This was during the reign of Raja Gobind Singh and the work is inferred to have been executed by his son Raja Ram Singh - who later succeeded him. Legend has it that an image of Lakshmi Narayan was found at **'Chaplah'** which is about 4 km from Dada Siba. Ram Singh sought to bring the image to the town, but the planquin on which the image had been placed could not be moved - and this is the image which was then installed in the temple at Chanaur where it still rests.

Meanwhile, disappointed at not being able to bring the image to Dada Siba, Ram Singh decided to create a temple of his own. Specialised craftsmen for the structure were employed and the finest bricks - the 'Nanak Shahi' ones - were placed at their disposal. Some of the stones used came from Jodhpur and this was transported by bullock carts and labourers from Hoshiarpur. Special stone for the door posts and lintels was quarried near the fort of Mangarh on the opposite banks of the Beas and ferried over the Dada Siba. From Jaipur came the image of Radha Krishan which was ceremoniously installed in the temple-and interestingly, an 'Ashoka' tree was brought at the same time that still grows in the temple compound. While these elements created the building, the true worth of the temple's structure lies in its paintings. The panels by the images are in marble relief and have been delicately coloured. The sanctum itself has barely an inch of space that has not been adorned with frescoes. Various styles in the area can be discerned in the panels-Mughal, Sikh and of course, various schools of Pahari painting find expression in assorted sections. The ceiling is also covered with paintings and tucked within the adornments, various deities from the Hindu pantheon - Saraswati, Garuda - are also portrayed. One of the most interesting panels which lies by the left of the sanctum is the depiction of an elephant using multiple female forms. Other frames depict deities, processions and a host of other themes.

Noted critic and historian of 'Pahari' paintings, Dr. B.N. Goswamy has traced the painters of these exquisite creations to the remarkable family of Pandit Sen, his son Manaku and Nainsukh, and the further progeny of Fattu, Kushala, Candu, Nikka and Ranjha. While some changes in the essential styles varied with the patrons, the essential benchmarks established by the schools of Kangra and Guler are all there. On the hill above the village and at distance of a couple of kilometres from the bazaar, lies the remains of the old palace of Dada Siba. A rather sanguinary tale is told of the place. When the walls of the palace were being raised, they repeatedly collapsed. A learned Brahmin attached to the court declared that they would stand only if the Raja sacrificed someone dear to him. The infuriated Raja declared that the Brahmin who spoke these words was dear to him and promptly had him buried alive by the foundations. The Brahmin cursed the Raja and declared that the palace would never have a roof. Even today, the structure remains open to the skies and interestingly, the scions of the erstwhile ruling house who still live in the area, do so in 'Kuttcha' structures as they say that they are forbidden to live in solid houses! Located in the district of Kangra, Dada Siba is easily approachable by a variety of routes. This is 22 kms from Talwara, 33 kms from Sansarpur Terrace and 27 kms from Dehra.

PALAMPUR

Palampur (altitude 1,219 meters), is a fascinating spot in the Kangra Valley, surrounded on all sides by tea gardens and pine forests. The place enjoys a salubrious climate and invigorating pine scented air is believed to be good for

health. Palampur houses two very important institutions–Agriculture University and CSIR complex.

The nearest airport is Gaggal and the nearest railhead is at a distance of 5 km. from the town. Palampur is situated on National highway No. 20 and connected with Dharamshala 35 km., away Kangra 40 km., Baijnath 16 km. Jogindernagar 40 km. and also connected with other places like Mandi, Kullu, Manali and Shimla.

PLACES OF INTEREST

ANDRETTA: (13 km. from Palampur) It is the home of the famous artist, late Sardar Sobha Singh and late play writer Norah Richards. This presents an excellent view of the Dhauladhar Range.

Why did the sleepy little village of Andretta with its Italianate sounding name, become the meeting place of great minds?

Here is how it happened-first came Norah Richards, an Irish writer, dramatist and a follower of Tolstoy. Her husband had been a Professor at the Government Collage, Lahore. After her husband's death there, and a short stay in England, Norah returned to India in the mid- 30's. She settled in Andretta where she built a beautiful English style cottage, constructed of mud, slate and bamboo. At Andretta, she taught drama to students from the Punjab. She was made a fellow of the Punjabi University, Patiala and in return, she bequeathed her house and land around it to them. The Vice Chancellor of the University, Sadar S.S. Boparai has had the house lovingly restored by local craftsmen and masons. Even now, students from the Punjabi University come to celebrate Norah's birthday every year on the 29th of October. They enact very professional dramas in her modest open air theatre.

From Lahore, Norah called B.C. Sanyal, the well known painter and sculptor and Professor Jaidayal who had been her husband's pupils. They also built mud houses in Andretta. Later, Prithviraj Kapoor used to visit Andretta and stay with Professor Jaidayal who had been his tutor in Lahore.

Sobha Singh, the painter of Sikh Gurus, settled in Andretta and lived there until his death in the mid-80's.

Today, you can visit the gallery where his paintings hang and buy prints of the originals. Norah also called Sadar Gurcharan Singh, the master potter from Delhi. He was responsible for introducing studio art pottery into India. He built a house and a small pottery for summer use in Andretta.

During the time of Norah, there were vibrant discussions about art, drama and the philosophy of living in a rural environment. Norah's ideas were very sound on how one should live in the countryside, using local materials for building houses, how you should live in harmony with nature and encourage local people to do the same.

After Norah's death in 1971, there was a lapse in cultural activities, but now Andretta is having something of a renaissance. B.C. Sanyal's daughter,

Amba started a new venture "Norah's Centre for the Arts". The building mirrors Norah's desires as it is constructed almost entirely of local materials, with special emphasis on bamboo-of which there is an abundance in Kangra.

Wherever possible, Amba included local people in her projects as well as involving the village school children. Sadar Gurcharan Singh's little summer pottery has evolved into the thriving Andretta Pottery and Craft Society started by the Sadar's son, Mini. The Pottery sells its *rangoli* patterned glazed earthenware to Fab India in Delhi. Alongside the pottery, is a museum which has a collection of Himachal village pottery. This beautiful craft is sadly dying out. In 2010 Sobha Singh art gallery Andretta constituted an award in the memory of late famous artist Sardar Sobha Singh . The maiden award was given to a Chandigarh based artist Rahi Mohinder Singh. This award, comprising Rs 11,000, a shawl, a citation and honorary life membership of the society.

BIR: (35 km. from Palampur) This village is famous for its Buddhist monasteries Hang gliding pilots use it as their landing site. Billing is 14 km., from here, considered as one of the finest take off points in the world for hang gliding.

BUNDLA STEAM: (2 km. from Palampur) Bundla stream with wide chasm of more than 100 meters, swells up and rise madly in monsoons taking stones and boulders along with it making a loud noise like that of continuous thunder. This is a lovely walk from Palampur to Bundla.

BAIJNATH: (16 km.) The Shiva temple at Baijnath is one of the most remarkable monuments of the Kangra valley. Ancient name of this town was *'Kirgrama'*. Baijnath got its name from Shiva Vaidyanatha (Lord physicians). The temple consists of an 'Adytum' surrounded by a spire of the usual conical shape with a *mandapa* covered with a low pyramid shaped roof. The Adytum contains the lingam. There is fine sculpture work to be associated with Ravana, who worshipped Shiva at this spot and gained immortality. Baijnath is one of the *'twelve jyotirlingams'*. Shivaratri of Baijnath is a well attended fair.

NEUGAL KHAD: (2 km.) Neugal Khad provides a fine view of the Dhauladhar range. It is roaring in the rainy season and gurgling all the year round.

KANGRA PAINTING: To understand any great art, one has to view it as an organism with its own soul, forms of expression and conventions. Art is the symbol of the culture to which it belongs, acquiring its style of expression in relation to it. Every culture thus has its own style of art, and one must know the culture to understand its phases of development. This is also true of Kangra art. All great art is inspired by religion. The paintings and sculpture of Ajanta and the great monument of Borobudur in Java owe their origin to the inspiration of Buddhism. Christianity inspired paintings of sublime quality in Medieval Italy and Spain. The religious revival also stimulated literary activity. The cult of Ram and Sita, Krishna and Radha were the sources of inspiration to many artists and poets who wrote in Sanskrit and Hindi. Jayadeva,

Ramanand and Kabir are among the most prominent.

Malik Mohammad Jayasi completed '*Padamavat*', his well known romance, in A.D. 1540 and Keshav Das wrote his famous love poem *'Rasikpriya'* in A.D. 1591. Tulsi Das wrote *'Ramayana'*, which is most popular holy book and is the basis of the moral and religious life of millions of people. Bihari Lal, who wrote , Braj-Bhasa dialect, completed his *Sat-Sai,* or 719 couplets on the Krishna Legend in A.D. 1662.

In the 16th and 17th Century, the way was thus being prepared for the emergence of a new form of art born of the rapidly spreading Vaishnava cult in which spiritual purity and sensuous delight are interwoven, religion and aesthetics moving hand in hand in quest of reality. The Gita-Govinda and the Ramayana have been illustrated both in the Basohli and Kangra style. Padmavati whose story is sung by Jayasi is the subject of a number of paintings. The 8 Nayikas and Baramasa are favourite themes alike with Kangra paintings and the Hindi poets Kesav Das, Matiram, Basidar, Ramguni and Ganj, and numerous paintings which illustrate their works are extant.

Another great source of inspiration to the Kangra artists is the culture of Punjab. This source has not been adequately considered by art critics, who have little knowledge of the province, its people and culture. The Kangra paintings, particularly those of Nurpur and Guler, which were close to plains, the dress of the women is typically Punjabi, they usually are shown as wearing Suthan that resembles breaches, kameez and dupatta.

The popular love tales of the Punjab-Heer-Ranjha, Mir-Sahiban and Sohni-Mahiwal are often illustrated by the Kangra Artists. Thus, Kangra art is the visual expression of cultural movements with roots in a great spiritual upsurge. Kangra paintings is not a sudden development related to the life of Northern India, but is the culmination of a spiritual and literary revival of Hinduism. The principal centre of painting was the Kangra Valley where the artists worked under the patronage of the Hill Rajas of Guler, Kangra and Nurpur. From here the artists migrated to the neighbouring states of Mandi, Suket, Kullu, Tehri and Garhwal in the east and Basohli and Chamba in the North. The art of these states was but an offshoot of the art of Kangra and the most appropriate name of this version of Rajput art is the *"Kangra Valley School of Painting"*. Of the hill states, Guler has the longest tradition in the art of painting. It has been established during the rule of Dalip Singh (A.D. 1645-1743). The birth of Kangra art in the valley about the middle of the 18th century, and its decline in the middle of 19th century is a strange phenomenon in the history of Indian art.

To turn to the technique of Kangra paintings, its chief features are delicacy of line, brilliance of colour and minuteness of decorative detail. Like the art of Ajanta, Kangra art is essentially an art of line. The fineness in painting is achieved by the use of fine brushes made from the hair of squirrels. A preliminary sketch in light red colour was made with the brush on brown handmade paper, called Sialkoti paper. This was primed with white and the

surface made very smooth. The outlines were then redrawn in brown or black. Colour was now applied, first the background and then the figures. The outline was now redrawn and picture finished.

MANDI CIRCLE

Mandi is situated on the banks of the river Beas. It has a rich culture and history represented by its temples which are a major tourists draw. Mandi is an important trading centre situated on the Pathankot-Kullu road. The town is also the gateway to Himachal's most famous valleys-Kullu Manali, Lahaul and Spiti. Mandi is also on the Kullu-Shimla road *via* Bilaspur.

JOGINDERNAGAR: (57 kms.) Jogindernagar is the terminus of narrow gauge line from Pathankot-Jogindernagar. A journey from Jogindernagar to Barot in the interior of Mandi district, on the haulage trolley is thrilling. Bassi power station is 5 km. and next to it is 'Machhial', considered to be a sacred spot.

SUNKEN GARDEN: The historic Sunken Garden located on the confluence of the Beas and the Suketi in this 500 year old town, has regained the grandeur of its royal past when all cultural and religious festivities were held here.

The dream of making a modern business complex around the historic garden has come true. The new Palika Bazar, comprising about 250 shops, has enhanced the beauty of the ancient garden, which remained neglected for decades with heaps of rubbish lying around. Over the years it became a congested area dotted by ugly wooden khokhas around it and was fast becoming a slum. The process of ageing had further brought in its wake the decay of ancient structure.

Plans to beautify this historic town of temples were initiated many a time with a bang, but always ended in a whimper for want of funds. The idea of raising a modern complex around the Sunken Garden was conceived in 1985. But work went on at a snail's pace for want of funds. It gained momentum only when the then Union Minister Sukh Ram got a Rs 2 crore allocated from the Centre for the beautification of the town when he was holding the independent charge of the Minister of Planning. More funds followed in subsequent years.

The wooden *khokhas* around the Sunken Garden were the ugliest structures of the town. The owners of the *khokhas* were initially reluctant to shift to the new complex, but they were prevailed upon to shift, The *khokhas* were removed. The Sunken Garden wore a sprawling look overnight and it was beaming with elegance after the demolition of the ugly structures. Their fear that business would get a setback proved unfounded. All of them became occupants of a modern complex one fine morning. Now Lush green lawns, ornamental plans, fountains and flowers beds are camping up.

A Pagoda type structure with a clock tower is a marvel of hill architecture and the star attraction of the garden. Beneath this precious monument are

buried the tragic tales of the hoary past. It reminds us of the cruelty, betrayal and perversion of Sidh Sen (1684-1727), who beheaded his son-in-law, Raja Prithi of Bhangal. A small area near Jogindernagar used to be Bhangal state in that time. His head was buried in the centre of the garden and limbs at the four corners of what became the Sunken Garden. The Rani of Bhangal had come to her father following strained relations with her husband. Sidh Sen wanted to teach him a lesson. He laid a trap and sent for Prithi Pal. On his arrival at Mandi he was taken captive.

An abortive attempt was made by Prithi Pal to escape from prison with the help of Raja of Suket (Sudernagar). He did escape from prison but was caught while crossing the Beas. Ferrymen recognised and informed Sidh Sen. Prithi Pal was then killed. Obviously about 500 years ago, Beas was a big river and ferries used to transport people from one bank to the other. The water discharge in the river has gone down alarmingly over the centuries with the gradual loss of forest cover.

The ghastly murder of Prithi Pal was followed by many natural calamities. Sidh Sen summoned astrologists and tantriks who attributed to the wrath of the raja's wandering spirit. Sidh Sen grew panicky and on the advice of astrologers started lighting an earthen lamp daily at the place where the head of his son-in-law had been buried. The subsequent rulers kept up the tradition of lighting earthen lamp for centuries.

The Sunken Garden used to be a small lake in the days of Sidh Sen and was called Sidhsar. Joginder Sen, the last ruler of Mandi state, converted it into a garden. A clock tower was built during his regime. The temples of Sidh Kali, Bhairon and Mahadeva had been built by Sidh Sen.

The other important places in district Mandi are 'Barot' twenty kilometers from Jogindernagar, Sundernagar on the raised edge of the fertile Balh valley is famous for 'Sukhdev Vatika', 'the Mahamaya temple' and the Beas-Satluj link project, Janjehli, 67 km., from Mandi is hikers paradise for its tranquil treks and lake Rewalsar is situated 25 km. from Mandi.

JHATINGRI: Used by the former rulers as their summer resort, Jhatingri the fascinating spot atop a hill is one of the lesser known destinations in the state. Situated on the Ghogar Dhar of Mandi district at an elevation of 6,600 feet, Jhantingri is easily accessible. At Ghatasani on the Mandi—Jogindernagar highway a branching road steadily rises through terraced fields and thick deodars to the ridge. Jhatingri is only 5 kms. from the main highway. The remains of the summer palace of the former rulers of Mandi state tell tales of bygone days.

NAHAN-PAONTA-RENUKA CIRCLE

NAHAN: Nahan was founded by Raja Karna Parkash in 1621 A.D. as his capital city. It is crowned by the 3,647 meters high Choordhar peak. Nahan's close proximity to plains makes it an all weather holiday resort. There are a

number of picturesque walks through the dense forests and some of them are the *'Villa Round', 'Military Round'* and *'Hospital Round'.*

JAGANATH TEMPLE: Jaganath temple was built by Raja Budh Parkash in 1681. Making the end of the Monsoon, the festival of *'Sawan Dwadshi'* is celebrated annually at the temple. Idols from all over the city are carried in procession and floated in the temple tank is salutation to Lord Jaganath.

SHIVALIK FOSSIL PARK SAKETI: 22 km. from Nahan on the richest anthropological discoveries of all times, the fossils found at the park dates back to the Jurassic era of 8.5 million years ago. Excavations at Saketi have unearthed the fossils of a large number of extinct faunal species. To make it a big centre of attraction government has got Fiber glass models of the discoveries erected on the site where they were originally found.

TRILOKPUR TEMPLE: It was built in 1573 by Raja Dip Parkash. It is at a distance of about 23 kms from Nahan and about 6 kms from Kala Amb gateway to Nahan from Haryana. Trilokpur is a place of great religious importance. The temple of the goddess **'Mahamaya Bala Sundari'** is quite famous and attracts lakhs of pilgrims from all over Northern India, especially from Haryana and Himachal Pradesh. The unusual deity of goddess Bala Sundari resembles the stone lingam of Lord Shiva. A fair at this place is held twice a year when a large number of devotees visit this temple and pay their respect to the goddess. This place is approachable by bus or taxi. For the convenience of pilgrims there is a big *'Sarai'* at this spot. During both the Navratra Fairs special buses are available from many prominent towns of Northern India.

DHAULA KUAN: On the road to Paonta about 20 km. from Nahan is Dhaula Kuan where it is worthwhile stopping to see a sprawling orchard consisting of citrus plants and mangoes. The HPMC is also running a fruit canning unit which manufactures various kinds of juices, jams, pickles and canned fruit. The fertile Paonta Valley starts from this place. A little away from Dhaula Kuan there is Katasan Devi Temple where Raja Jagat Singh defeated the advancing army of Gulam Qadir Rohilla in a great battle. The victory is commemorated in the Devi Temple, built in gratitude by the Raja.

GIRINAGAR: While going from Nahan to Paonta through a bifurcation at Dhaula Kuan, Girianagar is barely 7 km. from Dhaula Kuan. At this place a power house of 60 MW capacity has been constructed after diverting the water of Giri river through a 6 km. tunnel from *'Saton'* near Renukaji. With the construction of this project, besides generating electricity the water is being utilised for irrigating the land of Majra and surrounding areas and for boosting fertility of the land in this beautiful valley, traditionally known as Kiarda Doon. This project was commissioned during 1979.

PAONTA SAHIB

Paonta Sahib is situated on the bank of the river Yamuna. There is a

gurudwara dedicated to the tenth Sikh guru, Govind Singh, who spent five years here. In response to an appeal by Medini Parkash, the ruler of Sirmaur whose lands had been taken in possession by a neighbouring ruler, the Guru then barely 16 years old, set off from Amristsar for Paonta Sahib. It took no time for the gentle persuasive Guru to arrange a reconciliation between the warring rulers. In the process guruji was so overwhelmed by the scenic beauty that the decided to settle down there. Guru Govind Singh spent his days in Paonta, writing *'DASAM GRANTH'* and in educating his followers. He built the 'Patna Fort' in over one hundred acres of land. The Guru left Paonta Sahib after the 'battle of Bhangani' with Raja Fateh Shah of Srinagar, in which he defeated the errant ruler's army after thirty days of battle.

BHANGANI: 23 km. from Paonta Sahib. This is the site where Guru Govind Singh defeated Raja Fateh Shah of Srinagar (now in Garhwal hills, Uttrakhand) and his 22 allies. A monument has been raised here in the memory of the rulers who where killed and their queens who immolated themselves in keeping with the traditions of the time.

THE GURUDWARA: It has been built on the bank of the river Yamuna on the spot where Guru Govind Singh dismounted from his horse after arriving Paonta. The shrine is an architecture marvel.

MUSEUM: The museum contains an interesting collection of the personal weapons of Guru Govind Singh.

MEMORIAL OF RISHI KALPI: It has been built in the memory of Rishi Kalpi who was brought to Paonta by Guru Govind Singh.

SRI KABI DARBAR ASTHAN: This was Guru Govind Singh's bathing place.

SRI DASTAR ASTHAN: The place is located on hillock with a fascinating view of the river Yamuna and the surrounding hills. It is here that Guru Govind Singh tied his ceremonial turban and held evening prayers.

SRI TALAB ASTHAN: This building served as the armoury and treasury and was also used by the Guru for his Darbars.

QUILA LOHGARH: (25 km.) Quila Lohgarh was the capital of Baba Banda Bahadur Bairagi and the place from where he started the Khalsa coin.

SAHASTRA DHARA: At this place there is a confluence of river Yamuna and Tong (Tamsa). This is a beautiful place and a paradise for tourists. Nearby is village Kalsi (now in Uttrakhand) 25 km. from Paonta, which was the old capital of sirmaur. At this place there is *'Ashokan Rock Edict'* which is worth a visit. The Ashoka pillar which stood here was removed to Delhi by one of the Muslim rulers of the Sultanate period.

KHODRI DAK PATHAR: It is a beautiful picnic spot just 25 km. from Paonta. There is a beautiful park, a swimming pool and a tourist Bungalow. At this place the torrential river Yamuna has been tamed into an artificial lake by constructing a barrage. From here one can get a fantastic view of the

lake and park nearby. While going from Paonta to Khodri one will be delighted to have the canal side drive. Dak Pathar, Vikasnagar, Harbatpur Dhakrani, Dhalpur and Kulhal are other places of tourist interests between Paonta and Khodri Dak Pathar. *'Chhibran Power House'* is a unique one as the entire structure has been built underground. Besides, *it is the first underground power house in the Himalayan Range.*

KAFOTA: Situated at an elevation of 1,804 meters and 42 km. from Paonta on Jagadhari-Narkanda road is village Kafota which has a salubrious climate and holds potential for picnics. A cool breeze which blows there is quite refreshing coupled with charming scenery. 18 km. away from Paonta there is Rajban Cement Factory under Cement Corporation of India. A few km. from Rajban is *'Kamrau'*, the biggest village of Sirmaur district known for rich limestone quarries. At this place, there is a *Tilordhar Tibetan Colony* with its Buddhist Monastery, but most beautiful Buddhist Monastery is at purnwala on way to Bhajain.

RENUKA

The Renuka lake is surrounded by lush green forests supporting a variety of animal and bird life. Renuka lake is not only an idyllic holiday resort but also revered pilgrim centre. Legend has it that *Parshuram Tal,* which appears shaped in the profile of a sleeping lady, was created to mark the immortality of Renuka, the wife of Rishi Jamdagni. It is believed that Rishi Jamdagni unhappy with his wife Renuka, ordered his son Parshuram to behead her. The son obeyed his father's wish, Pleased at Parshuram's loyalty the Rishi granted his son a wish and Parshuram asked for the restoration of his mother to life. The reunion of mother and son is celebrated at the annual Renuka fair in the month of November.

THE MATH: The main temple at Renuka *'The Math'* was constructed by the invading Gurkhas in 1814. The temple houses an excellent image of Reunka Devi, Parshuram's mother.

MINI ZOO: a small zoological park on the banks on the Reunka lake has good collection of the local fauna.

RENUKA SANCTUARY: Another attraction in Renuka is Wild Life Sanctuary at a distance of about 42 km. from Nahan approachable by motorable road. The nearest point of getting to the sanctuary is Dadahu which is served by regular daily bus service.

CHOORDHAR: Dominating the entire landscape of fields, forests and ravines is the Choordhar peak, which rises to 3,647 meters above sea level and is a trekking treat from Nahan walks. Approached by way of Dadahu, Sangrah, Bhawai, Gandhuri and Nahura it is a 50 km. trek. a less taxing journey is by taxi or car to Nahura and thereafter a walk of 16 km. The climb is difficult but rewarding. The peak affords a fine view southwards of the Gangetic plains and the Satluj river, Northward lies Badrinath, the well known Hindu pilgrim

centre; also seen are the hills of Chakrata and Shimla, the state's capital city. An alternative way to Choordhar is through Rajgarh which is in the midst of orchard country.

SOLAN -PARWANOO CIRCLE

PARWANOO: This is Himachal Pradesh's premier Industrial township located at the base of the Shivalik hills on the Kalka-Shimla highway. Parwanoo has a large number of small and medium scale industries.

SOLAN: Solan is situated midway between Kalka and Shimla. The fine climate of this place round the year makes it an ideal destination for all seasons. There is famous 'Mohan Meakin's brewery' in Solan, set up in 1855 A.D. The mountains near Solan offer interesting trekking possibilities and its streams are well stocked with a variety of game fish.

KANDAGHAT: The tiny windswept town of Kandaghat (1,425 m) is on National Highway 22, almost midway between Shimla and Solan. The name may be a derivation from kanda, a river bank for it stands above the bank of the Ashwani stream or perhaps this may come from the numerous thorny 'kanda' plants like 'kasmal', 'kurundu' and 'phool lakadi' that may be found growing here.

Kandaghat... 'a microdot of history' as the Reader's Digest World Atlas prints in bold letters, has several unlisted solitary spots where nature, folklore, history, religion, geography and the flora and fauna charm visitors. Kandaghat became prominent when Bhupinder Singh, Maharaja of Patiala built a lodge here and later built the palace at Chail in 1891. The splendid Georgian mansion at Chail is now Himachal Tourism's Palace Hotel.

The picturesque countryside from Kandaghat to Chail is dotted with numerous plant nurseries and orchards. Indeed, the excellent climate and an altitude that ranges from 4,000 feet to 5,000 feet (Chail is higher) has ushered in a floral revolution here. Trucks and trains from Kandaghat transport flowers, vegetables and fruit to the plains.

Two kilometers from Sadhupul is Dochi housing the beautiful residence of the Maharaja of Patiala. The garden here also grows and retails herbs and exotic vegetables like rosemary, sage, dill, chives, curled lettuce, horseradish and red-cabbage. Open your picnic basket at Sadhupul! Ramble around! Here is the former '*Anand Bhavan*' built by the Maharaja of Patiala now called '*Indira Holiday Home*' with its sprawling lawns.

There are several treks in the area. One route goes from Kandaghat to Chail; others are to Birni Top, Tehal Top and the Karol Tibba. A short walk leads to the shrine of the local deity ***Baba Thada Mulla*** where wishes are supposed to be fulfilled in a week and requires the thanks giving sacrifice of a black goat.Of all the excursions around Kandaghat, perhaps the climb to the Karol mountain (7,000 feet) is the most interesting. This is closely linked with the epics Ramayana and Mahabharata and this hill abounds with many

herbs. Folklore has it that a fragment of the magical mountain being carried by Hanuman Ji with its magical herbs fell here. The Arjun Goofa of Karol is reportedly twenty kilometers long and should this be proven, this could make it one the longest caves in the world. It is believed that this is the original tunnel through which the Pandavas escaped to foil an attempt to burn them and spent five years at Karol.

The length of this cavern is somewhat substantiated by the presence of 'baan', oak leaves that emerge with the water that perennial gushes out of Rangmahal's right corner at Pinjore's Mughal Gardens. Apparently, the baan leaves get sucked into the cave at Karol and are carried by the water's flow to Pinjore. Interestingly, there is no water to be seen at the mouth of the Karol cave but one hears it flowing along the cave. The Kalka Shimla 'toy train' chugs the thirty-six miles in five enchanting hours to Kandaghat's station (4,667 feet) and this is 62 kms from Kalka.

KIARIGHAT AND BAROG: These are two picturesque spots on the Kalka-Shimla route, which have been developed into tourist resorts.

KASAULI: 77 km. from Kalka, at an altitude of 6,322 feet. Kasauli is a charming and quiet place for relaxation.

CHAIL MILITARY SCHOOL: The Chail Military School was established on September 15, 1925, at Jalandhar cantt with its sister institution at Jhelum, now in Pakistan. The school was shifted to Nowgong in 1952 and finally to Chail in 1960. The school has e-class rooms with digitized material and automated library with thrust on personality development.

KUNIHAR: Kunihaar in Arki, a part of the Solan district, is the place to go to get the feel of rustic Himachal. Every small hamlet in Himachal has a distinct character while being an integral part of it by way of customs and traditions. The hospitality of the locals is something that one only hears of in these materialistic times, but Himachal and its villages hold their guests in high regard. Simple people, verdant greenery and valleys from a height of 1000 meters above sea level make it a worthwhile place on any itinerary.

The quaint valley of Kunihaar is also known by the names 'Hatkot' and 'Choti Vilayat'. While the old name of the princely state was Hatkot, it started being referred to as Choti Vilayat under the British rule. It was when Rajiv Gandhi visited the place and referred to it as Kunihaar that the name stuck. It was because of the Kuni River that flows by and is shaped like a garland-haar. The place is famous for its Bhole Nath caves or the Shiva Dyars. The cave connects Arki and is 25 km long.

The inside of the cave is cool even in summers and has a temple of Lord Shiva inside where devotees gather to pay obeisance. Two more temples that are very popular are the Shri Devi Temple dedicated to Kulja Devi and the Shri Dano Devta Temple. A water body, the Kuni Khud, is a small lake where you can find lotus in full bloom when they are in season. A fertile valley; wheat, black gram, maize, pulses and much more is cultivated in its

vicinity. Around the area, there are many noteworthy places that one can visit. The Akri fort where one can see a unique combination of Mughal and Rajput style of architecture is a popular destination. It has lovely murals in Pahari style. The Durga Temple and the Shakhni Mahadev Temple also attract many visitors.

It is said to have been established by Abhoj Dev, a Garg Raghuvanshi Rajput from the Jammu region of Akhnoor in 1154. He defeated the Raja of Keonthal and won a large chunk of the region, three times the existing state. The royal Thakur family continues to live in an old mansion adjacent to the old palace which bears a striking resemblance to a French villa. Away from the main settlement, it is ensconced into relative seclusion. Not much is known about the later rulers but is known that they were fierce warriors like Abhoj Deo. They assisted the rulers of Nalagarh and Bilaspur and helped them fight the Kullu rulers. In the seventeenth century, the state got fragmented due to poor and inefficient rulers.

KANDAGHAT RAILWAY STATION: On May 3rd 2011, The 108 -year -old Kandaghat railway station which was part of the Kalka-Shimla heritage railway track, was burnt in a devastating fire which broke out past midnight. The restoration work was started soon after to give it as per the original look. The ancient communication and track -control system, called the Neals Token Instrument System, which had been destroyed in the fire, had been replaced with a similar system. Most of the buildings located in the heritage zone are facing serious threat from fire and nature. There is urgent need to form a policy to conserve and maintain their position for the posterity.

LAHAUL AND SPITI CIRCLE

LAHAUL-SPITI: Lahaul-Spiti is 120 km. away from Manali has snow fed glaciers and barren mountains. Keylong is the Headquarters of Lahaul-Spiti, and oasis of green fields.

KEYLONG: It is 117 km. from Manali. A fair sized village amidst green fields of barley and buckwheat, Keylong is surrounded with brown hills and snow peaks. Kardang monastery overlooks Keylong and is 3.5 km. across the Chandra river while Shashur Monastery is about 1 km.

TRILOKINATH AND UDAIPUR: These are two important places of pilgrimage in the Pattan valley. At Trilokinath is a six armed image in white marble of Avalokiteshwara, Bhoddisttava. Udaipur is located at the distance of 3 km. from Trilokinath. The temple of Markula at Udaipur is highly remarkable for its wood carvings. Udaipur is 166 km. away from Manali.

KI MONASTERY: The magnificent hill-top monastery at village Ki is the most prominent feature of Spiti valley. This monastery, belonging to the Gelugpa sect of Tibetan Buddhism, is a striking example of monastic architecture that proliferated in the Western Tibetan kingdoms during the fourteenth century from Central Tibet. In this monastic complex, a narrow

trench-like passage and the winding flight of steep steps leads you to the topmost building around an open courtyard. There on a raised plinth towards the northwest is *zimchung*, the chamber where incarnate lama of the Ki Monastery resides. A ladder opposite the *zim-chung* leads to the upper chambers. Once atop the roof of the highest chamber, one has an instinctive feeling of being in the other-worldly realm with the whole expanse of Spiti Valley spread out below.

The monastery proper is a three -storeyed structure of which one is virtually underground. This floor is used as a store for the monastery. In it are stored the treasures of the monastery – old weapons, priceless ancient *thankas* and other artifacts. It is almost at the level of this underground vault that a structural square room also exists independently. This room is known as the *tangyur* and enshrines holy scriptures. The walls of this room are gaily painted with sectarian themes. The ground floor has an oblong room towards the southwest. This room is utilised as the *du-khang*. The walls of the *du-khang* have beautiful murals inspired by the Jataka themes besides other jamaistic popular lore. These murals, are of mature craftsmanship. On the right side of the *du-khang* are a *gonkhang*, a refectory and other utilities. The monastery proper is buttressed by scores of box-like monk cells all around at the lower levels.

Ki monastery has had a very eventful history. It came into being in the 14th century on the remains of earlier Kahdam-pa establishments, which were destroyed by the Sakyapa militants. The moveable treasures from the destroyed monastery were shifted to a new establishment and preserved therein. This explains the fact that in the Ki monastery, a fabulous collection of the ancient *thankas* may be seen, but not a single wall-painting of an earlier style remains.

The Ki monastery under the Sakyapa control was not as ostentatious as it is today. The different construction techniques and architectural features, among other things exhibit clearly that this complex has been enlarged and rebuilt time and again at different periods. In the middle of the 17th century Segpo (the Mongols) from the Central Tibet and the Ladakhis stormed into the Spiti valley and indulged in ruthless pillage at many places.

The strategically located Ki monastery must have been an obvious eyesore for them. Hence, it suffered plunder and extensive damage. Since that invasion was prompted by the Fifth Grand - Lama to establish his spiritual and temporal hold over the Tibetan world, the monastery came under the Gelugpa control. They extensively enlarged and garrisoned it as a defensive stronghold overlooking the entire valley. Thus, from the very beginning, this monastery has been groomed more as a defensive stronghold than a centre for religio-spiritual pursuit. It is, therefore, not without reason that it has more weapon in its vault than the sacramental artifacts on the altar, except for a few very old musical instruments, which might have been salvaged out of the debris of the ancient Rangrik monastery.

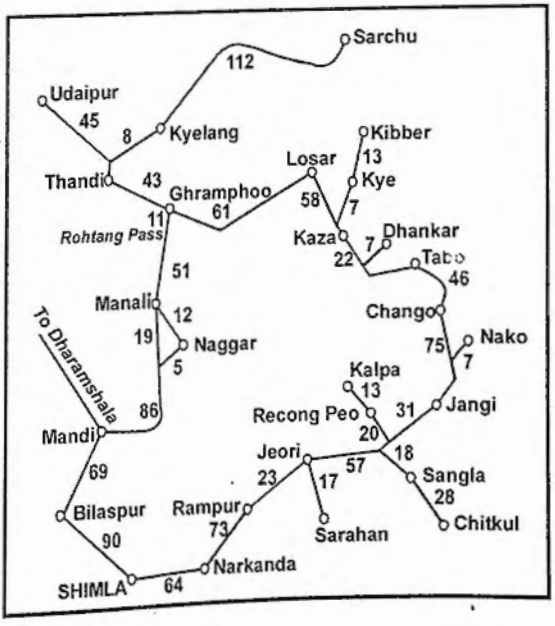
Ki monastery must have remained a very well-supplied and rich

establishment of the Gelugpas, which attracted three attacks in one century. In 1820 it was ransacked during a war between the Kullu and Ladakh kingdom. In 1840 Gulam Khan and Rahim Khan of the Dogra army invaded it, and later the same year the Sikhs plundered it. Successive destructions and consequential reconstructions have resulted in a haphazard growth of boxlike structures piled one over the other. These serve as the residential quarters for the monks. The whole complex now gives a look of an imposing defensive fort rather than a monastery.

Located on a local rocky hillock on the left bank of Spiti river, 12 km west of Kaza, the subdivisional headquarters of Spiti, the Ki monastery is conveniently approachable from Manali after covering a distance of 206 kms. There is another approach to this monastery from Shimla via Kinnaur. This road remains usable during most of the year. The distance from Shimla to the Ki monastery on the N.H. 22 upto Sumdo and thereafter to Ki village is 424 km.

KAMRU FORT: An midst blaze of saffron trees and cold snow melt lies a valley of breathtaking beauty. From the hills of adjoining Uttrakhand, the river Baspa flows west to meet the churning torrent of the Satluj at Karcham. Along its sides rise snow clad mountains, thick forests of *deodar* trees, and orchards in bloom or laden with a variety of fruit. A kilometre or so above Sangla Valley stands the towerlike fort of Kamru – a silent sentinel which has, through long centuries, stood guard over all this beauty.

At a height of 2,600 m and a distance of 229 km from Shimla, Kamru was the original seat of the rulers of Bushahar. With a population of about a thousand, the village of Kamru is a dense cluster of houses and is surrounded by fields and orchards. The main gate of Kamru has an image of the Buddha whose blessings must be sought before entering the village confines. A series of gates through the village lead to the fort – another low gate, and we are at the towerlike core. Placed over a packing of dressed stone that acts like a pedestal for an exalted piece of art, the towerlike fort of Kamru rises five storeys high. Here is an exemplary piece belonging to an architectural genre unique to this part of the world. A series of thick



sleepers of *deodar* wood are horizontally placed, one atop the other. The mesh thus created has infill of finely-dressed stone neatly slotted in without the use of mortar. Kamru Fort is a glorious example of how local craftsmen, using local materials, created a highly evolved style of traditional architecture.

Serving to heighten the character of the visage, an elegant wooden balcony provides ingress to the tower. The stronghold has an image of Kamakhya (Kamakshi) Devi installed on the third floor. This is said to have been brought here centuries ago from Assam. Kamru also has a 15th century temple of Lord Badrinath. Once every three years, amidst great fanfare, the image is carried to Gangotri, the source of the Ganga in Uttrakhand. As for today, it would be appropriate to say that Kamru is a microcosm of Himachal Pradesh. Here is a wealth of architecture, aeons of lore that now holds attractions for every traveller with something tangible to link the past with the future.

FISHING AND ADVENTURE SPORTS

Besides those who go to hills either to relax or enjoy scenic beauty or visiting pilgrimage centres, there are others, who just want to enjoy life in an entirely different way. For such people Himachal Pradesh offers excellent opportunities in the form of fishing and adventure sports. Himachal Pradesh with its perennially snowfed rivers and their numerous tributaries is indeed angler's paradise. The river Beas and its tributaries like Tirthan, Parbati and Gadsa in Kullu, Lambadag in Mandi and Pabbar in Shimla, are famous for trout variety of fish. Masheer fish is available in the Kangra district at Dehra Gopipur and the Pong Dam. In Chamba district Masheer fishing is allowed in river Ravi and its tributaries like Siul, Chakki, Dehar, Behral and Salkhad. The licenses for fishing can be had from the district Fisheries Officer or Tourist Officer. Fishing for Masheer is allowed with all type of Baits including live baits. In case of Trout, only artificial baits viz spinner, fly plug etc. are allowed. The oft encountered snow peaks, majestically rugged monoliths, wide valleys and green pine forests offer splendid opportunities not only for mountaineering, rock-climbing and skiing, but also for hang-gliding and river rafting.

ROCK CLIMBING AND MOUNTAINEERING: Mountains are challenging. The desire and anxiety to traverse, conquer and explore them is often uncontrollable and irrepressible once you move into the wilds of Himachal Pradesh.

The Atal Bihari Vajpayee Institute of Mountaineering and Allied Sports, Manali

Mountaineering Institute, Manali, set up in 1961. The Atal Bihari Vajpayee Institute of Mountaineering and Allied Sports, Manali (ABVIMAS) today is the largest Adventure Sports training centre in the country. Spread over 20 acres of forested land on the banks of the river Beas, the Directorate can boast of having a hostel that can accommodate 260 people at a time, a dining hall that can cater to more than 200 people at once and an auditorium that has a

seating capacity of 680 people. It also has an up to date library, museum and lecture halls. All this is located on this beautiful campus. Apart from this the Directorate has various adventure training centers all over Himachal. The Atal Bihari Vajpayee Institute of Mountaineering and Allied Sports (ABVIMAS) has nine sub centers all over the State and so far more than 40,000 people have been trained.

This Directorate has played a very major role in inculcating the spirit of Adventure amongst the youth in the country and tourism promotion of Adventure Tourism in the State. Almost all tour operators and this Institute has initially trained guides in the State and majority of them in Delhi. The Institute is contributing towards the protection of Himalayan environs.

For the more adventurous, peaks of the GHNP offer challenging playground for expeditions. With an average altitude of 4000 to 6000 meters, these peaks are still unclimbed waiting for the first steps of the mountaineers. ABVIMAS welcomes you to Western Himalayas, offers excellent mountaineering peaks from beginners to the technically proficient. Mountaineering, an experience and education provides for an awakening and awareness of the splendid diversity that nature has to offer to us. Mountaineering inspires a man to attain that elusive peak with in himself, but it also requires exhaustive planning, big budgeting, specializes equipment, technical guidance and expertise on mountain slopes. Bonhomie, camaraderie, esprit de crops and team spirit is developed through mountaineering

To organise mountaineering courses, ABVIMAS is the most ideal location for mountaineering training in the Indian Himalayas. Natural rock faces are available adjacent to the Institute complex and the glacier is located at 12,000 feet altitude which is very low from Himalayan standards. It only takes half a day (one hour by road plus two hours by trekking) to reach base camp from where ice and snow craft training is carried out. At the end of the course trainees are made to attempt a peak between 5500 meters to 6000 meters (17,000 ft to 19,000 ft). Since glacier is available at lower altitude and less time is required for trekking and acclimatization, it is possible to complete the basic mountaineering course syllabus in 26 days where as the course duration is about 30 days in other Mountaineering Institutes. Availability of glacier at lower altitude means trainees are in better physical conditions while undergoing training and half a day to reach Base Camp from Manali means maximum utilization of time to learn snow and ice craft. Clothing is issued to the trainees and training is organised by the qualified instructors. All the camps are in communication through walkie talkies with the Manali headquarters

The popular peaks in Himachal for climbing are Deo Tibba, Hanuman Tibba, Moulkila and Indrasan. Among the easier ones are Sitidhar and Patalsu in the Manali region. Besides Manali, adventure courses are being conducted at Dharamshala, Bharmaur and Jispa by the regional Mountaineering Institutes. Patalsu is particularly popular with rock climbing enthusiasts. Manali and Bharmaur are two popular areas for rock- climbing.

In the past years, Himachal Pradesh has gained popularity in organising trekking tours. There are easy routes in the Lush green wilds of Dhundi and Beas kund near Manali, also there is the Khajjiar Dalhousie trek which is rather popular in Chamba district. For tough trekkers with a strong pair of legs Chandratal (lake of moon) with its clear emerald water offers a magnificent view of the Moulkila (silver fortress) range is most suitable. From here one can move on to the *'Bara Shigri'* glacier or towards *'Baralacha'*, to where the roads from Leh, Zanskar, Spiti and Lahaul meet. The area around Manimashesh lake in Chamba district is also a popular one for trekkers. In Dalhousie there are short walks to Bakrota, Jandri Ghat, Panjpulla and Baloon. Dharamshala is an excellent base for both short and long treks, such as to Chamba via Kuarsi and Bharmaur. In the Palampur, famous trekking route is Palampur or Baijnath to Manali via Bara Banghal.

Himachal does offer ample opportunities for winter sports. The Mountaineering Institute at Manali oragnises *Ski* courses from January onwards. While HPTDC holds similar courses from January at Narkanda. There is also a winter carnival at Manali from 10th-13th February. Apart from cultural evenings, the high points of this carnival is the Ski competition held at the Solang Nallah, 10 km. from Manali. There is nice opportunity for open air skating rink in Shimla which offers fun in plenty with minimum charges. From speeding on Ski slopes to experience the sheer delight of hang gliding over towering mountains is the story of adventure sports in Himachal. Kangra valley provides excellent hang gliding opportunities from the cliffs of the Dhauladhars. Annual International Hang-Gliding Competitions are organised at Billing. In 1985 National Hang Gliding rally was held here. Since then every year International level hang gliding competition are held here.

ABVIMAS AND ECOTOURISM

Today many different types and definitions of ecotourism exist, however The International Ecotourism Society (IETS) give the following definition which has been widely accepted: *"responsible travel to natural areas that conserves the environment and improves the well-being of local people."* This means that travelers must think and act responsibly in all aspects of their holiday experience in order to minimise their impacts on the environment and local community. In addition, ecotour companies must hold principles and practices that seek to either preserve or conserve the environment and wildlife whilst protecting and empowering the local people. The following principles should be followed by everyone who implements and participates in ecotourism activities:

:: Minimize impact
:: Build environmental and cultural awareness and respect
:: Provide positive experiences for both visitors and hosts
:: Provide direct financial benefits for conservation
:: Provide financial benefits and empowerment for local people

:: Raise sensitivity to host countries' political, environmental, and social climate

:: Support international human rights and labour agreements

Further Ecotourism Activities being promoted by ABVIMAS

AGRO-TOURISM: This concept is a direct expansion of ecotourism, which encourages visitors to experience agricultural life at first hand. This type of tourism is gathering strong support from small communities as rural people have realised the benefits of sustainable development brought about by similar forms of *"green tourism"*. Visitors have the opportunity to work in the fields alongside real farmers and wade knee-deep in the sea with fishermen hauling in their nets.

COMMUNITY BASED TOURISM: The aims are to enable participation from the local community in the development and operations of tourism with their consent and support. Another important feature is that a reasonable share of the revenues are enjoyed by the community. This type of tourism also maintains and respects the local culture, heritage and traditions. Often, community-based tourism actually reinforces and sometimes rescues these. Community-based tourism also implies respect and concern for the natural heritage, particularly where the environment is one of the attractions.

NATURE TOURISM: This interlinks with ecotourism however it concentrates more on enjoying and respecting the wildlife and the environment without the educational element present in ecotourism.

PRO-POOR TOURISM: This type of tourism is set up in developing countries as a means to improve the local economy for local people. It enhances the linkages between tourism businesses and poor people, so that poverty is reduced and poor people are able to participate more effectively in tourism development. The aims of pro-poor ranges from increasing local employment to involving local people in the decision making process. Any type of company can be involved such as a small lodge or a tour operator. The most important factor is not the type of company or the type of tourism, but that poor people receive an increase in the net benefits from tourism.

Nature has always attracted human beings for various purposes. As our lives grow more and more hectic, warm winds usher in the summer holiday season, daydreams inevitably turn to vacation scenes. Whether it be to isolated beaches, tall mountain peaks, or the bright lights of a big city, the idea of leaving everyday life behind and "getting away from it all" is a siren's song more and more of us find irresistible. With bags packed and tickets purchased we are travelling to the far corners of the world, making tourism the world's fastest growing industry. And then we are introduced to the word "Eco".

The buzzword of the major industries of the world is "Eco". We have ecofriendly products, Eco Tourism, Eco camps, Eco Travel; Eco societies anything to do with the environment is a hot topic in the twenty first century.

You will find various companies claiming to be Ecotour operators, without even realizing the meaning of the word ecotourism. And as the pressures of urban living increase more of these intrepid travellers are seeking pristine natural and cultural sites. The number of visitors to national parks and protected areas and to rural communities continues to rise. And while nature or "eco" tourism is generally considered to have a lower impact than mass tourism - requiring less infrastructure and development - even small scale use can damage the natural resources which attract tourists in the first place. But what is the word Eco means with Simply defined Ecotourism is travel to relatively undisturbed places for the purpose of enjoying natural surroundings. Ecotourism can be also defined as Responsible travel to natural areas, which conserves the environment and sustains the livelihood of local people.

Activities included in a tour that are designed to entertain clients and are coordinated by a professional guide or interpreter. Over 80 activities have been listed for ecotourism, such as bird watching, hiking, diving, kayaking, participating in cultural events, photography, and mountaineering.

For those interested in water sports the Chandrabhaga together with the Satluj and the Beas are ideal for river rafting.

RIVER RAFTING: White water rafting is an exciting sport for those who are adventurously inclined and are reasonably fit. It is one of the most inviting and attractive water sports which is very popular in Europe and America. White water rafting is a technique of river running which is done in the inflated rubber boats of different types. In the modern era the white water pneumatic rafts are specially made from base fabrics like nylon which provides material strength and is coated with either hypalon or neoprene to give rigidity and abrasion to the raft. These are specially designed to take the severest adverse conditions of the raft. These are specially designed to take the severest adverse conditions of the fast current and boulders in the water. There are three different modes of rafting. Centre mount oar raft is propelled by one man. In paddle raft water paddles are used and is controlled by the command of a guide or leader. In a mix of oar and paddle raft the leader or guide maneuvers with oars and the other members provide power using the paddles.

The Beas river in Kullu valley provides an excellent opportunity to the visitors during May and June. About 14 km. stretch of the Beas down stream from 'Kullu to Jhiri' provides an opportunity for the lovers of this white water sport to taste, feel and enjoy the thrill of rafting, the challenging and continuous rapids. The 90 minute journey from Shamsi (Kullu) to Jhiri makes the participants a fully satisfied lot. All the leading tour operators in Manali and Kullu are actively engaged in conducting the package of river rafting. The Himachal Pradesh Government is laying great emphasis to promote white water rafting in the Satluj at Tattapani and Rampur and river Bhaga at Jispa (Lahaul and Spiti). With the construction of Kol dam, the Tattapani sort of river rafting has submerged under water, but Keeping in view the increasing interest of the visitors in river rafting the H.P. government has set up state level and district

level rescue and safety committees in adventure sports water sports, aero sports and trekking in Himachal Pradesh. The state-level committee is headed by the Chief Secretary as chairman and other 18 heads of different departments as members Director. Tourism, as its member secretary. The district-level committee is headed by the Deputy Commissioner as chairman and other 13 district-level officers of different departments are members and Divisional Tourism Development Officer as its member secretary.

SOME OF THE POPULAR TREKS IN HIMACHAL PRADESH

—Shimla-Churdhar (via Rohru, Ranahat, Hripurdhar)
—Shimla to Churdhar via Fagu, Neripul, Pul Bahal)
—Tattapani (via Tara Devi and Chail)
—Shimla to Shali Peak
—Shimla to Rohru (via Hatkoti)
—Shimla to Mandi (via Tattapani)
—Shimla to Manali (via Jalori Pass)
—Shimla to Manali (via Bashleo Pass)
—Shimla to Delhi (via Jubbal, Mussoorie)
—Kulu-Manali
—Manali to Around Three Sacred Lakes
—Manali to Kalath (via Thanpari Tibba)
—Trek Four Passes and Two Valleys From Manali
—Manali to Leh (via Shingola and Padam)
—Manali to Bhrigu Lake
—Hanuman Tibba Circuit
—Manali to Bhanara
—Manali to Manikaran
—Manali to Shimla (Trekking Spiti Valley)
—Manali to Udaipur (via Gompa Trail)
—Chamba-Dalhousie
—Dalhousie to Manali (Over Sach Pass)
—Dalhousie to Jammu (Through Bhandal Valley)
—Chamba to Mani Mahesh (Chhari Yatra)
—Nahan to Naura (Through Wild Life Sanctuary)
—Nahan to Shimla (via Churdhar, Neripul)
—Nahan to Mussoorie (Uttar Pradesh)
—Nahan to Shimla (via Chail)
—Kalpa to Karchham (Kinner Kailash Parikarama, 'Circuit')

Mountaineering is more than just "climbing and descending". It is an adventure that leads to self-realisation. Its significance lies in helping to know our potential and our limitations. It is the way to explore what lies beyond our limits. It also develops the quality of determination, courage, confidence,

alertness that results in improving our overall strength. Below we are giving details of some trekking routes.

Shimla-Churdhar (via Rohru, Ranahat, Haripurdhar)

From Shimla to Rohru by bus (6 hours), from Rohru to Chirgaon (15 km.) is a moderate ascending through villages along Pabbar river, then to Larot (15 km.) it is about 5 hours ascending, Larot to Dobra (20 km.) through Chanshil Ghati (4220 m) up and down to Kalapani via Gajani thach, Dodra to Kawar (18 km.) first to descend to Rupin river and afterwards to ascend via Pujarali village to kawar. From kawar trekking 18 km. route is rising to the thatch where camping is possible. From thereafter trekking further 18 km. the route towards Uttrakhand to Natwar is now descending. From Natwar to Ranahat is about 51 km. by bus, the route goes zigzag, up and down. Now is steady ascent through forests from Ranahat to Panog (18 km.) from there route ascends gradually (15 km.) to Haripurdhar.

Haripurdhar to Nauradhar (16 km.) the route is ascending through forests and crossing ridge. From Nauradhar to Churdhar is a steep ascent of 15 km. From its top one has the best view of Shimla, Gangetic plains, Chandigarh and Satluj river with great panorama of the Himalayan range. For return journey one is to descend (12 km.) through dense forests to Sarahan village (seat of Bijat Devta) or from Churdhar one has the alternative to descend to opposite side to Pul Bahal (20 km.) through a Wild Life Sanctuary enjoying panoramic dense forests. From Sarahan, bus would take about 7 hours to reach Shimla, while from Pul Bahal to Shimla or Solan both routes would take about 6 hours to reach.

Tattapani (via Tara Devi and Chail)

One has to start in Summer Hills, from Prospect Hill to descend to road head crossing the ridge from there it is a regular route to Tara Devi temple (16 km). Then to Sadhupul (18 k.,) trekker has to cross Nandpur and other villages. The stiff climb of 15 km. via Dochi village through forests reaches Sonaghat. From here Chail is 14 km. and out of this 8 km. is a steep climb. On the way one may visit Duna temple. Chail has a palace, the highest cricket pitch in the world and panoramic scenery. Then onwards to Mundaghat is (18 km.) steady climb through forests from there to Kufri top is 17 km. To reach Craignano (15 km.) one has to descend via Wild Flower Hall and Mashobra viewing the Himalayan ranges. From there one treks via Naldehra and Basantpur to Tattapani (18 km.) and back to Shimla (51 km.) travel by bus.

Shimla to Shali Peak

Travel by bus from Shimla to Durgapur (4 hours) from there to Devi-Dhar is a good route (15 km.) of loosing height. Then to Palyad (16 km.) one has to descend through villages. From Palyad to Tattapani (14 km.) has a descending route. From there to Gumma via Chaba is 16 km. where drinking water is purified and supplied to Shimla. As Chaba an old hydroelectric station is supplying electricity to Shimla. Further one has to trek (10 km.) from

Gumma to Shali Peak (2867 m). There is a Bhima Kali temple among dense forests. From Shali Peak to Craignano (20 km.) down to Naoti stream one may visit an amusement park. From there walk to Dhali (Shimla) via Naldehra.

Shimla to Mandi (via Tattapani)

Travel by bus up to Mashobra from there trek to Craignano and then down to Naldehra (19 km.) Now go via Basantpur and Suni across Satluj to Tattapani (20 km.) Tattapani to Alsindhi (16 km.) is a gradual ascending. From Alsihi to Chindi (17 km.) is ascending through forest and villages. The Nagi Devi temple of Mahog village can be visited. Now from Chindi to Jhungi (18 km.) one comes across Pangana the old capital of Suket State and Jhungi is surrounded by dense forests. Onward via Chauki through mixed forest and villages one reaches Jhiri (22 km.). From Jhiri to Sundernagar (20 km.) via Bhojpur is a descending route. From there one can take bus to Mandi.

Manali to Kalath (via Thanpari Tibba)

From Manali to Lamadugh (8 km.) the forest-path is thick especially after crossing devi temple. Next climbing (2 hours) one enjoys the scenery of Indrasan and Deo Tibba peaks. But from Lamadugh to Ranisui (6 km.) The trek is through a steep ridge below Thanpair Tibba (400 km.) From there one can have the view of Manali town and Kullu Valley. Next trek to Bhogi-Thach (8 km.). From Ranisui one route goes to Bara Bhangal and another goes towards Kullu. There is good scenery around. From Bhogi-Thach to Kalath (16 km.) is a descending and level route which leads to famous Kalath hot water spring. Now return to Manali in bus.

Trek Four Passes and Two Valleys From Manali

From Manali walk via Prini, Hamta villages to Sethan (12 km.). From Sethan to Chhika (12 km.) enthral walk is known for wild flowers from *Bhalu ka Ghera* up to Chhika One finds lot of caves and good rocks on the way. From Chhika to Chhatru (12 km.) on the way from Hamta Pass (4268 m) the view of Deo Tibba, Indra Killa and Inderasan is superb. But trekkers will have to be careful of the streams while they descend to Chhatru and cross Chandra river. From Chhatru to Chhota Dara (17 km.) the walk is along the right bank of Chandra river and opposite to Chhota Shigri glacier with mountains in view. From there to Batal (17 km.) one has to walk along the river opposite to Bara Shigri glacier and enjoys wonderful view of high peaks. From Batal go to Chandertal (4270 m) (16 km.) climbing Kunzum La (4558 m) and enjoy glimpses of Valley and descend to Chandertal. It is the best place to rest, enjoy the nature and relax. Across Chandra river one would see glaciers and peak of Mulkila and other ranges, besides view of Snow-clapped high peaks of Bara Shigri.

Chandertal is a big lake with spotless clear water. It is also known as the moon lake. From there to Tokpo Gongma (12 km.) one enjoys throughout a

good view of the mountain peaks and glaciers. Tokpo means river and Gongama means big in Spiti. From Tokpo Gongma to Tokpo Yongma (10 km.) the river has to be crossed early morning when the water is low or find some snow bridge up near the source. Yongma means small. From there to Baralacha La (4883 m) (10 km.) the 8 km. long interesting Pass gives rise to three important rivers, viz; Chandra, Bhaga and Yunan. Trekkers can halt here climbing small peaks exploring the area. From Baralacha to Zingzingbar (4270 m) (18 km.) one has to trek via Surajtal, the source of Bhaga river and descending along Bhaga through zigzag ways. From there to Darcha (3360 m) (20 km.) one goes via Patsao, a big trading and exchange place between the traders of India and Tibet during olden times. From Darcha one route leads to leh over shingola through the Zanskar valley. From Dorcha have a bus (10 hours) to Manali via Keylong over Rohtang Pass.

Manali to Leh (via Shingola and Padam)

Over to Rohtang pass (3679 m) is the gateway to Pangi, Lahaul, Spiti and Zanskar Valleys. It would take 10 hours from Manali to Darcha. From Durcha to Chhalang Tokpo (5 hours) trek is through Chhika and Rerik villages to Chhalang Tokpo. From there to Zanskar Sumdo (6 hours) is a gradual climb and good view of mountains. One can camp at Ramiak also. From Zanskar Sumbo to Chhumik Nakpo (6 hours) is a walk along the stream flowing from Shingo La. However, streams in Himalayan region are to be crossed carefully. From there to Lokong (6 hours) one has to cross Singo (5100 m). Weak and sick can ride a horse to cross the Pass.

Lakong to Kargyok takes about 6 hours to reach. Kargyok is the first village of Zanskar region. From this village to Kuru (Teta) is 6 hours walking though the Buddhist region. From there to Kalbok would take again 6 hours. Trek to Fuktal monastery built under huge cave and return to camp. Kalbok to Mune is 6 hours journey. All passes should be crossed as per the direction of experts.

Next follows Mune to Padam a 7 hours trek. Padam is the sub-Divisional Headquarters of Kargil. On the way visit Burdan Gompa which is one of the oldest in this region. Padam to Karsha takes 6 hours. Here is good view of the Valley and visit Karsha Gompa. It is the biggest monastery of Yellow sect in Zanskar. Karsha to Pishu (6 hours) is going along the Zangskar river and the Togndе Gompa may be visited. Pishu to Honumil is 7 hours trek. From there to Snertse over a steep Parfi La (3950 m) takes 7 hours to walk.

From Snertse to Lingshet takes 7 hours over Hanum La (5060 m) from there to Marling over another Singi La (5060 m) takes 7 hours to reach. From Marling to Photoksar over Boumitse La (4490 m) takes another 7 hours to reach. From there to Hanupatta over Sirsir La (4900 m) is 6 hours journey. From Hanupatta to Wanla over the Gayalpo La (3900 m) takes 6 hours to reach. Wanla to Lamayuru takes 4 hours. Lamayuru has a big Gompa and it is the oldest monastery in Ladakh and has a big library of Buddhist literature. From here Leh is 142 km. motorable.

Manali to Bhanara

It covers Hamta Pass (4268 m). Manali to Bhalu Ka Gehra (12 km.) to a Camp (10 km.) to Chhika (12 km.) to Sarotu (12 km.) to Bhanara (16 km.). From there one can go to Manali either via Jagatsukh or via Prini.

Manali to Manikaran

This trek starts from Manali to Naggar (21 km.) to Mati Kochhar (16 km.) to Jari (20 km.) to Malana (10 km.) to Rashol (12 km.) to Manikaran (12 km.) to Manali back (96 km.) bus.

Manali to Shimla (trekking Spiti Valley)

This trek starts by bus from Manali to Batal (6 hours) to Losar (4080 m) (22 km.). It takes only 2 hours for Kunzum then next to Kiato (16 km.) known for its shale, to Hul (4000 m) (18 km.) via Pangmo to Kaza (3800 m) (18 km.) to Dhankar Gompa (25 km.) to Tabo (22 km.) (3050 m) to Hurling (21 km.) to Sumbo (22 km.). From Sumbo to Shimla would take 2 days by bus via Chango, Khab, Pooh, Rampur and Narkanda.

Manali to Udaipur (via Gompa Trail)

Trek 2 km. from Manali to Aleo then to Khoksar (3140 m) (75 km.) by bus. Khoksar is the first village in Lahaul Valley across Rohtang Pass from there trek to (15 km.) to Gondla (14 km.) to Guru Ghantal (12 km.) situated on the hill top near Tandi to Billing (8 km.) tucked in the rocks above the village about 3 km. short of Keylong to Jispa (20 km.) across Bhaga river in Darcha village visit Gemur Gompa and Yarji and return to Jispa, then trek to Otang (56 km.) by bus. It is situated in Chenab Valley in Jhalma village. One enters this Valley from Tandi. Travel by bus (45 km.) from Otang to Trilokinath. Here both Buddhist and Hindu worship the six headed image of Bodhisattva Avalokiteshvara. Trek further (5 km.) from Trilokinath to Udaipur and return to Manali by motor.

Dalhousie to Manali (over Sach Pass)

It is a wonderful trekking from Dalhousie to Khajjiar (20 km.) to Chamba (18 km.) to Taraila (84 km.) by bus to Satrundi (16 km.) beautiful wild flower meadow trek, then over the Sach Pass to Bindrabani (18 km.) to Kilar (16 km.) the Headquarters of Pangi from there one route goes to Kishtwar and another to Manali, then trek to Sach village (15 km.) known for famous Mindhal temple then to Purthi (20 km.) to Raoli (19 km.) a good walking along the Chenab river to Tandi (16 km.) to Udaipur (2473 m) (4 hours) by bus then finally to Manali (9 hours) by bus via Rohtang Pass. Besides, there are several other trekking routes between Dalhousie and Manali such as over Marhu Pass (4365) Cheni Pass (4423 m), over Chobia Pass (4966 m), over Kalicho Pass (4803 m) over Kugti Pass (5040 m), through Bara Bhangal and over Drati Pass (4694 m).

Dalhousie to Jammu (through Bhandal Valley)

From Dalhousie to Khajjiar (1951 m) (20 km.) to Chamba (18 km.) to

Pukhri (14 km.) to Sundla (21 km.) to Bhandal (22 km.) the route ascends to Saluni and then down to Pala. the old route from Sundla goes along right bank of Syul to Saluni and descends to Kilar bridge rejoining the new route at Pala. From Bhandal to Longera (16 km.) route is good then trek to Bhaderwah (22 km.) there is Rest House facility available at Langera and Bhaderwah, to Jaura (25 km.) to Jangalwar (18 km.) to Kandani (20 km.) along the bank of Chenab river to Kishtwar (27 km.) a level and good route to Jammu (5 hours) by bus.

Bir-Billing - Panahartu - Thamsar pass Nayagram Trekking route: Bara Bhangal is a fairly large village located in the depths of the Ravi valley in the extreme north of Kangra district, but it is also the name given to the entire area between the Manimahesh and Dhaluladhar ranges. It is surrounded on three sides by high mountain passes Thamsar Pass on the south, Khalihani Pass on the east and Chobu Pass on the north. From the west it can be accessed along the gorge of the Ravi which flows in an east-west alignment, cutting the valley into two. The most popular trek is over the Thamsar (17,500 feet)

DAY ONE: The road head is at Bir-Billing, off the Pathankot- Mandi road, about 30 kms from Baijnath and famous as the venue for para-gliding events. There is a very good forest rest house at Bir to serve as base-camp. One treks north from Billing for eight kms through thick oak and rhododendron forests and enters the small valley of the river Uhl that flows west to east.

The track runs west here and goes up along the Uhl along its right bank for six kms, till it reaches the small village of Rajagunda at 8,000 feet. This is the last habitation before Bara Bhangal. One can camp the night at a small forest hut which has two rooms, a toilet and even a basic kitchen.

DAY TWO : It is 16 kms to the next day's camping site at Panahartu (12,000 feet). The first seven kms is a gentle ascent through dense deodar forests to a place called Placheck (9,000 feet), where the Uhl is crossed over a wooden bridge that gets washed away every year. The river abruptly turns northwards here and the valley narrows into a canyon: the landscape becomes grimmer, trees give way to shrubs, the wind acquires an icy edge, and even the sunlight peeps in with difficulty.

The climb becomes steeper and after about 9 kms one crosses back to the right bank of the Uhl over a permanent ice-bridge to a broad grassy ledge which is Panahartu. We are here in the shadow of the mighty Thamsar: three small streams flow from its glaciers to form the Uhl. There are no structures here and no firewood: one has to have tents and carry all provisions.

DAY THREE : It is four hours of strenuous climbing to the Thamsar Pass, and the weather can change in half an hour, so it is best to begin the ascent at 5:00 or 6:00 a.m. One climbs two steep ridges to a flat patch covered with moraine and pockets of grass: this is Bherpal Got (Shepherds' Ground) because this is where the Shepherds camp on their way to and from Bara Bhangal. To

the right is a small ice-field from which a small stream meanders down to the Uhl. On a clear day one can see the pass from here, about a kilometer away. It is an amazing sight and unlike any pass is straight ahead is a unique geological formation: a rampart, half a kilometer long in an east-west alignment, of crenallated crags looking exactly like the ruins of an ancient fort. The pass is one of the 'V's' between the crags, festooned with the usual prayer flags and stone cairns. The view to the north is awesome: a succession of massive glaciers and snowfields as far as the eye can see.

A huge glacier comes right up on the northern aspect and one has to begin the descent on it. This is about a kilometre wide though fortunately, has no crevasses; it ends in a big lake that is about two kilometers long and from which emerges a substantial torrent of water called the Thamsar Nallah; this goes down to meet the river Ravi and the track to Bara Bhangal follows the course of this stream.

Skirting the western edge of the lake and negotiating treacherous rockfall for about 6 kms, we came to a broad pasture known as Merhi (14,000 feet). In summer this is the first camping site for villagers coming from Bara Bangal because on the second day one can make an early start and reach Rajagunda by evening. It is too cold in September and one can push on for another 8 kms to Udeg (12,000 feet) a less desolate site where a trader had put up a hut and where one could have hot food and spend the night.

DAY FOUR: The dawn is magnificent blinding bright and cold and to the North we can see the majestic peaks of the Manimahesh and Kailash Parbat ranges. It is only 5 kms over a fairly steep track to the Ravi which meets the track at right angles, flowing east to west. To the right of the intersection the Kahani stream also pours its waters into the Ravi, coming from the Khalihani pass to the east, beyond which lies Kullu district. On the other side of the Ravi and accessed by an old wooden bridge, is the village of Bara Bhangal, consisting of about 60 houses. It has two schools, a dispensary, a forest guard and a 'patwari'. In 2004 the village was electrified when a micro hydro project on an adjacent stream was commissioned.

The trekker can stay in a lovely two-roomed forest hut situated in the midst of a thick grove of cedars. The villagers are basically shepherds (they own an astounding 160,000 head of sheep) and all except the very young, old or infirm migrate to Baijnath or Bir in the winters. Agriculture is at a sustenance level only as the cost of sending anything out on mule-head is prohibitive. This is an area that has tremendous potential. It is rich in valuable medicinal plants and spices such as 'kala zeera', and its fantastic variety of flora, untouched by any chemicals can produce the best of organic honey.

DAY FIVE: The exit from Bara Bhangal is westwards, within the gorge of the Ravi. The track clings to the right bank, climbing and descending like a writhing snake, the first 5 kms to Bhalaid Nallah (the border with Chamba and Bharmaur), is through a big green 'thatch' that tapers down to a goat track. One will go down four successive ridges and then comes to a rock face

where the track just disappeared! About thirty meters of bare rock perched two thousand feet sheer above the Ravi, has to be negotiated by wedging fingers and cracks into the wall and slithering sideways. If somebody falls from here and one or two do every year nobody even bothers to look for the body! This patch is just before Khanar, 18 kms from Bara Bhangal. Khanar is a small lonely village of 20 houses.

From here on, the track becomes much better and after 7 kms comes to Dardi, a much bigger and prosperous village since it is connected to the road head by a mule track. Some people have started planting apples now that the fruit can be taken out by mules. Now the track starts descending steeply through rich grassland till about a hundred feet above the Ravi, and after another 8 kms is Khurdu, a motley huddle of three shacks owned by a local which serves as store, shop and guest house.

DAY SIX: This is the last and easiest day of the trek. One can get up late as it is only 8 kms to Nayagram over a broad and gently descending track to Sadarsu where one crosses over to the left bank of the Ravi over a solid steel bridge. There is a small temple next to it, in memory of a little girl who died in an accident when the bridge was being built:

local myth has it the spirit of the girl would not let the work proceed (accidents kept happening) until the temple was built. Thirty minutes of climb through thick deodar forests brings one to Nayagram, the last village in the Holi valley. From here one can take a bus to Holi (12 kms) which has a PWD and a Forest rest house. From here one can drive to either the sub-divisional headquarters at Bharmaur (35 kms) or on to the district headquarters at Chamba (87 kms)

Nahan to Naura (Through Wild Life Sanctuary)

Nahan to Renuka (45 km.) go by bus to Sangrah (20 km.) ascending through forests to Haripurdhar (25 m.) to Churdhar (3647 m) (16 km.) steep climbing then descend to Naura (16 km.) down through forests.

Nahan to Mussorrie (Uttrakhand)

Nahan to Satuan (65 km.) by bus to Kafota (16 km.) a trek of steady climbing to Shillai (18 km.) to Meenus (20 km.) to Arakot (17 km.) to Tiuni (16 km.) to Kathiyan (18 km.) to Chakrata (15 km.) steady climbing entering the Uttrakhand area, to Pakri (15 km.) to Naughat (15 km.) to Lakha war (14 km.) to Mussorrie (2006 m) (20 km.) a good trek with beautiful scenery.

Kalpa to Karchham (Kinner Kailash Parikarama, 'Circuit')

The Kinner Kailash has religious significance for a huge "Rock Lingam" of Kailashpati Mahadev. The devotees usually use three different routes for its full Parikarama. Therefore, the exact heights and distances of stages are different. The Parikarama begins from Kalpa via Tirung Valley and back Tokkalpa via Sangla Valley.

However, there is road up to Thangi from where the actual trekking starts.

Kalpa to Thangi (50 km.) by bus to Lambar (12 km.) to Charang (12 km.) to Chitkul (3450 m) (14 km.) over Charang Ghati (5242 m) gradual climbing to the Pass, to Rakchham (12 km.) to Sangla (14 km.) to Karchham (17 km.) to Kalpa (27 km.) by bus.

or

Shong-Thang to Ribba (24 km.) to Thangi (22 km.) to Charang (23 km.) to Lalanti (18 km.) to Chitkul (20 km.) to Sangia (26 km.) (Jeepable road and Rest House available), to Karchham (17 km.) to Kalpa (27 km.) by bus.

or

Kalpa to Thangi (50 km.) by bus to Kunnu (3375 m) (20 km.) to Lalanit (20 km.) to Chitkul (20 km.) to Sangla (20 km.) to Kalpa (20 km.) via Mehbar across Baspa stream.

POOR PLANNING HIT TOURISM: Tourism, which plays an important role in the economy of the state, is now facing rough weather, thanks to the apathy of the state government which has not bothered to develop the tourist places in a planned manner. Haphazard construction of hotels has given rise to various problem such as disposal like garbage, contamination of water and large-scale soil erosion. The tourist traffic to these stations have gone down in the past many years. Although the state government has time and again announced to come out with a new master plan for the development of tourism, the decision has remained in files only.

It is a sad state of affairs that little attention was paid to the development of tourism by the BJP and Congress governments in the past. Tall promises were made to provide amenities to the tourists visiting the state, but nothing was done. What welcome the tourists in the state are with bumpy, narrow roads, costly hotels, poor parking facilities and heavy taxes (entry tax and toll tax). The construction of roads without adequate soil conservation measures, unplanned construction of big buildings and reckless felling of trees have aggravated the situation.

Tourism and environment are intrinsically related to each other. The development and expansion of tourism depend on clean environment. But the Himachal Pradesh Government has forgotten this important factor. The setting up of big cement plants and hydroelectric projects have adversely hit the tourism industry here. Unrestrained commercialisation of tourism in this state has eroded the cost line. A large number of tourists, both international and domestic, are attracted to natural parks and sanctuaries which offer them glimpses of wildlife. Mountains, jungles. rivers, lakes also allow for the new-fangled ***"adventure tourism"***– hiking, skiing and other similar activities. But deforestation, large-scale soil erosion and unscientific mining have further put a question- mark on the future of tourism.

Forests in the state are not regenerating. Therefore, the growing stocks have dwindled and most of the forests have been encroached upon and destroyed. Careless constructions have eroded the land so permanently that

trees cannot grow there again. As a result, a number of roads have become prone to landslides, causing great inconvenience to the tourists. The *Chandigarh-Bilaspur* and *Kullu-Manali* highways are the latest examples where landslides have damaged the roads. The state government should come out with detailed study regarding carrying capacity of any tourist location and only then it should allow construction of hotels or resorts. In future the government must opt for eco-friendly industries, keeping in view the vast potential of tourism in this region.

The year 1991 was observed as the International year of Tourism. September 27, is observed as Tourism day. In the present situation. Himachal should try to attract all internal and external tourists by exploring new avenues and centres for visiting. According to an estimate out of 12 lakh foreign visitors who come to India every year, Himachal gets only about 20,000 foreigners. This number is almost negligible.

In 1999, 44.43 lakh tourists visited Himachal, out of these 91 thousand were foreigners. In 2002, 51.04 lakh tourists came to Himachal, out of these 1.33 lakh were foreigners. In 2008 in all 93.40 tourists visited Himachal out of these 3.77 lakh were foreigners. In the successive years the growth in tourist inflow continued unabated. The terrorism in Jammu and Kashmir has also contributed to the prosperity of tourism sector in Himachal Pradesh. In 2010, 132.66 lakh tourists visited Himachal Pradesh, out of these 4.54 lakh were foreigners. Some of the areas, where a fresh look is required which can give impetus to tourism industry in Himachal Pradesh are:

- complete and correct information of the tourist resorts.
- wide and different measures for the promotion and publicity.
- good transportation, catering and restaurant, entertainment and recreational facilities.
- publication and distribution of various kinds of tourist literature of high physical quality is perhaps one of the surest ways of reaching the masses.
- conducting and participation in Industrial, cultural and tourism fairs is an effective promotional method.
- hospitality tours for travel writers and travel agents is helpful in projecting the image of a destination.
- effective law and order machinery, not to allow the antisocial elements to disturb the congenial atmosphere.
- production of feature films on tourist resorts and celebration of annual tourism week.
- opening of information centres at district, state, national and International level.
- recruitment of linguistic guides, possessing high degree of discipline.
- provision for air-conditioned hotels/buses; coaches etc. and improvement in sanitary conditions at places like bus stands, railway stations, public roads, running trains etc.

personal safety to the tourists from being robbed, cheated, coerced etc.

Tourism Industry in Himachal Pradesh has wide scope to flourish and provide a new direction to the economy of the state. Tourism is only next to hydroelectric power potential in the state with positive scope in maintaining its unpolluted atmosphere. In the recent past introduction of tent houses colony is a right step to ensure people's participation in this field. Introduction of railways, at least in ten districts of the Pardesh out of twelve will undoubtedly make it the *'Switzerland of India'*. Tourism industry has a vast scope in Himachal Pradesh than any other state of Indian Union. Liberal allocation of funds by Planning Commission can help the Pradesh to occupy its due place in the tourist map. Natural beauty of the state is an open invitation to the people of varied tastes and colours. It is also said that *one who goes to the hills, goes to his mother, bounteous and nourishing one.*

Himachal Pradesh Tourism Development Corporation Ltd. (HPTDC)

Tourism occupies an important place in the economy of Himachal Pradesh. The state abounds in tourism and recreational resources, such as fine landscapes, archaeological remains, temples, indigenous crafts and folk culture. The Himachal Pradesh Tourism Development Corporation Limited, was formed on 1st September, 1972 by converting the department of tourism into a corporation with a view to exploit the tourism potential of the state with headquarters at Shimla. It was setup as an umbrella organization to develop tourism infrastructure at a time when private initiative in this area was not forthcoming. The liabilities and assets of the tourism department were also transferred to the corporation. The corporation was established with the purpose of running hotels and catering to establishments in the state. The main objective of the corporation are :

(i) to establish, promote, develop, execute, operate and carry on the projects, schemes, business and the activities which are likely to facilities or accelerate the development of tourism in the Pradesh.

(ii) To construct, run and maintain tourist information bureau and centres in the state of Himachal Pradesh and within the country.

(iii) To give stress on publicity through the sale of materials of tourist interests, books, magazines, periodicals, pamphlets, bills, posters, pictures, post cards and cinematograph films.

(iv) To provide boarding, lodging and transport facilities at the expenses of the company to travel agents, airline representatives and other similar agencies promoting tourist traffic to Himachal Pradesh.

(v) The main emphasis of the corporation is to provides tourist accommodation at a reasonable tariff so that this suits the pockets of low and middle class tourists.

(vi) The corporation has made Himachal Pradesh a holiday and adventure

sports destination not only within the country but in many foreign countries through sustained campaigns and propaganda.

(vii) Tourism corporation has highlighted the rich cultural and anthropological heritage of Himachal Pradesh. For this purpose castle hotels at Naggar in Kullu valley provides a striking example towards promoting items such as musical instruments, old dresses, utensils, pottery and handicrafts.

(viii) The corporation runs its own charted buses. These buses are air-conditioned, luxury and deluxe coaches. It has also a number of cars and jeeps which are run as taxis. The corporation organizes tours from Shimla to various places of tourist interest in and around Shimla, Manali to Rohtang Pass, Chamba, Khajjiar, Dharamshala, Dalhousie, Chamunda, Chail, Delhi and Chandigarh.

(ix) The corporation has contributed considerably to the development of tourism by organizing tours to tribal areas, developing adventure sports and other activities. It also organizes golf competitions at Naldehra, ski courses for the tourists, who wish to take part in this competition. Tourist exhibition are organized to attract the attention towards the rich cultural heritage of the state. Himachal Pradesh festivals are also organized in foreign countries.

19

ECONOMY OF HIMACHAL PRADESH

"A successful economic development strategy must focus on improving the skills of the area's work force, reducing the cost of doing business and making available the resources business needs to compete and thrive in today's global economy."

-Rod Blagojevich

Himachal Pradesh is situated between 30° 22' 40" to 33° 12' 20" north latitudes and 75° 45' 55" to 79° 04' 20" east longitudes. The altitude in the Pradesh, a wholly mountainous region in the lap of Himalayas, ranges from 350 meters to 7000 meters above mean sea level. It is surrounded by Jammu and Kashmir on the north, Tibet on north east, Uttrakhand on east/south east, Haryana on south and Punjab on south west/west. As per study conducted by the Centre for Geo- Informatics, Research & Training of the Chaudhary Sarvan Kumar H.P. Agriculture University for estimating 3D area of the State by using modern Geo- IT tools, remote sensing and GIS, the 3 D area of the State comes to 86,384.77 sq. km. which is about 56 % more than the 2 D area of 55,673 sq. km.

Himachal Pradesh can be divided into three regions: - (i) The Shivalik ranges (the height from plains upto 915 meters); (ii) Colder Zone (the height upto 4500 meters); and (iii) the Axis and Crystalline core of the whole system (the height above 4500 meters but below 5500 meters). The climatic conditions, therefore, vary from the semi- tropical to semi-arctic. Physiographically, the State can be divided into five zones based on altitudes and moisture regime conditions. These vary from wet humid sub-temperate situation to dry temperate alpine high lands. Besides the seasonal variations, the climate of Himachal Pradesh varies at different altitudes. The average rainfall is 152 cms./ (60 inches). The highest rainfall occurs in Kangra district, at Dharamshala followed by Shimla district.

The economy of Himachal Pradesh is in the phase of big changes. It has already shed off some elements of backwardness. It has also acquired quite a few characteristics of developed economies. The natural and human resources of the Pradesh are the foundation of its economic development. In the years to come, it is projected to grow fast with much promise and possibilities.

The political history of modern Himachal Pradesh goes back to the period of 1948, when with the merger of 30 Shimla hill states, Himachal Pradesh

was reorganised as a Chief Commissioner province. The whole territory of the Pradesh before this was divided among various *Rajas, Ranas* and *Thakurs*. These small princely states had neither the resources nor the will to develop their areas. Land was scarce due to hilly terrain and moreover the best of it was with the rulers or their relations. The common peasants tilled tablecloth size terraced fields carved out of stony hillsides to eke out a precarious living. There were no industries to name, local needs were somehow met partially by local artisans. The people were extremely poor, steeped in superstitions and lacking in mobility due to absence of good means of transport and communications, mostly sticking to their ancestral occupations. *The unhelpful conditions bred in the people, a mood* of *resignation. They had not only lost hope but also the capacity to hope.*

The scrapping of old feudal order in 1948 and its replacement by a bureaucratic system did not automatically help in the economic growth of the area. The progress rate in the initial years of First Five Year plan was generally slow and incoherent. In 1951, *'democratic government'* was installed by making Himachal Pradesh a Part 'C' State. The First Plan was reshaped by popular Ministry to put more emphasis on the most desired sectors and involved more and more people in the process of economic and social development. A political change can be purposeful only if it is able to create an economic framework and social climate conducive to all round development of the people.

The Punjab hill areas of Kangra, Kullu, Lahaul-Spiti and Shimla, which were under the direct control of the British till Independence and from 1947 to 1966 with Punjab State, were also not given the requisite attention. The systematic evaluation of resources and their scientific exploitation started only after the formation of Himachal Pradesh as a full-fledged state in 1971 then that the people and the government of the Pradesh started making concerted efforts to improve economic condition of the people and so of state. The economy of Himachal Pradesh today is based on agriculture, animal husbandry, industries, forests, wild life, hydel power generation, mineral wealth, road and transport, horticulture tourism etc.

Climatically Himachal Pradesh is different from plain states in India. In the State, three seasons are found throughout the year such as *cold season* (October to February), *hot season* (March to June) and *rainy season* (July to September) in general, however, due to wide range in altitude, the climate of the state varies from sub-humid tropical (elevation 350-1000 m) in the southern low tracts, warm and temperate (elevation 1001-1,500 m), cool and temperate (elevation 1,501-2,500 m), and cold alpine and glacial (elevation 2,501-6,975 m) in the northern and eastern mountain ranges.

Temperature in Himachal Pradesh is lower than that in other states in the plain area in India. The range of minimum and maximum temperature is between 20.4° C and 38.6° C at all over the state.

The average annual rainfall of 55 meteorological stations ranges from

332 to 2606 mm. Besides less rainfall during hot season, the cold alpine and glacial areas have precipitation in the form of snow during cold season. It snows during winter down to an elevation of about 1500m. Rainfall except snowfall concentrates during season from July to September in most parts of the State. State has been divided into agro climatic zones/ agro-ecological zones which are given in the table No.1.

Land Reforms Legislations - Land Legislations

During the year, 1952 the Punjab Tenancy (Himachal Pradesh Amendment) Act, 1952 was enacted which envisaged a ceiling on rent not exceeding 1/4th of the produce, payable by the tenant to the landowner. Another act, i.e Himachal Pradesh Tenancy Rights and (Restoration) Act, 1952 was enacted to provide for restoration of land and the right of pre-emption to tenants. Under section 3 of the said Act, the tenant who has been ejected after 15th date of August, 1950 shall on application made by him within two years of the commencement of this Act to the prescribed authority and on his satisfying such authority that the applicant was not at the time of ejectment a tenant to whom the provision of section 41 of Punjab Tenancy as amended in its application to Himachal Pradesh by the Punjab Tenancy (H.P. Amendment) Act, 1952, could have applied, be restored to possession of such land on the same terms and conditions on which it was held by him at the time of ejectment. It was provided that the maximum rent payable by him on re-occupation of the land shall be subject to the provision of section 25 (A) of the Punjab Tenancy Act, 1887 as amended in its application to Himachal Pradesh by the Punjab Tenancy (Himachal Pradesh Amendment) Act, 1952.

Further that if the land has been given to another tenant on or after the fifteenth day of August, 1952 he shall be ejected there from and given *in lieu* of it *Nautor* land as prescribed.

Land Reforms Legislations - Right of Pre-emption

Under Section 4 of the Act:

A Tenant:-

1. Who has been in continuous occupation of Land comprised in his tenancy for a period exceeding three years on the date of the sale of the Land or foreclosure the right to redeem the land;

or

2. Who was ejected from his tenancy after the fifteenth day of August, 1950 and before the commencement of this Act on grounds other than those mentioned in section 41 of the Punjab tenancy Act amended in its application to Himachal Pradesh by Punjab Tenancy (Himachal Pradesh Amendment) Act and was in continuous occupation of the land comprised in his tenancy for a period exceeding three years on the date of his ejectment :

3. Who has been restored to his tenancy under the provision of this Act and whose period of continuous occupation of the land comprised in his ten-

Agro-Ecological Zones of Himachal Pradesh

Zone		Area in Sq km [% of total area]	Elevation (M)	Mean Annual Temperature [°C]	Soil Type	Rainfall (MM)	Important crops	Problems
Sub Tropical sub	Zone 1.	18201 [14. 73%]	240-1000	15 to 23	Sandy laoms (Light Texture, Shallow)	1500	Wheat, Maize, paddy, Pulses, Oilseeds, barley, Sugarcane Palato, Watermelon and	Excessive run-off and soil erosion. distridution of rainfall. Lack of Erratic suitable sail and water conservation,
Mountain & Low	Zone 1.2	2059 [3.70%]	240-1000	18.6-219	Loamy Sand (medium in depth)	1500	VegetablesWheat, Paddy,Mize, Seed, pot, Pulses , oil seeds.	measure. Low inherent fertility of. Low moisture retention capacity.
Sub humid Mid hills	Zone 2.1.	3770 [6.77%]	1001-1500	14.2-221	Sandy Laom-Clay loam (Acidic)	1500	Wheat , Paddy, Barley, Pulses Oilseed, Off season vegetables	Excessive run-off and soil erosion. Soil acidic and clod formation. Low
	Zone 2.2	894 [1.60%]	1001-1500	16.53-21.25	Silt Loam- Loam	1500	Wheat, Paddy, Barley Pulses,Oil seed, Off season vegetables in some parts.	temperature during winters. Lock of suitable soil and water conservation measures.High incidence of weeds and diseases.
Wet temperate	Zone 3.1	8207 (14.74%)	1501-2500	9.1-20.6	Mainly Loamy Shallow, acidic	1500	Wheat, Barley, Maize, Millets. Pulses, Oilseeds.	Land slides and severe soil erosion. Shallow depth soil Sub optimal
high hills	Zone 3.2	1010 [1.81%]	1501-2250	15.4-205	Sandy Laoms shallow to Medium depth.	1500	Maize, Wheat, Pulses, Oulseeds.	temperature. Periodic moisture stress to crops land on hiher reaches lack irrigation facilities. Poor road network to supply inputs and marketing of farm produce.
Dry temperate	Zone 4.1	4614 [8.29%]	2501-3250	9-20	sandy Laoms (Shallow in deph)	700 (Dry)	Wheat, Potato, Barley, Buckweat, Peas Minor Millets, Kuth & temperate Vegetables Hops, Cumin & Saffron.	Land slide and server soil erosion due to loose strata and obsence adequate vegetation. Shallow depth of soil having course texture short growing season (May to October) Lack of begetation cover. Glacier movement. Low tempreature.
	Zone 4.2	7003 [12.58]	3251-4250	8.8-19.9	Sandy Loorns (Shallow)	Dry/ snow	Quality Patato seeds, Temperate & European type vegetables, Barley, Buckwheat.	
	Zone 4.3	19890 [35.74%]	4250	8.7-19.7	Sands & pebbles (Loose Textured)	Dry/ Snow	Buck wheat, Barley, Minor millets & Kala Zeera.	

ancy immediately before ejectment and immediately after restoration of his tenancy together exceeds 3 years shall, in preference to the rights of other preemptors as provided in the punjab pre-emption Act, 1913 as applied to Himachal Pradesh, be entitled to pre-empt the sale or fore-closer of the land in the manner prescribed in the Act within one year from the date of the sale or the foreclosure as the case may be;

The above was subject to the condition that no tenant referred to in this section shall be entitled to exercise any such right in respect of land or any portion thereof if he had sublet the land or portion, as the case may be, to any other person during any period of his continuous occupation, unless during that period the tenant was suffering from a legal disability or physical infirmity or, if a woman, was a widow or was unmarried.

Land Reforms Legislations - H.P. Abolition of Big Landed Estates and Land Reforms Act, 1953

The first major land reform legislation known as the Himachal Pradesh Abolition of Big Landed Estates and land Reforms Act 1953 was enacted which after receiving the assent of President came into force on 26th January, 1955 ; The Act governed the law relating to tenancies in agricultural lands and also contained provisions of land reforms of a far reaching importance. Under the Act, security of tenure to the tenants was ensured; Resumption of land by landowners was permitted for personal cultivation from a maximum area of 5 acres subject to further provision that no tenant would be evicted from more than 1/4th of the area held by him. This right could be exercised within one year from the commencement of the Act. These dates were later extended to March Ist, 1956 and September, 1956. The aforesaid law was challenged by the landowners in the court, which, ultimately resulted in survival of the law as *intra-vires* of the constitution in the year 1958. The right of resumption was somehow missed by the landowners.

The main provisions of the foregoing enactment were as follow:- All Tenants (other than sub-tenants) including occupancy tenants were entitled to get proprietary rights by marking an application to compensation Officer in payment of nominal compensation under section 11 of the *ibid Act.* Section 11 of the Act reads as follows:

RIGHT OF TENANT TO ACQUIRE INTERESTS OF LAND OWNER

1. Notwithstanding any law, custom or contract to the contrary a tenant other than a sub-tenant shall, on application made to the Compensation Officer at any time after the commencement of the act, be entitled to acquire, on payment of compensation, the right, title and interest of the landowner in the land of the tenancy held by him under the landowner.

Provided that a tenant not having a right of occupancy shall not be entitled to acquire the right, title and interest of the landowner in the land of the tenancy from which he is liable to ejectment under clause (d) or clause (f) or

clause (g) of Subsection (1) of section 54.

2. Nothing contained in subsection (1) shall apply to a landlord, if he had no other means of livelihood and is a minor, widow or a person suffering from physical of mental disability incapable of earning his livelihood. In the case of a minor, subsection (1) shall not apply during his minority and in other cases for his life time.

3. The application referred to in subsection (1) shall be made in writing to the Compensation Officer who shall thereupon determine the amount of compensation payable to the landowner in respect of the land in accordance with the provisions of section 12 and 13.

4. The tenant may pay the amount of compensation as determined by the compensation Officer under subsection (30 either in one lump-sum or in such number of installments not exceeding ten as may be determined by the Compensation Officer during a period not exceeding five years; and such Compensation or such installments of compensation shall be paid on such date or dates as may be fixed by the Compensation Officer in this behalf.

5. The amount of compensation or any instalment thereof shall be deposited by the tenant in a Government treasury and as soon as the compensation or the first instalment thereof has been deposited in the Government treasury, the Compensation Officer shall grant a certificate in the prescribed form declaring the tenant to be the landowner in respect of the land specified in the certificate.

6. On and from the date of the grant of the certificate under subsection (5) the tenant shall become the owner of the land comprised in the tenancy and the right, title and interest of the landowner in the said land shall determine.

7. An instalment of compensation, which is not paid on the date fixed by the Compensation Officer, shall together with interest thereon at the rate of two and half per cent per annum be recoverable as an arrier of land revenue.

8. Where compensation is paid in instalment the unpaid amount of compensation shall be a charge upon the land.

Amount Of Compensation

The amount of compensation payable by the tenants to acquire the rights, title and interest of the landowner in the land of tenancy was to be determined by the Compensation Officer in accordance with the provisions of the schedule under section 12 of the said Act." The schedule of Compensation is reproduced as follow:-

Besides compensation of the land, the tenants were liable to pay the value of any building standing on the land belonging to the land owners as assessed by the compensation Officer.

Vesting of Rights of Ownership in the Government

Under section 27 of the *ibid Act* the landowner who held land, the land revenue of which exceeded Rs.125/- per year, the right, title and interest of

such owner in such land were transferred and vested in the State Government free from all encumbrances.

Section 27 of the Act runs as follows:-

1. Notwithstanding anything contained in the foregoing provisions of this chapter, a landowner who holds land, the annual land revenue of which exceeds Rs.125/-per year, the right , title and interest of such owner in such land shall be deemed to have been transferred and vested in the State Government free from all encumbrances.

2. Nothing contained in Subsection (1) shall apply in respect of such land, which is under the personal cultivation of the landowner.

3. The landowner whose rights are acquired under subsection (1) by the State Government shall be entitled to receive compensation which shall be determined by the Compensation Officer having regard to section 17 and 18 of this Act, in accordance with the provisions of Schedule, but in the case of such occupancy tenant who is liable to pay rent in terms of land revenue or the multiple of land revenue, the compensation payable to his landowner shall be computed in accordance with Schedule-1.

4. The right, title and interest of the landowner acquired under Subsection (1) or (2) shall be transferred by the State Government on the payment of compensation in accordance with Schedule-I to such tenant who cultivates such land.

5. The State Government shall give rehabilitation grant according to the rules framed under this Act, to such small land owner whose right, title and interest have been extinguished and who does not have any other means of livelihood.

Land Reforms Legislations - H.P. (Transferred territory) Tenants (Protection of Rights) Act, 1968

As a result of re-organization of Punjab State on November I, 1966 certain areas of erstwhile Punjab were merged in Himachal Pradesh. Immediately, after merger of such areas, the disparity in land laws of the old and merged areas became evident. There were complaints of arbitrary ejectment of tenants from the merged areas. Therefore, the first step to ameliorate the lot of tenants in these areas, was that H.P. Vidhan Sabha passed the H.P. (Transferred Territory) Tenants (Protection of rights) Act, 1968, thereby providing security against ejectment of the tenants in the afore said merged areas. The ejectment under the aforesaid Act could be made on grounds similar to those available in the tenancy laws of old areas. This Act was initially valid for a year, but the period was subsequently extended by two years by two successive amendments in 1969 and 1970 . In terms of these Amendments, the Government was empowered the validity of the Act, if necessary , by way of notification under the 1970 Act. Thereafter, the Government further extended its validity up to November, 1971 by notification.

In the September session of the Vidhan Sabha in 1971, the Government further Passed the Himachal Pradesh (Transferred Territory) Tenants (Protection of Rights) Act, 1971 whereby it put a blanket ban on ejectment of tenants for one year. This period was further extended for six months by promulgating an ordinance, which was replaced by an amended Act passed by the Vidhan Sabha in December, 1972.

Land Reforms Legislations- Himachal Pradesh Tenancy and Land Reforms Act, 1972

By enacting the tenancy and Land Reforms Act, 1972 a new era marking abolition of intermediaries on land has ushered in the State. From the commencement of the Act, all the occupancy tenants in the old areas and Kismi tenants in the new areas have become owners of their tenancy land .The small landowners are entitled to reserve land for personal cultivation up to one and a half acres irrigated and three acres unirrigated land. The non-occupancy tenants in such affected holdings will simultaneously become owners of the remaining tenancy land.

The rest of the non-occupancy tenants (including sub-tenants) will become owners of their tenancy land on payment of nominal compensation of 96 times of the land revenue and rates and ceases chargeable thereon. These conferment of compulsory rights of purchase of land by tenants was necessitated as inspite of the provision in the Himachal Pradesh abolition of big landed estates and land Reforms act, for some reasons or the other the tenants were not coming forth to apply for ownership. Now the tenants will not be put to litigation and undergo the ordeal of trial of their cases in the Court of law.

Himachal Pradesh contributes a large number of men and officers to the Armed Forces of whom we are proud. Sufficient safeguards have been provided to protect their interest in land. Under the new law, tenants of the serving soldiers will not be able to acquire Ownership of the tenancy land. On ceasing to be member of armed Forces, they can resume up to five acres of land for personal cultivation, provided such members of the Armed Forces, were cultivating the land personally before joining the Armed Forces, Eventually the father of a person who at the time of joining the armed Forces was holding the land, has also been covered, If the father of a person who is serving in the Armed Forces creates a tenancy of his land and thereafter dies, then to the extent of the share of the person in the Armed Forces, such a tenancy shall be deemed to be lease and service of the son in the Armed Forces shall be deemed to be an inability or disability for the purposes of cultivating the land personally and the tenancy shall be treated as lease ; provided that if the son of a person in whose favour the tenancy has been created is also a member of the Armed Forces, then in that case the tenancy shall not be treated as lease.

The Act further protects the rights in land of certain weaker sections of the Society as, for example, widows, un-married woman or if married divorced or separated from husband, a minor, a person permanently physically or mental

disability because of which he cannot cultivate the land himself and a person under detention or imprisonment shall not be liable for the ejectment.

Another important change in tenancy law is that in the case of a dispute between the landowner and the tenants regarding the existence or nonexistence of the tenancy, the owner is to prove that the tenancy does not exist. Tenants who acquire ownership of land in terms of this Act will not be able to transfer such land for a period of ten years, except for productive purposes with the prior and explicit permission of the collector.

Further, with a view to discouraging speculation in agricultural land, the Act Interdicts non-agriculturalists from procuring/ purchasing any agricultural land in the Pradesh. In other words, *the Act imposes restrictions on transfer of land in favour of those non-agriculturists who do not cultivate land personally in Himachal Pradesh.*

For the purpose of this provision, the term" "agriculturist" has been defined and the traditional cast-based definition of the term has been replaced by the definition based on the facts whether or not a person, irrespective of his caste, cultivated land personally in the State. In retrospect, it can be seen that the Act *inter-alia* examines the relationship between the landlord and his tenant vis-a vis the land.

The Act provides *suo-moto* vestment of land in the occupancy tenants. The occupancy tenants has become owners of the land held by them as tenants with immediate effect from the operation of the law itself. Besides, there were also 4,22,145 non-occupancy tenants in the State, out of which 3,79,676 became owners by virtue of conferment of proprietary rights upon them.

The remaining non-occupancy tenants could not benefit from the provisions of the Act as they happened to belong to the protected categories such as serving soldiers, minors, widows etc. To make land of the state much safer, some more laws were enacted to achieve this target.

Land Reforms Legislations - HP Village Common Land Vesting and Utilization Act, 1974

This Act, namely, 'the Himachal Pradesh Village Common Land Utilization Act, 1974 sought to streamline the utilization of village common lands popularly known as *'Shamlat Land'*. In fact, separate Rules with regard to the utilization of village common land prevailed on the eve of Punjab, Reorganization Act, 1966 in two sets of areas in the State viz, the old areas and the merged areas. In Punjab, the Governance of all such lands was done in terms of the Punjab Village Common Land (Regulation) Act, 1961, which vested all village common lands, with certain exceptions, in the Panchayats. The idea was , no doubt, laudable but in practice, the utilization of such lands by Panchyats was open to criticism as certain unscrupulous elements occasionally circumvented the provisions of the Act for their personal benefit. In old areas, however, such lands were either with the village communities or with the co-sharers, with no control of the Panchayats or the Government.

Under the Himachal Pradesh village Common Land vesting and Utilization Act, 1974 certain categories of land were vested in the State Government . In terms of section 3 of the Act, the lands vested were as under :-

(a) Those areas which were vested in a Panchayat under section 4 of the Punjab Village Common Land (Regulation) Act, 1961, as enforced in merged areas of Himachal Pradesh under section 5 of the Punjab Re-organisation Act, 1966. This precluded lands used or reserved for the benefit of village community including streets, lanes, playgrounds, Schools, wells and ponds within *Abadideh* or *Gohrdeh.*

(b) Those areas which were described in the Revenue records as *shamlat taraf, patties* and *thola*, and not used as per revenue records for the benefit of the village community or a part thereof for community purposes of the village . This applied to those areas which were added to Himachal Pradesh under section 5 of the Punjab re-organization Act, 1966.

(c) Those areas which were described in revenue records as *shamlat, deh, taraf, shamlat chak* and *patti.* This applied in respect of those areas which comprised Himachal Pradesh immediately before November 1,1966.

The above provisions shall not apply to land described in (b)and (c) categories above if, before the commencement of the Act:-

(1) Partition of such lands is made by individual co-sharers through a process of law by a competent court or authority;

(2) Transfer of such lands is made by the landowner by way of sale, gift or exchange ; and

(3) That such land was built upon by an inhabitant by raising a residential house or cowshed.

The Collector may direct the landowners of the lands vested in the Government to hand over the possession of such lands within ten days from the service of the orders. If they refuse or fail to hand over the possession of such vested lands without a reasonable cause, the collector may take the possession of such lands by force, if necessary.

The lands vested in Government can only be used for the following purpose:-

(i) An area not less then 50 per cent of the total area vested in Government was to be earmarked for grazing and other common purpose of the inhabitants of an estate.

(ii) The remaining 50 per cent of the area was to be allotted to landless persons or to a person whose holding was less than one acre to make it one acre. This scheme was framed by the Government for ameliorating the lot of landless persons.

(iii) Through an amendment made later, the vested land can now also be transferred to some other Departments of the State Government or can be given on lease to an individual in connection with development activities of

the state. However, this provision was subject to the condition that this will not reduce the land to less than 50 per cent reserved for common purposes for the inhabitants of an estate.

Land Reforms Legislations - Himachal Pradesh Ceiling on Land Holdings Act, 1972

Immediately, on merger of areas from the Punjab after November 1,1966 the pursuance of land reforms necessitated the codification of a uniform tenancy law for old and merged areas both. In the meantime, at national level the Government of India appointed Central Land Reforms Committee of which the then Hon' able Chief Minister of the Pradesh Dr. Y.S Parmar was also a member. The recommendations of the committee were further gone into by a nine-member panel of the all India Congress Committee. The aforesaid recommendations were subsequently reviewed in the conference of the Chief Ministers, held in New Delhi on 23rd July, 1972. Thereafter the Government of India issued guidelines for imposing ceiling on land and exemption thereof.

Salient features of Act, 1972: The Act envisages a ceiling on land holdings with a view to controlling concentration of land in a few hands, and to subsequently distribute surplus land released thus, among the landless. The ceiling is for a family of husband, wife and three minor children. The section 4 of the Act puts a ceiling on holdings of land beyond a certain limit as indicated below:-

(a) Land under assured irrigation capable of growing two crops in a year- 10 acres;

(b) Land under assured irrigation capable of growing one crop in a year- 15 acres;

(c) Land of classes other than (a) and (b) described above, including land under orchards-30 acres;

(d) A separate higher ceiling has been envisaged in respect of certain areas of the pradesh as the above yardstick was not considered a judicious preposition in such areas. For instance, a ceiling of 70 acres has been fixed for whole of the districts of Kinnaur and Lahaul-Spiti; Pangi and Bharmaur areas of Chamba districts; and Chhota Bhangal and Bara Bhangal of district Kangra;

(e) For instance, every additional minor member to the family can claim 1/5th of the permissible area provided that ceiling does not exceed twice the permissible area;

(f) An audit is also entitled to a separate unit subject to the same condition that the permissible area does not exceed twice the limit fixed bid.

Section 5 of the Act provides for certain exemptions e.g. , the land held by State Government or Central Government, Registered Cooperative Farming societies, Land Mortgage Bank, Local Authorities, H.P. Agricultural University, Bhoodan Yojna Board, and the Tea Estates.

The surplus land so vested in the Government was to be distributed among landless agricultural labourers and to those persons whose holdings do not exceed one acre.

After the passing of land Reforms act, from 1974-76, state government distributed its own share of land and *shamlat* land under possession of big farmer to landless farmers. But this program had partial success, as many beneficiaries resold the land to the third party. There has been gross violation of land ceiling act since 2000 onwards. Political party in power in turn have allotted land on various flimsy grounds in violation of the act.

AGRICULTURE

Agriculture dominates the economy of the state though only a little over 10 per cent of the total land area is cultivated. The population pressure on cultivated land is high and holdings of most of the cultivators are small and scattered. There are 86.4% small and marginal farmers in the state. Most of the holdings are self-cultivated. About 18.5% of the cultivated area is under irrigation and remaining 81.5% is rainfed.

The cultivation is carried out right from 240 meters to 4250 meters above sea level. Agro-climatically, the region is more suitable for growing off-season vegetables and temperate fruits. It provides direct employment to about 69% of the main work force. Income from the Agriculture and Allied Sector account for nearly 20% of the total State Domestic Product. Out of the total geographical area of 55.67 lakh hectares, operational holdings are 9.68 lakh hectares. The average holding size is about 1.0 hectare. The distribution of land holdings according to 2005-06 Agriculture Census is tabulated below:-

Table-1

Size and Area of Holdings

Holdings Size (in Hect.)	Category (Farmers)	No. of Holdings (inLakh)	Area (Lakh Hect.)	Average Size (inHect.)
1	2	3	4	5
Below 1.0	Marginal	6.37 (68.3%)	2.58 (26.7%)	0.4
1.0 – 2.0	Small	1.76 (18.9%)	2.45 (25.3%)	1.4
2.0 – 4.0	Semi Medium	0.88 (9.4%)	2.40 (24.8%)	2.7
4.0 – 10.0	Medium	0.29 (3.1%)	1.65 (17.0%)	5.7
10.0– Above	Large	0.03 (0.3%)	0.60 (6.2%)	20.0
Total		**9.33**	**9.68**	**1.0**

It would be seen from the above table that marginal and small farmers constitute 87.2 % of total land holdings. The semi-medium and medium holdings together constitute 12.5 % and the large holdings cover only 0.3 %. Thus, in Himachal Pradesh bulk of holdings constitutes small and marginal holdings. About 52.0 % of the operational area belongs to the category of small and marginal farmers. The State has been divided in four Agro-Climatic Zones, suiting to the cultivation of different crops.

1. **Shivalik Hill Zone (Sub Tropical Sub Mountain and Low Hills):** This zone Comprising of upland of part of Chamba, Kangra, Hamirpur, Solan, Sirmaur and Bilaspur district. It has sub tropical climate, consists of foothills and valley area having elevation from 240 meters to 1000 meters above sea level. It occupies about 35 % of the geographical area and about 33 % of the cultivated area of the state. The major crops grown in this zone are Wheat, Maize , Paddy, Black Gram, Sugarcane, Mustard , Potato , Vegetables, Pulses and Barley.

2. **Mid Hill Zone (Sub Humid Mid Hills):** This zone comprising of part of Chamba, Kangra, Mandi, Solan, Shimla and Sirmaur district. It extends from 1001 meters to 1500 meters above sea level, having mild temperate climate. It occupies about 32 % of the total geographical area and about 53 % of the cultivated area of the state. The major crops are Wheat, Maize, Paddy, Black Gram, Barley, Beans, Pulses and Forages etc. This zone has very good potential for the cultivation of cash crops like off season vegetables, Ginger and production of quality seeds of temperate vegetables like cauliflower and root crops.

3. **High Hill Zone (Wet Temperate High Hills):** This zone comprising of parts of Chamba, Kangra, Mandi, Sirmaur district and inner most of Shimla and Kullu district. It lies from 1501 meters to 2500 meters above sea level with humid temperate climate and alpine pastures. The commonly grown crops are Wheat, Barley, Lesser Millets, Pseudo-cereals (Buckwheat and Amaranthus), Maize, Rice and Potato etc. The area is ideally suited to the production of quality seed potato and temperate vegetables.

4. **Cold Dry Zone (Dry Temperate High Hills):** This zone comprising of major parts of Chamba and Kinnaur, entire Lahaul-Spiti and northern parts of Kullu district. It lies above 2500 meters above sea level. It occupies about 8% of the geographical area and 3% of the total cultivated area of the state. Himachal Pradesh is the most complicated geological regions in the Himalayas.

The State falls into four major zones. These are; outer- or sub-Himalayan zone consisting mainly of tertiary formations, lowest Himalayan range mainly composed of granite and other crystalline rocks, high Himalayan zone represented by granite rocks fossils, and Tibetan or Tethys Himalayan zone comprising the wide basin covering the Spiti valley.

The soil of Himachal Pradesh vary from deep and rich alluvial soil of valleys to thin and bare soil of hill or snow-covered soil of high mountains, and are broadly classified into nine groups based on development process, physical and chemical features. These are 1) alluvial soils 2) brown hills soils 3) non-calcic brown soils 4) brown forest soils 5) grey wooded or brown podzolic soils 6) grey brown podzolic soils 7) planosolic soils 8) humus and iron podzols and 9) alpine humus mountain skeletal soils.

LAND RESOURCES AND LAND UTILIZATION

From the land use viewpoint, Himachal Pradesh has three regional characteristics as follows:

i) Southern part of the State is featured by intensively cultivated and moderated forested land covers with marginal presence of pasture and other grazing lands;

ii) Central part of the State is predominated by moderately cultivated and highly forested land covers with a considerable proportion of pastures and other grazing lands; and

iii) Northern part of the State is represented by poorly cultivated and sparsely forested land covers with a high proportion of pastures and other grazing land.

Land Cover in the State is characterized by wide rock/ non-vegetation, grass & shrub and forest which count 54.9% of the State. Agriculture cultivated land cover is only 13.1% and limited to expansion drastically due to the State topography as well as from a view point of environmental conservation.

It is the department of agriculture which is pioneer in collecting data conducting survey and assessing the health of the agriculture in the state.

BRIEF HISTORY of THE AGRICULTURE DEPARTMENT

The Department of Agriculture, Himachal Pradesh was established in the year 1948, but it was merged with the Forest Department in the year 1950. This arrangement continued till 1952. Thereafter Department of Agriculture, Himachal Pradesh started functioning independently and it was assigned the responsibilities of agriculture development, agriculture research and agriculture extension. At that time, the horticulture was also a part of the Department of Agriculture. In the year 1970, the Government of Himachal Pradesh created a separate Department of Horticulture and the agriculture research was assigned to Agriculture Complex.

In the year 1952, when the Department of Agriculture started functioning independently, only one Director of Agriculture, one Deputy Director of Agriculture and four District Agriculture Officers were appointed. After that, when the state was divided into development blocks, 6-7 agriculture inspectors were also appointed. During those days agriculture development activities were also organised/ carried out by the Block Development Officers, with the assistance of agriculture inspectors and Gram Sewaks. But with the passage of time, the Gram Sewaks were given additional responsibilities of rural development programmes besides agriculture development. Hence, it became difficult for them to carry out agriculture development activities smoothly and with full devotion . Under such circumstances, Himachal Pradesh government, like other states, had to start agriculture training and extension programme. Under this programme, Subject Matter Specialists at district level, Agriculture Development Officers at block level and Agriculture Extension

TABLE – 2

Area under Crops/Pulses and their Production

Year	Area (000 thousand hectares)			Production (000 metric tones)							
	Crops	Pulses (Area)	Total (Area)	Rice	Maize	Wheat	Barley	Total	Pulses	Food crops	Potato
	1	2	3	4	5	6	7	8	9	10	11
1950-51	363.7	28.9	392.6	28.3	67.3	61.2	17.9	195.6	4.3	199.9	31.6
1955-56	368.4	31.4	399.8	34.5	71.8	79.5	15.0	221.1	6.8	227.8	39.7
1960-61	377.1	26.4	403.5	42.1	123.8	92.0	15.6	292.0	7.3	299.3	54.2
1970-71	764.4	71.7	836.1	122.5	476.3	260.8	36.8	925.6	28.9	954.5	68.8
1975-76	773.0	71.4	844.4	124.1	486.0	402.8	56.5	1097.4	31.5	1128.9	77.2
1980-81	801.1	55.6	856.4	104.0	518.0	442.6	52.4	1138.6	18.8	1157.4	115.0
1985-86	829.3	43.7	873.0	125.4	521.1	492.0	37.3	1188.1	12.7	1200.8	110.0
1990-91	-	-	-	106.5	655.0	601.7	43.1	1420.6	12.5	1433.1	98.3
1993-94	815.3	39.5	854.8	108.3	643.2	415.2	33.3	1219.2	11.7	1219.2	100.0
1994-95	811.1	36.5	847.6	115.3	623.7	609.3	34.1	1409.0	14.0	1409.0	144.0
1995-96	797.5	33.9	831.4	111.8	663.4	502.0	34.2	1336.3	16.9	1336.3	144.0
1996-97	868.0	34.6	902.6	117.0	670.0	580.0	33.9	1400.9	15.3	1316.0	145.6
1997-98	889.8	34.0	923.8	116.3	683.2	562.0	33.6	1395.0	16.4	1448.0	145.8
2002-03	743.0	29.5	772.5	85.65	479.21	495.56	30.61	692.0	17.00	1110.86	154.7
2004-05	771.3	29.3	800.6	109.13	636.29	687.45	33.72	1466.59	23.22	1487.65	177.9
2007-08	778.11	33.87	84.98	121.45	682.62	562.01	30.67	1396.75	34.59	1440.66	155.2
2010-11	781.23	34.19	815.42	134.13	660.71	575.23	32.80	1268.74	20.29	1300.89	205.9

Source : Important Facts on H.P. HPDES 1998-2012

Officers at village level were appointed, which gave encouraging results and remarkable progress was made.

Presently, the Department of Agriculture is headed by the Director of Agriculture with headquarters at Shimla. The Director of Agriculture is assisted by additional Director of Agriculture, Superintending Engineer (Soil Conservation) and two Joint Directors of Agriculture at Headquarters. One additional Director of Agriculture has been posted for North Zone at Dharamshala, District Kangra, who is monitoring all the activities in Kangra, Chamba, Una, Hamirpur and Mandi District.

Agriculture is the largest and most important sector in the economic life of Himachal Pradesh. Agriculture being the largest single industry and main occupation of the people of the Pradesh has special place in the prosperity and development of the State. It is in fact done so, although not satisfactory. Agriculture feeds the process of development. It meets the needs for food grains on account of rise in incomes, as also of increase in population.

It also supplies raw materials for many consumer items like edible oils, sugar, cloth etc. Agriculture can contribute a great deal in earning foreign currencies. The export requirement can easily be met by adding a crop or two within the existing pattern and that too with little incentives and perhaps with no additional capital investments. But it needs to be emphasized that dependence on agriculture produce alone is not to be pursued as a long term goal, since there is always a possibility of stiff competition from other developing and underdeveloped countries.

Agriculture can also contribute to the growing country's needs for large capital resources. Economic historians like, *Siman Kuznets*, opine that, *in the cases* of *successful development* of *major countries, a rise in agricultural productivity has either preceded or accompanied industrial development.* Japan is the fine example of rapid transformation from agrarian economy to the most industrialised state in the world. A proper concentration towards agricultural sector will definitely help in reducing unemployment scale.

Large incomes of the rural people resulting from agricultural expansion can stimulate industrial growth. Agricultural development is important not only for itself but also because it promotes development of country in many ways. it is the land that is the ultimate source of all agricultural and nonagricultural goods; it produces both food for direct consumption by man and raw material, which lead to manufacture of nonagricultural goods again for indirect or ultimate use by man.

The hilly State like Himachal Pradesh with abundant rainfall and rich forests, have not been able to keep pace with the development in the plains because of the inherent problems of topography, terrain and consequent isolation, climatic conditions, lack of roads, transportation and communication. Cultivable fields here have mostly been carved out on sloping hill sides, hence exposed to large scale erosion of the top fertile soil. Soil erosion

is so rampant throughout the Pradesh that hundreds of tons or tonnes of valuable top soil is washed away every year.

Agriculture in Himachal Pradesh provides direct employment to about 58% (in 2011 census), 63.2% (1991 census) of the main working population, while on 1972-73, over 93% of people were depending on agriculture. In Himachal Pradesh agriculture alone (excluding animal husbandry, forestry, fishery etc.) accounts for 50% of the State Domestic Product. If the sub-sectors of the agriculture are also taken into account, this will go up to more than 60%. Agriculture is the mainstay of the economy. As a result of various agricultural production programmes during the previous five year plans, this state has achieved a high level of farm production. Ploughing is done with the help of plains cattle but in high ups, a cross between the yak and plains cattle-locally called *'Chungroo'* is harnessed for the purpose. Since the last decade of 20th century tractors are also widely used in the lower parts of the state for ploughing the fields. Men , women and children work jointly in the field. *The agricultural operations for men are tillage, sowing and harvesting. Women play an important role in the conducting of weeding, harvesting and thrashing operations. Children also render valuable assistance in thrashing the produce and its carriage to houses.*

Although most of the areas of Himachal are far flung and possessing unsuitable land for agricultural purposes, yet there are rich and fertile valleys like Paonta in Sirmaur, Kangra valley, Balh in Mandi etc. Himachal Pradesh has a wide variety of agro-climate and topographical conditions. The Pradesh has sub-tropical climate in the lower and most of the valley areas; moderate in a few pockets, temperate in higher hills and dry climate prevails in areas like Lahaul and Spiti, Kinnaur and Pangi tehsil of Chamba district. The district of Una, Hamirpur, Bilaspur, lower parts of Sirmaur, Solan, Mandi and Kangra are rich and fertile and can be turned into granaries of the state.

The middle belt, comprising the upper areas of Kangra Chamba, Mandi, Solan, Shimla, Kullu and Sirmaur are ideal for growing lucrative cash crops of vegetable seeds, potato, ginger, mushrooms and some food grains as well. A bit higher up in these districts, snowfall is quite frequent. So these areas provide excellent scope to grow apple and other temperate fruits, some varieties of vegetable, disease-free seed potato etc. The dry zone of the State consisting of Lahaul-Spiti, Kinnaur and Pangi subdivision of Chamba district are ideal for growing vegetable seeds, dry fruits, sugarbeet seed and some food grain crops also. At many places in the zone off season vegetables are grown on a large scale. This effort has proved very fruitful.

Himachal Pradesh is covering an area of 55, 673 sq. km. and accounting for about 1.7% of the total area of the country. Altitude-wise, the whole region infact consists of five distinct topographical subregions, viz., *valley areas,* elevation upto 1000 meters, *low hills* 1000 to 2000 meters. *high hills* 2000 to 3500 meters, *alpine zone* above 3500 meters and the *land* of *the perpetual snows.* Climatically, it has been divided into three zones:

(i) Outer Himalayas, gets rainfall annually varying between 150 cm to 175 cm:

(ii) Inner Himalayas rainfall varies between 75 cm to 100 cm;

(iii) Alpine zone remains under snow for about half of the year.

The average annual rainfall in the State in about 152 cm. The population of the State, according to 1991 census, was 51.7 lakhs, which formed only 0.63 per cent of the country's population. The total population in 2001 was 60.77 lakh and it further went up to 68.5 lakh in 2011, which is 0.57 per cent of country's population. Out of the total geographical area, only 11.3 per cent is under cultivation and at the most another four per cent termed as cultivable waste, can be further brought under cultivation; while all India average is 45 per cent. The progress made in this direction is shown in the following table:

TABLE - 3

AREA UNDER CULTIVATION AND IRRIGATION
(000 hectares)

Year	Total Area Under Cultivation	Total Irrigated Area
1950-51	406.3	66.6
1955-56	423.3	65.7
1961-61	428.7	67.3
1966-67	847.7	149.7
1970-71	911.7	155.2
1980-81	946.4	155.9
1985-86	983.6	169.5
1989-90	970.6	170.2
1992-93	972.6	174.7
1993-94	975.2	171.4
1994-95	968.0	190.2
1995-96	949.8	190.2
1999-2000	656.80	1,01,907
2000-03	945.20	1,23,918
2005-06	944.10	1,04,027
2007-08	897.40	93,560
2010-11	935.25(P)	98,340(P)
2012-13	960.34(P)	98,837(P)

Source: Important Facts on H.P. 1981- to 2012.

With regard to agricultural planning, various constrains have been hampering progress. Due to this, the proportion of area sown, which is under irrigation, has remained stagnant at 14-16 per cent during the period between 1950 to 1998. From the period of 1999-2011-12, nearly 3 per cent more area came under irrigation and making it all nearly 19 per cent of the total sown area. The State had 18% of the cultivable area under assured irrigation. Agricultural sector has been given a fairly heavy allocation in the Five Year Plans. In the first plan 14% of the total outlay, Second plan 15.7%, Third plan 27%, Annual plans 18.5%, Fourth plan 21.2%, Fifth plan 21.2%, Sixth plan 16.86%, Seventh plan 21.96% Eight plan 17.5% and Ninth plan 14.8%, 10th plan 10%, 11th plan 10.3% and 12th plan 10.5% respectively. The allocations to

the agricultural sector can be justified on the ground that this sector provides livelihood to more than 58 per cent (2011 census) of the total labour force of the State.

The share of agriculture in total employment in Himachal Pradesh vis-a-vis All India has been quite interesting. In 1951, while 91% of the total employment force was from agriculture in Himachal Pradesh, at All India it was 72.9%. After two decades in 1971, share of agriculture came down to 77.5% in Himachal Pradesh, while at All India it was 72.1%, a marginal change. On the other side, the share of agriculture in Net Domestic Product of Himachal Pradesh and Net National Product of India is most observing one. In 1950-51, agriculture contributed to the Net Domestic Product of Himachal Pradesh in Percentage wise 64.4, while in the Net National Product of India, the contribution of agriculture was 51.3%.

In 1982-83, in Himachal Pradesh it was 4.3% and NNP of India 35.5%. The above figures directly show the sharp decline of agriculture as a sole contributor to the growth of national economy. Growth performance of economies is measured in terms of net or gross domestic product and per capita income. In 1950-51, Per capital income in Himachal Pradesh was Rs. 239.5 and in 1961-62, Rs. 280.8, nearly 17% increase on the 1950-51 prices. In 1965-66, it came down to Rs. 240.4, nearly same as recorded in the initial years, it was 14% decline to 1961-62 on the 1950-51 prices. In 1967-68, per capita income achieved a quantum growth, reached Rs. 630.8 and continued rising till 1982-83, when it came to Rs. 686.4. There is continuous rise in state income and per capita income in Himachal Pradesh.

The Per Capita Income of Himachal Pradesh in 1998 on 1997-98 Prices was Rs. 10659/-, which stood at Rs. 12692/- in 1998-99. At current prices the G.S.D.P during 1999-2000 was estimated at Rs. 11302.73 crores as against to Rs. 9920.01 crores in 1998-99. The per capita income at current prices increased to Rs. 15012 in 1999-2000 from Rs. 12692/- in 1998-99.

Himachal Pradesh has recorded very high increase in per capita income since 2000-2001, because of increase in salary as per pay commission report, growth in agriculture, horticulture, industrial development etc.

TABLE - 4

PER-CAPITA INCOME (IN RS.)

Year	Current Prices	Fixed Prices (1980-81)
1950-51	240	–
1955-56	258	–
1960-61	359	–
1970-71	651	651
1975-76	1,067	717
1980-81	1,704	1,704
1985-86	2,649	1,780
1990-91	4,910	224
1992-'93	6,390	2,267

1993-94	6,933	2,307
1994-95	7,784	2,381
1995-96	8842	2562
1996-97	9737	2628
1997-98	10659	2725
2000-01	22795	17096
2004-05	32564	21167
2007-08	42076	25245
2010-11	58493	32172
2013-14	82611	43783

Source: HPDES, Important Facts - 1981 to 2014.

CONSTRAINTS IN AGRICULTURAL DEVELOPMENT :- Problem of erosion due to serious topographical and climatic factors and abiotic pressure on the Land recourses.

- 81.5% area is rainfed, therefore, the adoption rate of improved technologies and inputs by the farmers is less as compared to irrigated areas.
- Small and Scattered land holdings. (86.4% of farmers are small/ marginal).
- Occurrence of natural calamities like drought, cloud bursts, hailstorm, heavy rains, storms, unusual rise in temperature are quite frequent causing losses to crops.
- Squeezing of agricultural lands because of diversion to nonagricultural purposes.
- Inadequate infrastructure like rural roads, irrigation, marketing grading and packing facilities of Agricultural produce.
- Low risk bearing capacity and poor purchasing power of the farmers.
- Low productivity of crops
- Erratic behaviour of rainfall.
- Limited mechanisation.

Increasing population of stray cattle and monkey menace.

THRUST AREAS

1. Diversification of area from traditional crops to commercial crops where irrigation potential has been created. The farmers shall be motivated to produce organic vegetables without the use of pesticides and chemical fertilizers.
2. Development of rainfed areas through watershed approach on a large scale for efficient use or natural resources. Increased funding shall be arranged under RIDF.
3. Rainwater harvesting is another area, which will not only provide life saving irrigation to the crops but shall also recharge the ground water and check erosion. The Department shall seek financial assistance from Govt. of India for small irrigation tanks/shallow wells and pumping set.
4. Increase in maize productivity high yielding hybrids.
5. Adoption of precision farming practices (Poly House and Micro Irrigation).
6. Organic farming shall be the thrust area.
7. Post harvest management and efficient marketing system.

8. Farm mechanisation with special reference to hill agriculture shall be given major thrust in the years to come. This is necessary to reduce cost of cultivation in view of high cost of labour. The Department has already constituted a Technical Working Group to identify new farm implements and machinery, which can be introduced in the State.

9. A strong research extension interface directed towards problems oriented research programmes. Research projects to be identified and funded in problem areas.

10. Extension reforms through public-private partnership.

11. Agro processing and value addition.

12. Increase in productivity and quality.

13. Application of Biotechnology in the field of Agriculture shall be explored.

14. Soil testing and Soil Health Cards.

Growth of State Economy

State Income is the most common economic indicator used to measure the economic health of a State economy. In Himachal Pradesh, first estimates of States Income were released in the year 1963 covering the period 1950-51 to 1960-61. Since Himachal Pradesh underwent many territorial changes, after independence and emerged as a full-fledged State in the year 1971, a new series of State Domestic Product was developed for the year 1966-67 to 1969-70 with the base year 1960-61. The third series of State Domestic Product prepared in the Pradesh was based on 1970-71 prices which consisted of the estimate up to 1986-87.

After the release of the new series of National Accounts Statistics by Central Statistical Organisation in February, 1989 which was based on 1980-81 prices, Himachal Pradesh also brought out a new series of estimates. According to these estimates, the State income of the Pradesh during 1980-81 to 1997-98 period increased from Rs. 722.82 crore to Rs. 1597.43 crore at constant prices and to Rs. 6248.07 crore at current prices. In 2000-01, the Gross Domestic State Product (GDSP) on current prices went up to Rs.15,66,118 crore from 6205 in 1996-97. In 2003-04 Rs. 2072100 crore and by 2013-14 it was Rs. 52,42,616 crore. The fast growth of GSDP could be attributed to various factors. The per capita income at constant prices increased from Rs. 1704 in 1980-81 to Rs. 2725 in 1997-98 while at current prices, it rose to Rs. 10659 during the same period.

The per capita income of the state also increased very fast from 2000-01 to 2013-14. It was merely Rs. 22795 in 2000-01 on current prices which touched the mark of Rs. 82611/- above by 2013-14.

Total cropped area in 1970-80 was 942.9 thousand hectares, of which 370.8 thousand hectares was sown more than once a year. In 1987-88, while total cropped area went up to 974.8 thousand hectares, of which 398.9 hectares was sown more than once a year. In 1990-91 the total cropped area was

983.6 thousand hectare, while area used for more than one crop was 400.8 hectare. In 1995-96 it was 949.8 and 392.1 respectively. The net sown area per cultivator in the State is less than one hectare as against about two hectares in the rest of the country. As a result of strenuous efforts made, the trend in over the past decade has been very favourable in the overall production of the food grains. In 1976-77, it was 9.33 lakh tons; 1980-81, 11.83; 1983-84, 10.51; 1986-87, 11.72 and in 1987-88, 9.31 lakh tons respectively. The overall achievement in this sector is reflected through the table:

TABLE - 5

STATE INCOME GROSS DOMESTIC STATE PRODUCT (GDSP)
(RS. IN CRORE)

Year	Current Prices	Fixed Prices (1980-81)
1950-51	26.49	–
1955-56	30.21	–
1560-61	47.81	–
1970-71	223.24	223.24
1975-76	405.98	272.82
1980-81	794.04	794.04
1985-86	1371.93	926.25
1990-91	2815	1285.00
1993-94	4226	1420.00
1994-95	4876	1495.00
1995-96	5519	1594.00
1996-97	6205	1683.00
2000-01	1566118	1500421
2003-04	2072100	1792500
2010-11	3396254	3091672
2013-14	5242616	3911186

Source: HPDES, Important Facts - 1980-81 to 2013

Introduction of land reforms was imminent, after the formation of State, which had age old institution of feudal structure in its most pervasive form. To distribute the fruits of agricultural development to larger section of the people, land reforms came handy to both the government and people, without much resistance of landlords. In 1953, the State enacted a revolutionary Land Reform Legislation, the *'Himachal Pradesh Abolition* of *Big Landed Estates and Land Reform Act'*, provided for the imposition of a ceiling on land holdings.

In 1971, Himachal Pradesh (Transferred Territory) Tenants (Protection of Rights) Act, and according to *'Himachal Pradesh Land Holding Act, 1972'*, the limit of a land holding for a family consisting of husband, wife and three minor children is 27 acres (10.93 hectares), for land assured irrigation and capable of growing one crop a year, 18 acres (7.28 hectares), for land under assured irrigation and capable of growing two crops a year and is 72 acres (29.19 hectares) for other types of land. After the implementation of

reforms, over 2,500 big landed estates were abolished and an area of about 70,000 acres was declared surplus for distribution to the landless. In 1973-75, survey was completed of landless persons and land was provided to 17,088 persons, of which sixty six per cent belonged to Scheduled Castes and Tribes, section of the society.

Under *'Himachal Pradesh Tenancy and Land Reforms Act'*, which aimed at the abolition of intermediaries and making the tiller of the land, its owner, about 87,000 occupancy tenants became owner of their tenancy lands. The *'Himachal Pradesh Relief* of *Agricultural Indebtedness Act'* provided for the liquidation of debt of the landless agricultural labour, rural artisans and marginal farmers having an annual income of upto Rs. 2,400. In 1985-86, the total number of holdings in small and marginal group farmers were 6,18,714, occupying 23,173 hectares area, on the average 0.68 hectares and varying less than 0.5 to 2 hectares land. The number of holding in the class of two hectares to fifty and above were 1,34,168 occupying 5,57,167 hectares. On average 7,52,882 land holders occupying 9,80,240 hectares average 1.30 hectares per occupant.

To streamline the process of agricultural reforms, various programmes launched by the State Government are: (i) settlement operations; (ii) strengthening of supervisory agencies; (iii) setting up of vigilance cells to remove people's grievasnces; (iv) supporting services to new allotters of land and consolidation of holdings. The total estimated area for consolidation in the State was 49 lakh acres as per an old survey, out of which an area of 16,31,629 acres had already been consolidated upto March 1988, leaving behind 32,68,371 acres. Uptill March 2013 another 14,76,410 acres was brought under consolidation, leaving 17,91,961 acres only.

To look after the progress and problems of the agriculture, the department of agriculture is doing a pioneer job. The state Government has also focused on this sector on priority basis. The plans and schemes of the department are-

(A) STATE PLAN SCHEMES

1. QUALITY SEED MULTIPLICATION AND DISTRIBUTION

Department owns 25 Seed Multiplication Farms where foundation seeds of Kharif and Rabi crops are produced. Annually about 3500 to 4000 quintals seed of cereals, pulses and vegetables are produced in these farms. Further about 90,000 quintal of certified seeds of various crops are distributed to the farmers in the state. Under this scheme, expenditure on seed multiplication farms, seed stores, seed testing and certification, subsidy on cost of seeds and cost on demonstrations etc. are met.

2. MANURE AND FERTILIZERS

(i) Distribution of Fertilizers

With a view to provide fertilizers to the farmers at reasonable rates throughout the State, 100% subsidy on transportation of all kinds of fertilizers

to retail sale points is given thereby bringing the uniform sale rates of fertilizer in the State. The State Govt. has also allowed subsidy on cost of Urea and Ammonium Sulphate @ Rs. 200/- per MT, and on complex fertilizers NPK 12:32:16, NPK 10:26:26, NPK 15:15:15 and DAP @ Rs. 500/- per MT. These subsidies are provided under plan, Non-Plan and calamity relief fund. In order to ensure adequate supply of fertilizers, the Govt. has entrusted this responsibility to HIMFED/ cooperative Societies. The farmers are educated about balanced use of fertilizers and as per soil testing nutrient basis.

(ii) SOIL TESTING CENTRES

Department has 11 soil testing laboratories besides three mobile soil testing labs to provide free soil testing facilities to the farmers. About 1,25,000 samples are analysed annually. Besides this soil Health Cards are provided to the farmers. About one lac farmers are covered every year. Outlay proposed is to meet expenditure on these labs, salaries and wages of staff appointed under this scheme.

4. HIGH YIELDING VARIETIES

The Intensive Agriculture programme was merged with the scheme of Extension and Training. Now under this programme only one scheme of Crop Insurance i.e. National Agricultural Insurance Scheme is covered. The outlay is towards meeting State share of subsidy and loss claims. This scheme was introduced in the State from Rabi, 1999-2000. Presently wheat & barley crops during Rabi season and Maize, Paddy and Potato during Kharif season are covered in the scheme. Ginger crop of District Sirmaur has been included in this scheme on pilot basis from Kharif, 2008. In addition to this, from Rabi, 2008-09 season, tomato crop of District Solan also covered under weather based crop insurance scheme for the first time. From the Rabi 2009-10 season, Rabi potato crop has also been covered weather based crop insurance scheme in the districts of Kangra and Una.

5. PLANT PROTECTION

The department exercise vigil on pest situation. To overcome this, about 600 MT of pesticides through 1352 sale centres are supplied to the farmers. Besides this, Pesticide Testing Laboratory at Shimla was set up with a capacity of 150 to 250 samples per year. One Bio Control Laboratory was set up at Palampur where conservation pest situation augmentation, rearing and multiplication of bio-agents and training to extension staff and farmers are done. Another Bio Control Laboratory set up at Mandi.

This is a continued scheme and the provision is made for meeting the expenditure on transportation and subsidy on the cost of plant protection material. The plant protection material including equipments are supplied to the SCs/STs/IRDP families at 50% cost. The outlay proposed is to meet expenditure on subsidies and staff.

6. COMMERCIAL CROPS

Under diversification approach, major emphasis is being laid on the

production of Off-season vegetables, quality vegetable seeds, Potato and Ginger besides cash crops like soybean, Oilseeds and Pulses.

(a) Development of Seed Potato: The Department owns 14 Potato Development Stations where foundation seed potato is produced. Due to "Seed Plot Technique" in the plains, the Potatoes of plains are causing tough competition in marketing of seed Potato from Himachal Pradesh Therefore, a policy has been devised to diversify the area under Potato towards cash crop. Market maximum potato as table and produce only that much seed potato which can easily be marketed outside the State.

(b) Development of vegetables including Farms: Himachal Pradesh gained reputation for the cultivation of off-season vegetables and production of quality vegetable seeds. There is a great demand of off-season vegetables in the plains. The ongoing programme i.e. cultivation of off-season vegetable sand production of vegetable seeds was strengthened and organized on an extensive scale during 11th Plan for providing higher income and employment.

The suitable areas in the State for the purpose of vegetable cultivation would be intensively surveyed and identified and the farmers in the newly identified areas would be encouraged to take up these programme, demonstration on vegetable cultivation are done for small and marginal farmers in these areas, so that the status of these rural poor can be improved. The cropping pattern shifts from cereals to vegetables would be specially monitored in all such areas as are being brought under the cultivable command area of the new irrigation schemes.

(c) Ginger Development: For production of disease free ginger, the department is providing training, demonstrations and quality seed. About 35,000 tonnes of green ginger is produced annually which is marketed within the State and in the neighbouring States.

(d) Tea Development: Total area under Tea uptill 2012 was 2300 hectares with a production level of 15 lac kgs. Small & marginal tea planters are provided agriculture inputs on 50% subsidy. In the last few years, there is slump in the market and tea industry has been affected badly.

7. EXTENSION AND FARMERS' TRAINING

Main function of the department is to disseminate the technology to farmers. The Department runs two training centres, one at **Mashobra** and other at **Sundernagar**. Besides this farmers' training camps are organised at village, block and district level.

8. AGRICULTURAL ECONOMICS & STATISTICS

Under this programme, three centrally sponsored schemes viz (i) Timely Reporting scheme (TRS) for estimation of area and production of crops (ii) Improvement of Crop statistics (ICS) for bringing quality in the land record data at grass root level and (iii) Estimation of production of Commercial crops like Potato and Ginger. The estimation is done accordingly by statistical techniques. Production estimates on principal crops like Wheat,

Barley of Rabi season and Maize, Paddy, Potato and ginger crops of Kharif are released on the basis of results of crop cutting experiments conducted accordingly by Random, Sampling Method. The Director of Land Records is the agency in the State responsible for collection and release of area estimates, forecast report etc.

9. AGRICULTURAL ENGINEERING

Under this scheme, new farm implements/ machines are popularized among the farmers. Testing and demonstration of new machines is also done under this programme.

10. QUALITY CONTROL

Under this scheme, implementation of various acts on seeds, fertilizers and pesticides is ensured. Quality control functionaries have been notified. The Department has three fertilizer testing labs, one state pesticides testing lab and three seed testing labs.

11. AGRICULTURAL MARKETING

This is controlled in the State through H.P. Agricultural and Horticultural produce marketing (Development and Regulation) Act, 2005. Under this Act. H.P. State Agricultural Marketing Board has been setup. At present, 10 market committees are functioning. 48 markets have been made functional. Market information is being disseminated through AIR to farmers.

12. SOIL AND WATER CONSERVATION

Due to topographical factors, the soil is subject to splash, sheet and gully erosion resulting into degradation of the soil. Besides this there is biotic pressure on the lands to curb this menace particularly on the agricultural lands. The Department of Agriculture. H.P. is executing two soil and Water conservation schemes under State Sector Scheme. The schemes are:

(i) Soil conservation Works
(ii) Water conservation and development
(iii) Integrated Watershed management
(iv) RIDF
(v) Macro management of agriculture

13. Agriculture Research and Education

Under this ,GIA is given to agriculture University for Teaching, Research and Extension. Emphasis is being laid on location specific research for adoption of the same by the farming community of the State.

B CENTRALLY SPONSORED SCHEMES

1. INTEGRATED SCHEME OF OILSEEDS, PULSES, OIL PALM AND MAIZE (ISOPOM)

This scheme was launched during the year 2004-05. In this new scheme, all the ongoing schemes of OPP. NPDP and AMDP have been merged. Only

maize crop has been considered for Himachal Pradesh.

The scheme is implemented on 75:25 basis, except for the component of publicity where central Government share is 100 percent. The main component under the scheme are block and IPM demonstrations, distribution of plant protection materials and equipments, providing pipes to carry water from water sources to the fields and publicity etc.

2. BIOGAS DEVELOPMENT PROGRAMMES

This is 100% centrally Sponsored Scheme

3. MACRO MANAGEMENT- WORK PLAN FOR ACCELERATED GROWTH OF AGRICULTURE

Government of India launched this programme in 2000-2001 on 90% Centre share and 10% State share basis. In this, states have to identify this constraints and purpose schemes for funding through Work plan. Flexibility has also been given to state level Coordination Committee to make changes in allocation, if required from one scheme to other.

4. SUPPORT TO STATE EXTENSION PROGRAMMES FOR EXTENSION REFORMS

This programme is a major initiative towards revitalizing agricultural extension to make the extension system decentralized and demand driven. The scheme has been conceptualized on the basis of the policy framework for agricultural extension and experiences with the innovations in the technology dissemination component of the National Technology Project implemented in the 7 States including Himachal Pradesh.

Following key reforms are being promoted under the scheme;

1. Providing innovative restructured autonomous bodies at the district level (Agriculture Technology Management Agency) and at block level (Farmers Advisory Committee, Block Technology Team), which are flexible, promote bottom up and participatory approaches, are farmer driven and facilitate public-private partnership.
2. Convergence of line departments' programmes and operating on gap filling mode by Formulating Strategic Research and Extension Plan (SREP) and Annual Work Plans.
3. Encouraging Multi-agency Extension Strategies involving inter-alia public/ private extension service providers.
4. Moving towards integrated, broad-based extension delivery in the line with farming systems approach.
5. Adopting Group approach to extension (Operating through Farmer interest Groups (FIGs) & Self Help Groups (SHGS).
6. Addressing gender concerns (mobilizing farm women into groups, capacity building etc.)
7. Moving towards sustainability of extension services (e.g. through beneficiary contribution).

One of the first tasks of the district level institutions is to facilitate the preparation of a Strategic Research and Extension Plan (SREP) of the district through participatory methodologies involving all the stakeholders and farmers. SREP becomes the basis for development of Block/ District level plan. State Extension Work Plan is developed at the state level and it contains a consolidated activity- wise plan incorporating all the District action Plans (DAPs) in the State and the State Level activities.

On 27th July 2011, The state Cabinet approved amendments to the rules purchasing land in the state to non- agriculturists under section 118 of the Himachal Pradesh Land Reforms and Tenancy Act to curtail discretion, plug loopholes and ensure that only eligible persons acquired land "within strict limits and after due diligence".

According to the amended Section 38-A (a) (2) of the Himachal Pradesh Tenancy and Land Reform Rules, any non-agriculturists seeking to acquire land will need an essentiality certificate (EC) from the department concerned for all purposes other than a dwelling unit or a shop. The department will certify the eligibility and clearly state the land requirement according to the norms, No-objection certificates (NOCs) from all relevant departments and authorities, including local bodies, will also have to be obtained. Permission to purchase land for a dwelling unit will be given only to a person living and working in Himachal Pradesh prior to 1972, persons working in Himachal Pradesh for over 30 years and duly recommended by the local body concerned, employees possessing *bona fide* Himachali certificate, gallantry or Padma award winners and persons who have achieved eminence in the sphere of health, education, culture, research, public service, sports and business on the recommendation of a committee of Principal Secretaries.

In the case of built -up houses and flats, Section 118 is not attracted in case of lease up to 99 years. Consequently many transactions are occurring for flats and storeys in buildings on a 99-year lease. These are registered at a fraction of the cost of transfer by sale. The amended rules will allow for transfer of such properties by sale provided they are registered with the Town and Country Planning Department. The Cabinet decided to repeal the HP Pre-Emption Act, 2010, amended the HP Land Revenue Act to provide for service of summons by way of publication in newspaper, option of having mutation based on documents, entered and attested at the tehsil and sub-tehsil level instead of the patwar circle. It also decided to amend the HP Ceiling of Land Holding Act.

Facing Congress party accusation of granting permissions to outsiders for the purchase of huge chunks of land in relaxation of the HP Tenancy and land Reform Act, the BJP during its rule had given maximum benefit to those keen to open educational institutions and tourism units. The BJP regime had granted permission to 96 educational institutions to purchase 267 hectares in relaxation of Section 118 of the HP Tenancy and Land Reform Act 1972. The government during its four-and a half-year rule granted permission to 62

tourism units, allowing purchase of 263. 18 hectares. The comparative government data available for which permission was granted by the previous Congress regime during its five-year term indicates that 58 educational institutions were allowed to purchase 141.71 hectares and 85 tourism units allowed to buy 59.64 hectares.

The BJP regime till August 15, 2012, had granted permission in 1,370 cases to outsiders to purchase 1229.28 hectares in contrast to 2,398 cases during the five-year Vir Bhadra regime involving purchase of 1445.54 hectares. Once the land is bought by outsiders in relaxation of section 118, there is no need to seek separate change of land use. The BJP and the Congress regime indicate that the number of cases during the Congress regime was more but land involved was less, but the BJP with fewer number of cases had allowed purchase of 12,29.28 hectare. The exhaustive government data also indicates towards the fact that while during the Congress regime, 1,427 industrial units bought 1009 hectares, during the BJP regime only 616 permissions were granted for industrial purpose, involving 592 hectares.

This can also be interpreted as a reduced interest on the part of entrepreneurs to invest in the state post the withdrawal of the special industrial package. The notable land buyers include Bahara Education and Charitable Society. Kandaghat 120 bighas; Shital Mata Education and Welfare Society 13-19 bighas; Manav Bharti Charitable Trust 30 bighas; Chancil Education Society -10 bighas and Harish Cement Ltd.- 987 bighas in Sundernagar. The 2012 Vidhan Sabha election was fought by the Congress party on the slogan *"Himachal on sale"*, which easily went against the ruling BJP, and ultimately resulted in the failure of *"mission repeat"*.

After coming to power in 2012, a committee was set up by the Congress led Government to find out the role of the previous Government in the sale of Government land. The report was tabled in the Vidhan Sabha, which unequivocally said that no Government land was sold. So the slogan '*Himachal on sale* proved a political gimmick.'

LAND settlement: Land settlement work in the state started in 1952 from Chamba district. It has been six decades since, but the work is yet to be completed for the entire state. Among the districts pending are Hamirpur, Kullu and Una. The process essentially establishes the revenue boundaries of villages and towns, which in turn becomes a reference for private individuals to settle the exact demarcation of their properties.

The proposal was mooted to use modern technology to expedite the process, and the settlement office at Dharamshala, which handles the northern region of the state, procured the machines for the purpose. However, the initiative has failed to speed up the work. The absurdity in revenue records that results from the lack of settlement is best seen in a village in Una district of Himachal that is still shown as part of Punjab. Lal Singhi village is located on the outskirts of Una district, bordering Punjab, and as per copies of the revenue record issued even today till 2014 it was part of Hoshiarpur district of Punjab. The

Revenue Department has not been able to complete the settlement of the village spread over a mere 4,000 kanals of land. This poses a problem for people of the villages wanting to divide their ancestral properties.

The infrared way: Earlier, the department used calibrated iron chains or ropes for carrying out the measurements in field. The system was time consuming and prone to errors. The process also involved labour to lug the chains across rough terrains. The new technology uses infrared light to carry out the measurements.

The machine is installed at one point, and the measurement to all points visible from there can be done by just carrying a prism to the other end. This system is also very accurate. What earlier took two months can now be done in two days. At present, the north zone settlement office at Dharamshala has just two such machines, to be used in Dharamshala and Kullu districts. The department requested the government for two more machines and a number of computers to speed up the work.

Inconvenience: People have to travel from Kullu, Una and Hamirpur districts to Dharamshala to get copies of *'musavis'* (basic survey reports of the settlement department). In Madhya Pradesh, the government has created copies of musavis, and given them to booksellers for sale in the respective areas. With that, people don't have to waste time and money on travelling to settlement offices. A similar proposal has been sent to the state government by the Dharamshala office too.

The pending settlement work is also a cause for increase in litigation in revenue cases in lower Himachal. There are about 5,000 pending revenue cases in the court of the Dharamshala Divisional Commissioner. Many have been pending since more than a decade. Owners of land are unable to partition it, as it cannot be demarcated due to lack of proper records and shortage of staff at the ground level. Such requirements stay pending for years too.

Land Ceiling Exemption for Religious Bodies

All religious and spiritual organizations in Himachal will now enjoy exemption from the limit of owning 150 bighas of land. The state government issued a notification, following the grant of assent by the President to the amendment in Section 5 of the HP Ceiling on Land Holdings Act, 1972 in February 2014. Several religious sects, especially those based in Punjab, Haryana, Uttar Pradesh and Rajasthan, had expressed their desire to have their *deras* in Himachal. In fact, some of them own sizeable chunks of land in the hill state where there is bar on purchase of land by non-Himachalis. By granting the religious organizations this exemption, the government paved the way for the regularisation of the excess land, running into thousands of *bighas* purchased by them in violation of the law.

The state government's step to exempt religious bodies from the Land Ceiling Act thousands of *acres* of *benami* land owned by many *deras* in Kangra district automatically stand legalised. These *deras* had about 10,000 acres,

most of the which are *benami.* According to the Act, nobody can procure more than 300 *kanals* in Himachal Pradesh. However, many religious *deras* have bought thousands of acres in the name of their followers. Purchasing the land in the name of their followers amounts to benami land transactions, according to state revenue laws. In June 2005, Himachal Pradesh Government made an agreement with Japanese Government to introduce Japanese pattern of agriculture to take maximum benefit out of minimum land area.

MAJOR CROPS

Himachal Pradesh can be called an *'India-in-miniature'* as almost all climatic conditions prevailing in our country are found in the State. So almost all major crops are grown here; comprising maize, wheat and rice food crops, accounting more than 50 per cent of its total agricultural production and ginger, potato, mushroom and fruits are nonfood crops.

Maize: Maize is the most important food crop of the State concentrated in the rainfed areas. Kangra, Hamirpur, Una Mandi, Solan, Sirmaur and Bilaspur districts are the main producers of maize, accounting for 63 per cent of production in the State. *Himachal Pradesh ranks fifth in the production* of *maize,* after Uttar Pradesh, Bihar, Punjab and Rajasthan. Some of the HYV introduced in the State are *Him-123, Ganga-3, Vijay, Amber BL 42 and BL 78.* In 1990-91, 3.5 lakh hectare land was under maize crop, while production was nearly 655 thousand tons. Under inter cropping pattern of maize sown at 75 cm × 20 cm or 60 cm × 23 cm, with one row of *'soyabeen'* or *'mash'* was found to be remunerative from total production point of view. The average productivity of maize in the state was at 2133 kg per hectare in 1998-99.

In 2005-06 the production of maize was 543.06 metric tonnes which went upto 695.38 in 2006-07 and came down to 682.62 in 2007.08. The yield per hectare at that time was 2.27 metric tonnes. In 2007-08, 280.31 thousand hectare land was under high yielding variety of maize which went up to 296.50 in 2009-10, but came down to 278.65 in 2010-11.

Maize crop is losing sheen in the maize belt as farmers have no direct access to maize-specific food-processing industry that can fetch them good prices locally. Besides, farmers are switching over to the cultivation of more lucrative vegetable crops and growing fodder instead of maize crop. Wild animal menace has also made the maize cultivation difficult. *"We have failed to tap potential of maize in making corn, starch and other processing food items due to the absence of processing units in the state.* "Farmers get Rs 11 per kg for maize, whereas they can fetch Rs 40 per kg if they produce as per the needs of the industry.

According to the Directorate of Maize Research, New Delhi Himachal maize production averages around 2432 kg per hectare, the highest among hill states with maize cultivated in 294.2 hectare area that yielded 7.15 lakh tonnes of maize in the state in 2011-12. We need state specific food processing industry and farmers cultivating maize should be trained to produce industry-

specific crop. Secondly, stray cattle menace and a shift towards more profitable vegetable crops like *capsicum, cabbage, tomatoes* and *peas* have contributed to the decrease in area under maize cultivation that once used to be the staple crop in the hills.

Even the high protein quality hybrid maize varieties introduced by Agriculture University, Palampur are not finding favour with the farmers. "Its cultivation remains on an experimental basis as they have to change seeds every year.

In Mandi district, the area under maize crop dropped from 48000 hectares in 2010-11 to 47750 hectares in 2012-13. The production has declined from 2.9 MT to 2.8 MT per hectare. "About 40 per cent production is damaged in plain areas, but hilly areas in Dharampur, Sarkaghat, Jogindernagar, Gohar, Seraj and Karsog have a good crop".

In Kullu district, the maize area had come down from 22000 hectares to 15750 hectares in the last five years from 2007-2012 The major blow to maize comes from vegetable crops as farmers are getting two crops instead of one maize crop, where irrigation is available. The area under vegetable has increased to 5410 hectares that yielded 1.44 lakh MT in Kullu district. In Mandi district, it had increased from 7000 hectares in 2011 to 8554 hectares in 2012-13 that was expected to yield about 2 lakh MT. Mandi, Kangra, Chamba and Sirmaur districts contribute a major share towards growing the crop with an average yield ranging from 2 MT to 2.5 MT per hectare.

Wheat: Sirmaur, Solan, Bilaspur, Hamirpur, Una, Mandi and Kangra districts account for more than three-fourths of total wheat production in the State. To increase the production of wheat, some HYV introduction are *RR-21, Kalyan Sona, Sona Lika, HPW 155, HPW 251, Omkareshwar (for high altitude area) and Raj 3777 (for plains)* Wheat accounts for more than one-fourth of the total food grain production in the State. In 1990-91, 370.2 thousand hectares land was occupied by wheat and production was 601.0 thousand tonnes. All time high production of wheat was achieved in the State in 1985-86 nearly 492.0 thousand tonnes.

The overall growth trend in respect of wheat crop in Himachal Pradesh shows that since the inception of planning process in the state, the area and production has recorded many fold growth. This includes the effect of both increase in the area as a result of the merger of new areas of Punjab in Himachal and actual change in the area under crop and production as well.

In 2002-03 the total area under wheat production was 366.5 thousand hectares and production 495.56 million tonnes, which went up to 369.8 thousand hectares and production 687.45 metric tonnes in 2004-05. The yield per hectare was 1.86 metric tonnes. In 2007-08 the area was 366.59 thousand hectares and production 562.01 thousand metric tonnes. The yield per hectare was 1.53 metric tonnes. In 2008-09, 360.07 thousand hectare was under high yielding varieties, which went upto 352.52 thousand hectares in 2010-11.

Rice (Paddy): Rice is mainly grown in the district of Kangra, Hamirpur, Mandi, Shimla, Bilaspur, Solan and Sirmaur. Total area under rice crop in 1990-91 was 88.6 thousand hectares and production for the same year was 106 thousand tonnes. Productivity of rice in Himachal Pradesh was 1,128 kg per hectare (average 1968-69 to 1970-71) is more than the all India average of 1, 094 kg. Shallow planting of rice with closer spacing (15 cm ×15 cm) gives good yield. The high yielding variety are HPR 1179, HPR 1068, HPR 2143 and HPR 957.

In 2002-03, 80.6 thousand hectare area was under paddy/ rice cultivation, which went upto 81.4 in 2003-04, but came down to 79.5 in 2004-05. The production in 2002-03 was 85.65 thousand metric tonnes which went up 120.63 in 2003-04 and came down to 109.13 in 2004-05. The yield per hectare at that time was 1.37 metric tonnes. In 2007-08, 78.57 thousand hectares was under paddy, and production 121.45 metric tonnes. In 2010-11, 75.20 thousand hectare was under high yielding paddy variety.

Potato: Large areas are under the cultivation of this lucrative cash crop. It was introduced in Himachal Pradesh in the mid-forties, when import of seed potato was stopped from Burma and other countries due to the second World War. Himachal Pradesh produces different varieties of seed potato of very high quality. Therefore, called the *'Home* of *seed potato'*. Himachal Pradesh ranks tenth in the production of potato among all states.

Its productivity is almost half to that of the country, but major portion of it consists of seed-potato. Central Potato Research Institute, Kufri (Shimla) has been developing high yielding Potato Seed. Emphasis is laid on the grading of Potatoes. Some of the famous varieties introduced are *'Up-to-date', 'Craigsdefiance', 'Kufri Chandermukhi', 'Kufri Alankar', 'Kufri Jeevan', 'Kufri Jyoti', Kufri Himsona, Kufri chipsona-I, Kufri chipsona-II, Kufri chipsona-III, Kufri Jwahar, Kufri Pukhraj, Kufri Satluj, Kufri Pushkar, Kufri Arun and Kufri Surya* .

The *Kufri* variety was developed in the institute in 1968. The seed potato of the State is of disease free quality and exported mainly to Karnataka, Maharashtra, Gujarat, Orissa and Madhya Pradesh. Total production of potato for the year 1990-91 was 98.3 thousand metric tonnes. Today, *Shimla occupies top position among districts in the production* of *seed potato.*

Potato is an important supplementary source of income for people of the state including tribal areas and playing a pivotal role in the state economy. Since potato seed is sent all over India it becomes imperative that its production in the state is carried out with high level of quality and efficiency for this state has additional advantages. One of these is the Headquarters of the Central Potato Research Institute (CPRI) at Kufri in Shimla. The other is that one of the scientific seed production programmes in the country was taken up in Shimla in the early thirties. The state possesses wide network of State Farms for producing seed potato.

Until the fifties, varieties like *Magnum, Bonum* (Dhankhree), *Craig Defiance* (Numbree) and *Sathoo* were introduced on a large scale and remained popular till sixties, when its production declined due to occurrence of late blight disease. By that time, a variety developed in the Central Potato Research Institute Kufri, *Chandermukhi* was introduced which established the economy of the tribal farmers on a firm footing.

Himachal Pradesh was the first state in the country to take legislative measures to regulate the quality seed by promulgating the **'Himachal Pradesh Seed Potato Control Order 1976** which forbade supply of seed potato from the state without proper grading, weight, packing and labelling. With a view to further improving the quality of seed potato, the state took another step by establishing the **Himachal Pradesh State Seed Certification Agency 1979**, to help registered growers in production of certified-I and II Potato seeds, originally received from Central Potato Research Institute. In 1997-98 the total potato production was 15.6 lakh tonnes.

In 2001-02, 10451 hectare area was under potato production and its production was 143035 metric tonnes. In 2004-05 the area went upto 14808 hectares and production 177919 metric tonnes. In 2008-09, 15983 hectare land was under potato cultivation, while production 173681 metric tonnes. In 2010-11 the area was 15259 hectares and production went upto 205970 metric tonnes. In 2012-13, the area under potato production was 14625 hectares and production 182575 metric tonnes. In the recent past the income from potato has been showing decline because of indigenous producing of potato by many states who were importing potato from Himachal Pradesh.

Ginger: Ginger is one of the important cash crops of the Pradesh. At present, the crop is concentrated in Sirmaur, Solan and Bilaspur districts of the Pradesh. But recently cultivation of this crop is extended to other suitable areas in the State. *In respect* of *production, the State ranks next only to Kerala.* Sirmaur occupies top position among districts in the production of the Ginger. Knowing fully the value of dry Ginger, the marketing of it has been taken up on sound footing to ensure remunerative prices to the Ginger cultivators by the State Government.

In 2002-03, 2.6 thousand hectare was under ginger production, which come down to 2.1 in 2004-05, 2.18 in 2005-06 and 2.27 in 2007-08. The production of ginger in 2002-03 was 17.05 metric tonnes, 14.57 metric tonnes in 2004-05 and 25.54 metric tonnes in 2007-08. The average yield in 2005-06 was 7.44 tonnes and in 2007-08, 11.23 tonnes. The area under ginger increased marginally in 2011-12 from 2.27 in 2007-08 to 2.48 thousand hectare, while production reached at 25.54 tonnes. In 2009-10, the area under production was 2.13 thousand hectares and production 13.96 MT and yield 6.55 MT per hectare.

Pulses: The agro-climatic conditions of Himachal Pradesh are ideally

suited for growing Soyabean and Beans and Pulses like *Rajmah, Kulthi, Mash, Gram* etc. In view of national shortage of pulses and oilseeds, greater emphasis has been laid on the development of these crops. In order to disseminate the scientific technology for boosting the production of pulses and oilseeds, demonstrations are being conducted in the fields of farmers and mini-kits are being distributed to the farmers free of cost. Under the Seventh Plan head, Rs. 25 lakh were allocated to the development of Soyabean, Sunflower, pulses and oilseeds.

In 1989-90, total area under pulses and oilseeds production was 82.9 thousand hectares and production for the same period was 16.7 thousand tonnes. In 1993-94 the area under pulses was 36.2 thousand hectares, while the production declined to 10.3 thousand tonnes. In 1995-96 is was 33.9 thousand hectares and 16.9 thousand tonnes respectively.

In 2002-03 the area under pulses was 29.5 thousand hectares and production 8.92 metric tonnes. The area in 2004-05 decreased slightly and came to 29.3 thousand hectares and production was 10.91 metric tonnes. By 2006-07 there was major decrease in the area and it came to 22.9 thousand hectare and production 12.14 metric tonnes. Pulses are facing the real danger as both area and production are showing downward trends. In 2007-08 the area was 33.87 thousand hectares and production 35.96 tonnes. The Union Government has started special program me with the Coordination of state Government to increase production and productivity of the pulses for domestic requirements. By 2011-12 the area under pulses production was 33.94 thousand hectares and production 34.63 metric tonnes.

The high yielding variety of Dal Chana are -ICCB90201, Himachal Chana 2 and Kala Chana Palampur 93. For linseed it is Him alsi-I and Him alsi -II. For Soyabeen P 10-1-1 and for Rai it is JTC -1.

Four crops of the state were brought under national agriculture scheme on 14th May 2010.

Following Programmes have been launched as centrally sponsored schemes (CSS) - to ensure high growth rate in the agriculture sector.

1. **Integrated Scheme of Oilseeds, Pulses, Oil palm and Maize (ISOPOM):** This scheme was launched during the year 2004-05. In this new scheme, all the ongoing schemes of OPP, NPDP and AMDP have been merged. Only maize crop has been considered for Himachal Pradesh. The scheme is being implemented on 75:25 basis except for the component of publicity where Central Government share is 100 per cent. The main components under the scheme are distribution of improved seeds, block and IPM demonstrations, distribution of plant protection materials and equipments, distribution of sprinkler sets, providing pipes to carry water from water sources to the fields and publicity etc.

2. **Supplementation/Complementation of State Efforts through Work Plan (Macro Management of Agriculture):** Government of In-

dia launched this programme during 2000-2001 on 90:10 basis. Under this programme, the states have to identify constraints and prepare schemes for funding through work plan. Flexibility has also been given to State Level Coordination Committee to make changes in allocation, if required, from one scheme to other.

3. **Support to State Extension Programmes for Extension Reforms:** This programme is a major initiative towards revitalizing agricultural extension to make the extension system decentralized and demand driven which is being run on 90:10 basis. The scheme has been conceptualized on the basis of policy framework for agricultural extension and experiences with the innovations in the technology dissemination component of the National Technology Project implemented in the seven states including Himachal Pradesh.

Vegetables: Mid-hills provide great scope for the cultivation of vegetables. It is here that apples can't be grown and vegetable cultivation offers alternative source of cash income to the farmers. Certain vegetables grown in the off season, that is when they cannot be grown in the plains, bring rich dividends to the growers.

In the last decade of 20th century, eight new varieties of tomato, cucumber, bitter-gourd, peas and pumpkin have been evolved. Himachal Pradesh has achieved a quantum growth in the production of vegetables from the negligible production at the time of its inception. Production of vegetables in 1997-98 was nearly 4.75 lakh tonnes, in 1997-98 fetching an income of about Rs. 65 crores to the farmers. Seeds Corporation of India is playing a pivotal role in the vegetable seed production programme. Demonstration on vegetable cultivation and subsidy on agriculture inputs is being provided to the small and marginal farmers, especially to the scheduled caste farmers in these areas. Many farmers around Sirmaur, Solan, Bilaspur, Shimla Kangra, Mandi, Una and Hamirpur are actively involved in the vegetable production. District Chamba, Mandi, Kullu, Lahaul-Spiti and Kinnaur are best suited for off-season vegetables.

In 2001-02 the area under vegetables (other than potato) was 34150 hectares and production 627445 metric tonnes. By 2004-05 the area increased upto 46213 hectares and production went upto 832442 metric tonnes. This clearly shows how interest of the farmers is shifting from food crops to vegetable production since the first decade of 21st century. In 2006-07 the area under vegetables was 52053 hectares and production increased to 991442 metric tonnes. In 2009-10 some more increase took place in the area and production i.e. 63879 hectares and 1206242 metric tonnes. Almost all districts are now contributing in the vegetable production to have better income and rich dividends.

By 2011-12 the area increased upto 65270 hectares and production rose to 12,69,896 metric tonnes. All areas where irrigation facility has reached to ensure water round the clock, vegetable production has become first choice

of the farmers. To facilitate the efforts of the farmers, the state Government has set up fruit and vegetable markets at a number of places, so that farmers should not have transportation problem to take their products to the markets to far off areas. The popular varieties of tomatos are- Solan Lalima, Himsona 7711 and 2000 plus.

European vegetables: Asparagus and broccoli are some of the European vegetables whose cultivations has come to stay in different parts of Himachal Pradesh. A new variety of asparagus released by the H.P. Krishi Vishvavidyalaya sometime back is reported to be showing good results. The university has done a good job in developing various off-season vegetables, in the state at different altitudes, including European vegetables like *asparagus, broccoli, red cabbage, celery, parsley, brussels sprouts, lettuce and leek* are in great demand in the plains, specially in big cities and also provide better income to the producers. The high yielding variety of brinjal developed by CSKV Palampur are *Arka Keshav HHR -21* and *Arka NidhiHHR-12.* For Cauliflower the most popular is *Palam Uphar DNKL -12.*

The winter growing vegetables are grown in summer also in higher hill areas of Himachal Pradesh because of the varied agro-climatic conditions. Himachal Pradesh has earned a name in the country as a leading producer of off season vegetables. The cultivation of off-season vegetables would not only meet the requirement of the plains to cater to the tastes of foreign tourists, particularly from European countries, but also the growing demand in the local markets. Besides the acceptability of these European vegetables among the local people, the increase in the tourist traffic from the Western countries to this hill state, has made their cultivation highly remunerative.

Out of these rare vegetable, the area under *broccoli* and *asparagus* is gradually increasing. Among all the vegetables in the cole family, broccoli is rated as more nutritive. The two varieties developed by the University Palampur, are *Samridhi* (Green head) and *DPPB-I* (Purple head), which are giving encouraging results.

The new variety of asparagus like other varieties is a perennial vegetable propagated both through seed and crown multiplication. Once planted the crop lasts for several years. From third year of planting onward, the young spears are harvested with the help of knife two to three inches below the soil. Harvesting is continued from March to April. They are harvested and consumed at tender stage. For marketing, these are arranged in small bundles in poly-bags and kept in refrigerated conditions. Great demand for supply of seed of these vegetables has been coming from various states and efforts are afoot in the Agriculture University Palampur to meet these demands by producing seed in the farms of the Agriculture University Palampur.

Farmers Shift Towards Veggies: The vegetable output is set to overtake the state's total food grain production over the next few years as more farmers take to cultivation of *tomato, capsicum, cauliflower, cabbage, potato, peas* and other such crops to take advantage of their zooming prices.

While the food grain production has been oscillating between 12 lakh tonne and 15 lakh tonne, the vegetable production has been increasing steadily over the past two decades but it has taken a quantum leap in recent years. The vegetable production increased from 6.5 lakh tonnes in 1990-91 to 12.69 lakh tonnes in 2011-12. The state produced 13.70 lakh tonnes of vegetable in 2012-13 and the target for 2013-14 was 14 lakh tonnes.

The high prices of vegetables have motivated farmers to switch over from other crops to vegetables and during the current Rabi season, the area under table potato is likely to increase significantly mainly because of the high prices it fetched during the kharif season. Even the seed potato, grown in tribal and other high hill areas, was sold as table potato by farmers.

There was a shortage of seed and the rates were also high but still the farmers procured it from wherever possible. The area under potato during Rabi sowing went up to 2,800 hectares in 2012-13, and the production increased from 32,000 tonnes to 45,000 tonnes. The area under tomato also increased from 9,870 hectares to about 12,000 hectares in 2013-14 and the production from 3.95 lakh tonnes to 4.50 lakh tonnes.

The current trend indicates that the vegetable production would cross the 16 lakh tonnes mark by 2016-17. In comparison, the food-grain production has been increasing only marginally and it touched 15 lakh tonnes for the first time in 2011-12. In 2012-13, it reached 15.54 lakh tonnes and the target for the 2013-14 year was 15.80 lakh tonne. Apart from the spurt in prices, the main reason for farmer switching over to vegetable is that they could have three and in some areas even four crops in a year. As such, the possibility of total crop failure is remote.

Mushroom: Agro-climatic condition in many parts of the state offer vast potentialities for the development of mushroom cultivation. It is new addition to the already existing long list of cash earning crops. The commercial cultivation on modern scientific lines was initiated on pilot basis in the year 1977 with the launching an FAO/UNDP assisted mushroom development project at *'Solan'*. Himachal Pradesh is the only state in the country *which is growing mushroom on a large scale for the purpose* of *seed production.*

The level of 525 tonnes of mushroom production was achieved during the year 1987-88. In the Seventh Five Year Plan, 70 lakh rupees were allocated to the development of mushroom. Keeping in view, the suitable climatic conditions in Kullu district for the cultivation of mushroom, one bulk pasteurization unit for the preparation of compost for distribution to the intending mushroom growers of that district was set up.

The Indo-Dutch Mushroom Development Project Palampur was launched in 1985 for introduction of Dutch technology in Mushroom production has became operational in 1992 where about 368.6 tonnes of Mushrooms were produced annually and also farmers are imparted intensive training in Mushroom cultivation. Before their natural production, Mushrooms were

found wild during a certain period in a year and had to be ascertained nonpoisonous. Now mushrooms are grown throughout the year. Solan has been declared the mushroom district of the state. Dr. Y.S. Parmar University of Horticulture and Forestry, Nauni has evolved complete technology for its cultivation in the state which requires limited resources. Research has been conducted on preparation of compost and spawn required for Mushroom cultivation. It has been established now that button and paddy straw mushroom contain higher amount of protein in comparison to several vegetables such as cabbage, peas, potato, carrot and tomato. They are highly useful diet for diabetic patients as they are entirely devoid of sugar and starch. The wild Mushroom is known as *guchhi.*

HIGH-YIELDING HYBRIDS FOR MUSHROOM

Scientists of the Dr. Y.S. Parmar University of Horticulture and Forestry, Nauni, achieved a rare feat by developing high yielding hybrids of white button mushroom through crossing. The newly developed ***hybrid- 4*** is a cross between U3 and A-15 and it has recorded an outstanding average yield of 26.10 kg per 100 kg compost against 22.50 kg recorded in U3 and 14.02 kg in A-15 parents during the cropping period of 60 days on short method of compost.

A significant breakthrough was achieved in strain development programme of Agaricus bisporus (white button mushroom) by developing four hybrids through crossing, namely hybrid-7, hybrid-4 hybrid-2 and hybrid-1. Hybrid-4 is a cross between U3 and A-15. Hybrid-4 has not only recorded 18-22 per cent higher yield over parents but also exceeded in yield as compared to the other high yielding strains of agarics bisporus, including U3, vis-a vis yield performance. Other important morphological characteristics of hybrid -4 which have made this hybrid significant includes its firm and compact fruit body, round shape, white colour, better shelf life and its ability not to open as fast as has been observed in the parent strains.

Guchhi Mushrooming in Hlls: An epicurean delicacy, guchhi is literally mushrooming in the hills, thanks to highly conducive weather conditions created by heavy snow followed by frequent hail and thunderstorms during the fruiting season. The expensive edible fungus (***morchella esculenta***) is being collected by villagers even in areas at an elevation of around 4,000 meters from where it had virtually vanished due to receding seasonal snow line and deficient winter rain.

The winter has been terminating early in recent years and ambient temperature rising from February when guchhi fruiting season commences. Frequent spells of hailstorms in the month of February and March may caused damage to fruit crops but creates ideal conditions for mushrooming growth of guchhi. In the Gohar region of Mandi, it has appeared in low-elevation areas from where no collection has been made for years. More importantly, it is being sold instantly at a rate ranging from Rs. 8000 to Rs. 10000 per kg by

TABLE - 6

AGRICULTURAL IMPLEMENTS

S.No. Type of Implements	Number							
	1972	1977	1982	1987	1992	2001	2011-12
1 2	3	4	5	6	7	8	9
1.Ploughs							
(a) Wooden	4,62,802	4,64,125	5,26,738	–	–		
(b) Iron39,050	54,114	95,023	–	–			
Total =	5,01,852	5,18,239	6,23,761	7,99,207	7,10,349	631470	645751
2.Carts2,682	2,822	3,403	4,722	1,128		2,404	2410
3.Cane Crushers						1135	1240
(a) Power driven	61	145	–	2,033	–		
(b) Bullock driven	3,131	3,876	–	1,413	1,878		
Total =	3,192	4,021	2,961	3,446	–		
4.Oil engines	255	989	1,177	2,358	1,299	3664	3820
5.Electric pumps	338	613	585	934	1, 222	7325	7660
6.Tractors	402	494	936	1,319	3466	6966	7524
7.Ghanis						794	657
(a) More than five seers	390	444	–	–	–		
(b) Less than five seers	165	206	–	–	–		
Total =	555	650	–	–	–		
8.Maize shellers	124	349	1,037	–	5,294	6094	6510
9.Plant protection equipments sprayers and dusters	2,929	6,944	11,607	–	–	14660	14910
10.Threshers (All types)	439	2,062	8,847	–	15,226	19458	20124

Source: HPDES- Statistical outline, 1992-2011-12. *Land Records Department.*

the first collector.

Villagers in most parts of the state except Chamba are collecting between three to five times more guchhi than they normally do. The collection starts in March from low- elevation areas and continues till the end of May with melting of snow up to an altitude of 12000 ft. The common belief among villagers is that lightning that accompanies thunderstorms and hailstorms around the end of winter triggers the growth of edible fungi in the wild. Mycologist say that thundershowers are usually accompanied by showers which provide moisture to activate dormant mycelium of guchhi and trigger the process of fruiting. There is no direct correlation of lightning to the spurt in the growth of fungi.

Kuth: It is cultivated mainly in the district of Lahaul-Spiti, Kullu and Kinnaur. The roots of these plants have a great medicinal value and can also

be used as an insecticide or an insect repellant. Kuth is exported to many countries, viz. United States, Hongkong and France.

Kuth, once a widely cultivated crop and a foreign exchange earner has virtually become extinct since 1972 when the state government put a ban on it. The ban proved fatal that never really picked up even after the government lifted the ban in 1985. Kuth, and aromatic plant which has wide ranging uses in perfumery industry has over the years been relegated to the fourth place after potato, hops and peas, the more remunerative crops. Kuth crop could be harvested only after three years whereas other cash crops yield returns annually.

Flax: Flax is an annual plant similar to linseed which produces good quality fibre and its botanical name is *'Linum usitatissimum'*. In India it is grown for its oil and is called linseed. Flax plants are taller (80 to 120 cm) and branches are only at the top giving enough reed length for the Production of fibers, whereas the linseed plants, grown for seed to get oil, are short, rough and profusely branched. The plant initially has a distinct main stem but four to six auxiliary stems (tillers) develop later.

Flax has been grown for fibre production for the first time in the country in Himachal Pradesh. India is entirely dependent on imports for its requirement of fibre and by 1998-99 fibre worth Rs. 80 to Rs. 90 crore was imported annually from Europe. The import valued Flax went up 220 crore in 2004-05, 270 crore in 2007-08 and 590 crore by 2010-11. India can save crores by promoting indigenous production. Flax is an important textile fibre from which linen is obtained. It is soft, lustrous and flexible but stronger than cotton, rayon and wool. The great strength, fineness, durability and better resistance to environment fluctuation are some of its characteristics making it a unique fibre which cannot be substituted in this synthetic fibre era.

Flax is used for making special sewing threads and ropes, canvas, fire houses, high quality paper, surgical bandages, while its short fibre is used as raw pulp for manufacturing paper. The rough fibre is used for reinforcing plastics based on unsaturated polyesters, besides it blends well with wool, silk and cotton in the preparation of fine fabrics.

The H.P. Agriculture University supplied four tonnes of fibre and five tonnes of dry stalk to a textile mill (JST) of Calcutta, one of the leading users of imported flax fibre in the country in 1998. Over a dozen varieties evaluated included *'Jeewan'*(DPL), *'Nagarkot'*(KL-31), *'Flax-I'*and *'Aoyagi'*, all developed by the university. Two exotic varieties, *Belinka* and *Aeriane,* were found up to the mark. More flax fibre will be supplied to the mill for further evaluation.

The most attractive feature of flax is that it yields the highest return comparable to any other crop grown in the state. On an average 700 kg of good quality fibre can be obtained from one hectare of land which can bring a net return of Rs. 30,000 as against Rs. 15,000 and Rs. 12,000 fetched by wheat and linseed respectively. The process of transforming flax into fibre

requires a series of steps. After harvesting, the plant is retted. It is followed by scutching – a mechanical process to extract fibre. The quality of fibre depends entirely on retting and scutching. Hence, equipment and facilities are required.

Sugarbeet Seed: Kinnaur is the only district where this seed can be produced. It has opened up new avenue of income to the farmers of that area.

MNREGA FUNDS CAN BE USED FOR CEMENTED PATHWAYS: The Union Ministry for Rural Development and Panchayati Raj in its new direction dated 17th January 2012, allowed the use of MNREGA fund for the construction of cemented pathways in rural areas of the state. This has come as a big relief for the Rural Development and Panchayati Department of the state.

Modernisation of Farm Techniques

Although geographical constraints are there to block the use of modern implements in farming, yet bringing more and more land under cultivation, emphasis is being laid on intensive cultivation, multiple cropping, improved agricultural inputs and mixed farming. To make agriculture more useful, the government of Himachal Pradesh has introduced *'Crop Insurance Scheme'* from the year 1981-82 in the State on pilot basis and comprehensive scheme from Kharif Crops 1986. With the collaboration of West Germany, intensive agricultural development programme was launched in Mandi district in 1962 and in Kangra district in 1967.

At present, 'Farmer's Training Centre' is located at Sundernager in Mandi district. This centre is catering to the training of the farmers. E.E.C had also launched a scheme of training for 22,500 women farmers in agriculture over a period of five years (1980-85). The extension training centre, **Mashobra**, known as **'Gram Sewak Training Centre'** has been doing useful work in training Gram Sewaks and Agriculture Sub-Inspectors. This centre is also organising courses for defence personnel (Ex-Servicemen) in the improved techniques of cultivation of vegetables and cash crops.

New schemes have been introduced for checking the quality of agricultural implements supplied to the farmers. The Agro-Industries Corporation of Himachal Pradesh has proposed to establish agro-service centre to render necessary service to repair agriculture machinery maintained by farmers. Under the Seventh Plan head, Rs. 40 lakh was allocated for the improvements of agricultural implements and agro-service schemes. The following table in clear indicator of the progress induced in the agricultural engineering in the past years:

Use of fertilisers has to play a great role in enhancing the production and productivity. With a view to provide fertilisers to the farmers at a reasonable and equitable rates throughout the state, 100% subsidy on transportation of

fertilisers is given to the farmers. The major work of fertiliser procurement and distribution has been entrusted to the Cooperative Institutions, who distribute fertilisers throughout the state. Up till 1998 there were 8032 sale points in the state, out of which 4437 belong to cooperative through which fertiliser was distributed to the farmers. The number of cooperative distribution centres reached at 4321 in 2004-05, 4469 in 2006-07, 4469 in 2009-10 and 4709 in 2013-14. Since 1991-92, with the introduction of new economic policy and new farm policy of Central Government, State Government has also reduced the percentage of subsidy provided to the farmers at all levels.

The estimates of the quantity of fertilisers used in the pre-1966 period, were fluctuating. But it is clear that after 1966, the use of the fertilisers has grown very rapidly from 1970-71 onwards. In 1981-82, the per hectare consumption of fertilisers in Himachal Pradesh was only 19.5kg as against the national average of 34.6 kg. The approved Seventh Plan outlay for manures and fertilisers was Rs. 585.50 lakh. The production of rural compost in the year 1986-87 was 37 lakh tonnes.

TABLE - 7 DISTRIBUTION of FERTILISER

Years	Estimated Quantity of Fertilisers Used (Metric Tonnes)
1950-51	N.A
1960-61	923
1965-66	9,336
1970-71	4,790
1975-76	7,587
1981-82	18,215
1984-85	21,750
1986-87	26,112
1988-89	30,298
1990-91	34,602
1992-93	30,605
1993-94	28,614
1994-95	29,227
1995-96	34852
1996-97	34672
1997-98	34857
1998-99	36493
2001-02	40156
2004-05	46253
2009-10	53238
2012-13	55133

Source: *(i)* DESHP Statistical Outline, 1983 to 2012-13

In the year 2000-01, during kharif season 17292 metric tonne fertilizer was used, while for Rabi crops 18260 metric tonnes. The use of fertilizer continued fluctuating since then, as in 2003-04 for kharif it was 18297 and

Rabi 28511 metric tonnes. It the year 2006-07 during Kharif season 18592 and Rabi season 30,389 metric tonnes fertilizer was used. The consumption share went upto 19811 for kharif and 35,322 metric tonnes for rabi season in 2010-11. Under various schemes, farmers are provided with information on the use of fertilisers.

The increasing use of fertilisers by farmers, is the indication of their knowledge and information on the modern farming techniques. During 1992-93, under the high yielding variety programme, 451.1 thousand hectares of land was covered. In the year 2001-02, 621.73 thousand hectare area was under high yielding variety crops. Which increased, subsequently as follows - 2003-04, 665.16, 2006-07, 702.86, 2007-08 685.90 and in 2010-11 it was 680.85 thousand hectares, land which was under high yielding variety. The decrease in the cropped area and cultivable land can be attributed to the fact that a very large number of youth are opting for job, outside and away from their home, causing negligence and dislikeness for agriculture.

The increasing unemployment could be attributed to the same reason. Farmers in Himachal Pradesh are using now all possible and available to achieve higher rate of growth in the agricultural production. *To increase growth in agriculture sector, we need educated and well informed man power, which can only be done by reversing the trend of migration from rural to urban areas.*

Use of unsafe chemicals on crops banned : Tightening its grip over the spurious chemicals flooding the markets, the Central Insecticides Board and Registration Committee (CIBRC) imposed restriction on the use of all spray oils, fungicides and insecticides not tested and registered with the board, under the Insecticides Act, with immediate effect in the state, from September 2013. The board has cited the invasion of spurious and dangerous sprays and chemicals in the markets luring farmers to use these on crops to raise the production and quality.

The board has cited their harmful effects on crops, human health and water bodies, farms and physical environment. As a result, farmers are facing a shortage of subsidised chemicals, including spray oils. A major problem is that in the harsh winter months in the hills, when transport is made impossible due to snow blocking all link roads, mainly in the areas of Shimla, Kinnaur, Lahaul-Spiti, Chamba, Kullu and Mandi districts. The department of agriculture and horticulture should come to the rescue of farmers and ensure that only registered product are available in the local market.

HYBRID WHEAT VARIETY PHASED OUT: Coming to terms with the yellow rust that is destroying a major chunk or wheat crop in the state, the government decided to phase out the hybrid wheat varieties that was in use for the past years and has made it mandatory for private companies to do the DNA profiling of their seeds from the agricultural university, Palampur. The hybrid wheat seeds, mainly the three varieties ***PBW-502, PBW-343, PBW-373,*** which the agricultural department had been procuring from

NAFED and the Haryana Seed Corporation for the past years, phased out and replaced by the new hybrid seed varieties in January 2014.

In fact, the yellow rust plagued these three varieties in the lower region of the state. The yellow rust, a fungal disease, had destroyed wheat crop ranging from 30 per cent to 70 per cent. The department of Agriculture adopted proactive approach to deal with problem as such to ensure greater production and productivity. To assist farmer of the state local centre and agriculture officers have been readily extending their helping hands.

FUNGUS TO BOOST CROP YIELD: A cultivable *mycontiza*-like fungus discovered by scientist of Amity University may prove to be a boon for vegetable growers of Himachal Pradesh as it has tremendously increased the crop growth and productivity. The scientists found that the fungus named *Piriformospora Indica* (PFSI) increase both the growth and productivity of *cauliflower, capsicum* and *tomato* vegetable crops in hill areas of the state. The university research team identified it in the year 2013.

ORGANIC FARMING POLICY

The creation of an agency for the scientific validation and certification of organic produce, introduction of diploma courses in organic agriculture in the two farm universities and providing support services to farmers for the switch over are the main features of the policy approved by the government to boost organic farming in the hill state as part of its efforts to promote sustainable and environment -friendly agriculture and horticulture.

The hill state has vast scope for organic farming and there are some landlocked pockets in the interiors like Pangi and Dodra Kwar, where organic farming is being carried out traditionally. However, in the absence of scientific validation and certification, the produce cannot be marketed as "organic" . The farmers of such remote pockets will gain immensely with the creation of an accredited certification agency as the "organic" label will enhance the market value of their produce.

Farmers will not be made to switch over to organic farming in one go. They will be encouraged to substitute chemical fertilizers with organic manure in a phased manner to improve the fertility of the soil and maximize circulation plan nutrients. Cadres of scientific manpower with a thorough knowledge of organic agriculture will be built up for which scientists of the Dr. Y.S. Parmar University of Horticulture and Forestry, Nauni, and the Chaudhary Sarvan Kumar University of Agriculture, Palampur, will be carrying out exhaustive research in organic farming , besides introducing diploma and certificate courses in organic agriculture.

Incentive- based schemes for farmers will include subsidy on inputs like seeds, organic manure bio-fertilizers and bio-pesticides for strengthening organic resource base, capacity building through training, exposure visits, trials on farmers fields and support for adoption technologies like vermi-

composting and preparation of organic input at farms. While the Himachal Organic Farmers Forum has already been set up, the private sector and NGOs will be encouraged to join hands to form a state-level non-government body for the organic sector. It will be an advisory body to steer and monitor the growth of organic farming.

Standardization of technologies of organic farming for different categories of crops, farmers, farming systems, resource bases and agro-ecological zones, selection and breeding of suitable varieties for organic farming, development of nutrient management protocols with rotations, nutrient management strategies and on-farm input management with locally available resources, organic-compliant plant-protection measures, identification of suitable varieties from the existing pool of crops and varieties for optimum output, integration of animals with cropping system and development of appropriate machines, tools and machine-driven, bullock-driven devices will be pursued on the technological front.

WORLD BANK PROJECT USHERS IN ORGANIC REVOLUTION: Primarily aimed at environmental rehabilitation of degraded hills, the world Bank-funded Mid-Himalayan Watershed Development Project is ushering in an organic revolution in several parts of the state. Introduced in micro-watersheds as part of the livelihood enhancement programme, a subsidiary activity, vermi-composting, is proving a boon for poor farmers. In areas like Kullu, apple and vegetable growers no longer need to procure organic manure from neighbouring states.

In fact, local farmers are selling vermi-compost to supplement their meagre income from small landholdings. Over the past years, vermi-compost unit have been set up in almost all the 6,000 odd villages falling under the 600 gram panchayats covered under the Rs 337 crore project. In all, 7,189 units have been set up under the project and on an average each unit produces two tonnes of organic manure.

Unlike normal pits dug on the ground, the project authorities opted for concrete structures to ensure quality of manure, though each such unit cost between Rs 7,000 to Rs 8,000. The intervention has popularized organic farming in the project area, which will help improve environmental sustainability in the long run. The quality of manure got analysed by the farm university and farmers are supplied bags on which the detail of the nutrients present has been printed. The focus is now on ensuring certification of the manure. The maximum 836 units are in Kullu, which produced 16,720 quintals of manure worth Rs 83,60,000. Earlier, local apple growers used to procure 30 to 40 truckloads of organic manure from the neighbouring states every season. Economic gains by selling vermi-compost apart, the switch over to organic farming will gradually improve the quality of soil, reduce environmental pollution caused by chemical fertilizers and increase productivity. When all the units achieve full-capacity production, organic manure worth Rs 77.5 crore will be produced annually.

Since 2001, there is continuous decrease in the share of cultivable land in the state. In 2001, the cultivable land was 11,56,600 hectare, in 2005, 11,12,880 hectare, in 2007, 11,01,600 hectare and by 2013 it came down to 8,90,500 hectare. In the past 12 years from 2001 to 2013, 2,66,100 hectare land had reduced as uncultivated land. The reason behind this shift has been largely monkey menance and other wild animals. On an average agriculture /horticulture products to the value of Rs. 500/-crore are annually destroyed or damaged by wild animals all over the state.

Himachal Under Food Security: Largely perceived as the political game-changer by then ruling Congress, in 2013, the Food Security Scheme was launched with much fanfare by Chief Minister Vir Bhadra Singh from a public function on the historic Ridge on 15th August 2013. Himachal became the fifth state in the country to implement the **Rajiv Gandhi Ann Yojana** under the National Food Security Act as the Chief Minister handed over ration bags to 104-year old Mast Ram and 70-year-old Vidya Devi of the Sunni area. In all 37 lakh people will be given 3 kg of wheat at Rs 2 per kg and 2 kg of rice at Rs 3 per kg every month under the scheme while the Antyodaya families will continue to get 20 kg of wheat and 15 kg of rice per month as per the past practice. There are 16.99 lakh ration card families in the state, including APL, BPL, Antodaya Yojana and Ann Purna Yojana, which were getting subsidized ration.

IRRIGATION

Total geographical area of Himachal Pradesh is 55.67 lakh hectares. Out of this, a high percentage of area is under perpetual snow or under forests and steep barren slopes. As per latest available figures, only 5.83 lakh hectares is the net area sown. It is estimated that ultimate irrigation potential of the state is approximately 3.35 lakh hectares out of which 50,000 hectares can be brought under irrigation through major and medium irrigation projects and 2.85 lakh under minor irrigation schemes. The statistical data regarding irrigation potential available and created is given below:

Irrigation Potential in Himachal Pradesh

Sr. No.	Item	Area (lakh hect.)
1	2	3
1.	Total Geographical Area	55.67
2.	Net Area Sown	5.83
3.	Ultimate Irrigation Potential Available	
	i) Major & Medium Irrigation	0.50
	ii) Minor Irrigation	2.85
	Total	3·35
4.	Created upto 31st March, 2012	2.50

Irrigation projects are classified into three categories major, medium and

minor. Projects having cultivable command area (CCA) of more than 10,000 hectares are classified as 'Major Irrigation Projects', projects which have a CCA of more than 2,000 hectares but less than 10,000 hectares are classified as 'Medium Irrigation Projects' and projects with CCA of 2,000 hectares or less are classified as 'Minor Irrigation Projects'. Under Minor Irrigation projects, both types of water development viz. surface and ground is included.

Major and Medium Irrigation

There is no major irrigation project in the state.

One major irrigation project "Shahnehar" was completed in 11th Plan. Similarly three medium irrigation projects (i) Siddhata (ii) Balh Valley and (iii) Changer Areas were also completed during 11th Plan.

Medium Irrigation

The following project being implemented during 12th Plan period:-1. **Phina Singh Project**

The project has been named after late Shri Phina Singh, a local resident of village Niari, who initiated the idea of constructing an earthen rock fill dam across Chakki Khad near village Lahru on the boundary of Kangra and Chamba districts.

2. **Nadaun Area Project** Located in district Hamirpur, the project is likely to be taken up in the 12th five year plan

3. **Koncil to Jharera Mandop Thona Project** Located in district Shimla, the project is likely to be taken up in the 12th five year plan

4. **Satyar Khad Project** Located in district Shimla, the project is likely to be taken up in the 12th five year plan

5. **Gada Gushaini** to Mohini in district Kullu, the project is likely to be taken up in the 12th five year plan

6. **Sukha Har** in district Kangra, the project is likely to be taken up in the 12th five year plan

7. **Hathali Suranga & Bhadreta area** in district Mandi, the project is likely to be taken up in the 12th five year plan

8. **Sidhata Medium Irrigation Project:** The project area is situated in Jawali tehsil in Kangra District. The water of Dehar stream is proposed to be diverted by constructing a small weir at village Anuhi through open channel, tunnel cut and cover section.

9. **L.I.P In Changer Area From Anandpur Hydel Channel:** An agreement between the Govt. Punjab and Himachal Pradesh Himachal Pradesh was reached in the year 1983 according to which Himachal Pradesh agreed to acquired some land situated in village Dablat Majari Distt. Bilaspur in Himachal Pradesh which was require by the Govt. of Punjab for construction of Anandpur Hydel Channel Project in lieu, thereof, the Govt. of Punjab had agreed to release 25 cusecs of water regularly from Anandpur

Hydel Channel for irrigation and drinking water purposes in Himachal Pradesh.

10. **Balh Valley Medium Irrigation Project (Left Bank):** The project is envisaged to provide irrigation facilities to 60 villages in the valley in the Left Bank of Suketi Khad covering CCA 2780 hectare of (2175 hectare by surface water and 605 hectare by Ground Water. It is proposed to tap water from Suketi Khad from a point upstream of the existing silt ejector of Sundernagar balancing reservoir which is a part of Beas Satluj link project (BSL).

Major And Medium Irrigation

Area which can be irrigated through various major and medium irrigation projects can only be known after detailed investigation and survey is carried out. However, projects which are completed under execution and those which have been identified for survey and investigation are as under:-

Table-8

Sr. No.	Name of Project	Approx Area covered (In Hects)	Status Which can be
1	2	3	4
1.	Giri irrigation project	5263	Completed
2.	Balh Valley Project	2410	Completed
3.	Bhabour Sahib Phase-I Project	923	Completed
4.	Bhabour Sahib Phase-II Project	2640	Completed
5.	Shah Nehar Project (Maj. Irrg.)	15287	Completed
6.	Sidhata Project	3150	Completed
7.	Anandpur Hydel changer area Project in Bilaspur Distt.	2000	Completed
8.	Phina Singh Project	4650	In Progress
9.	Hatli Sarangra Bhadrota Project (Baldwara valley) in Sarkaghat Teh of Mandi Distt.	3000	Under investigation
10.	Medium Irrigation Project Kandrour, Harkhar, Panoh Manjhasu Rahian, Auhar, Reshikesh, Harkukar, Loharwin Koth and Dakri Bilaspur.	2300	To be investigated
11.	Jangleberi Project in Hamirpur	2000	Under investigation
12.	Sakral Project in Hamirpur Distt.	2000	Under investigation
13.	Churu Project in Una Distt.	2000	Under investigation
14.	Beet Illaqa Project in Una	2000	Under investigation

15. Sarwari Project in Kullu Distt.	2000	Under investigation
16. Dhaneta Barsar Project in Hamirpur	2000	Under investigation
17. Bara Solda Nagrota Suriyan Project	2000	Under investigation
18. Basar Garli Glory Shah Talai	3000	Under investigation
19. Tikkar Dam Project in Hamirpur	2000	Under investigation
20. Pandol-Chauntra in Mandi Distt.	2000	Under investigation
21. Meharam Dharwabon in Mandi Distt.	2000	Under investigation
22. Rela Bhen-Kher Badhel in Mandi Distt.	2000	Under investigation
23. Ropa Siaso med. Irrig. Project in Kinnour	2000	Under investigation

Minor Irrigation

Himachal Pradesh is a mountainous state. The population of the state as per 2011 census is 68.57 lakh. Almost 80% of the population is engaged in agricultural work though a little over 10% of the total land is cultivated. The land holdings of most of the farmers are very small. The total irregable area estimated as per master plan is 3.35 lakh hectares of which 2.50 lakh hectares has been created. The Irrigation and Public Health/ Agriculture/ Rural Development departments are executing minor irrigation schemes in state sector/loans under RIDF programme and AIBP for bringing more and more area under irrigation.

Rural Infrastructure Development Fund (RIDF) was setup in 1995-96 (RIDF-I) made up of contributions to be received from scheduled commercial banks operating in India. Since then, the scheme has been continued with the announcements in the successive union budgets with enhanced contribution.

Schemes under Accelerated Irrigation Benefit Programme (AIBP-90:10)

Completed Schemes

Accelerated Irrigation Benefit Programme (AIBP) was introduced in 1996-97 to accelerate completion of ongoing irrigation projects which were in an advance stage of construction and beyond the resource capability of the state governments. The criteria for consideration of projects under AIBP were modified from time to time but at present effective norms are prevailing as modified in December 2006, since then an area of 17374.86 hect. has been created for irrigation.

Shah Canal Commissioned : The construction of the Shah Canal, which will bring the state's share of irrigation water from Pong Dam to farmers of Kangra district after a wait of about 40 years, is Complete. Irrigation officials released water into the canal and found the project to be fit for use

for irrigation purpose. The 45 km long canal is the first irrigation project for hilly areas in the country and has emerged as an "engineering marvel". The model was not being replicated in the hill states of the country. Under the project, water of the Beas, picked up from the Talwara barrage, passes through tunnels and aqueducts of Shah Canal before reaching fields in Indora block of Kangra district.

The water passes through 12 km long aqueducts through its 45 km length. The aqueducts have been constructed at a height of 25 meters from the ground level at various places using RCC pillars. It is the longest aqueduct used in a canal irrigation project in the country. The canal's unique design has been developed by engineers of the department. Besides constructing the main canal, the department has also been constructing RCC minor and sub-minor canals for carrying water to fields. The canal water will provide irrigation facilities in 93 villages of the Indora area.

Khatris dying Slow death: The traditional harvesting system of lower hill areas is being neglected by the government. Much is being said and proposed about the need for rainwater harvesting, but the traditional acumen of the people is being neglected. Traditional rainwater harvesting structures are known as *'khatris'* in the local dialect. These are used in water-scarce areas of Kangra and Hamirpur districts, commonly known as *'changar'*.

The knowledge of forming *'khatris'* is slowly dying with traditional artisans. The basic criterion for selecting the place is the presence of thick vegetation over sandy rock. Artisans chisel a room-type structure around 10 feet by 12 feet with a 45-degree gradient in the hill. It can store upto 1 lakh liters of water. The water percolates into *'khatris'* through the roof. In some cases, skilled artisans find permanent streams of water in the hills through which water seeps the year round.

'Khatris' are generally full to the brims in the monsoon as the area receives heavy rains. In summer and winter, *'khatris'* are the lifeline of any *'Changar'* area. People used to fetch water from *'khatris'* during summer. These days, they mostly depend on government supply from water tankers. The water of traditional rainwater harvesting is used for animals and washing. People used to have their own *'khatris'* which were locked for the purpose of personal use. With the augmentation of water supply schemes in 'changar' areas, only a few are constructing *'khatris'* now.

To prevent biological contamination of water in *'khatris'*, hand pumps can be installed outside those. Hand pumps will give water throughout the year due to storage of water in *'khatris'*. The construction of *'khatris'* be included in Mahatma Gandhi National Rural Employment Guarantee Scheme. People should be allowed to construct *'khatris'* while working under the scheme, *'Khatris'* are part of the traditional knowledge of people of 'changar' areas. The traditional rainwater harvesting system deserves government protection as it saves water and helps in protecting the ecology of the area.

Command Area Development

The state Govt. is conscious to reduce the gap between the irrigation potential created and utilization in the irrigation sector, so as to supply adequate water to the farmers for raising crops with a view to increasing their agricultural production and cropping intensity through assured supply of water command area development is being taken-up only in the medium irrigation projects which are complete.

Flood Control

The entire region of Himachal Pradesh forms catchment of rivers Yamuna, Satluj, Beas, Ravi and Chenab, which flow through this territory to plains and carry a very heavy load of silt. The path that these rivers and their tributaries traverse is having steep slopes causing thereby high velocity and erode much of the cultivable lands. The population also get effected, houses and agriculture lands, often gets submerged or gets washed off. The losses due to flood include:

1. Human lives lost.
2. Cattle heads lost.
3. Crops damaged
4. Agriculture land damaged due to spread of sand in the inundated areas.
5. Damage of flood protection works.
6. Damage to public utilities such as roads, bridges, water supply schemes, electricity and telephone lines.

Flood protection works in the shape of channeling of the rivers and their tributaries by construction of embankments, spurs etc. at places which are prone to floods is essential for the helpless residents who are affected year after year over due to flood havoc.

The total geographical area of the state is 55.67 lakh hects. and net cultivable area is 5.83 lakh hects. According to a rough estimate about 2.31 lakh hects. area in the state is subject to yearly flood havoc. There is an immediate need for providing flood production works for the habitation and cultivable land, which is situated in most affected flood prone area along Giri river, Bata river, Suketi Khad, Swan Khad, Sirsa Nadi and Chakki Khad.

ANIMAL HUSBANDRY

Animal Husbandry plays an important role to boost the rural economy. With its large livestock population, the state has vast potential for meeting the growing needs of its people, particularly in respect of livestock products such as milk, eggs, meat and wool. The livestock sector provides not only animal protein but also various types of raw material for industrial use. Besides, this sector has a large potential for generating employment particularly for unemployed rural youth.

In Himachal Pradesh, more than 90% of rural population rears livestock which caters to the needs of entire population in the form of milk and milk products. Due to the hilly topography of the state and climatic variation most of the people rear indigenous cattle, sheep and goats whereas in plain areas of the state people have switched over entirely to cross breeding in domestic animals. Himachal Pradesh is endowed with the large livestock population.

According to 2007 livestock census, total livestock population of Himachal Pradesh is 52.17 lakh which includes 22.69 lakh cattle, (cross breed 7.82 lakh) 7.62 lakh buffaloes, 9.01 lakh sheep (cross breed 1.92 lakh), 12.41 lakh goats and 0.13 lakh horses and ponies. Beside this, poultry population of the State is 8.07 lakh.

In Himachal Pradesh, it is impossible to think of improving agriculture without having good cattle. In Majority of cases, agricultural production and marketing of the produce continued to be done with bullocks. Livestock keeping is an integral part of agriculture in Himachal Pradesh, which can be visualised from the fact that 91.5 per cent families were rearing one type of livestock or the other (1991 census). Raising of livestock is necessary because it contributes to meet the requirement of animal power for agricultural purposes, provide rich nutritious food in the shape of milk, meat and eggs. The farmer also supplements his meagre resources through the sale of milk and milk products, especially during wide gaps that occur between sowing, harvesting and marketing of agricultural crops.

Sheep and goats are the chief sources of garments to provide protection against extreme winter. Sheep rearing, however, still remains the monopoly of a class of herders whom tradition has marked as pastoral caste. The social, economic and political changes that have taken place have not touch this class and the shepherd still follows his profession in the same manner as his ancestors has done for centuries. For *'Gaddi tribe'* in Himachal, rearing of sheep is not only a profession but also a way of life that he lives.

The animal skin is used for making shoes and storebins. Thus, the livestock is not only contributing towards agricultural production, but also is even a source of self-employment to rural artisans. The livestock population in

Himachal Pradesh was about 42 lakh, according to figures of 1966 census, 47.2 lakh in 1972, 47.9 lakh in 1977, 52.3 lakh in 1992 and 62.4 lakh as per 2010-11 estimates.

The total population of livestock in Himachal Pradesh (district-wise) as per the 1992 census is given under.

Table -1

Districtwise Livestock and Poultry - 1992

District	Cattle	Buffaloes	Sheep	Goats	Dogs	Others	Total Livestock (Incl.dogs)	Total Poultry
1	2	3	4	5	6	7	8	9
Bilaspur	60,461	86,858	24,615	63,472	8,770	1,309	2,45,485	58,844
Chamba	2,38,988	34,832	2,58,490	1,75,268	14,730	2,800	7,25,108	67,871
Hamirpur	60,671	94,089	49,498	30,719	8,500	1,783	2,45,260	28,810
Kangra	3,98,558	1,47,386	1,55,432	2,05,024	32,448	10,544	9,49,392	2,42,618
Kinnaur	20,937	3	57,720	28,622	2,182	4,358	1,13,822	5,795
Kullu	1.57,448	670	1.09,835	56,384	9,062	1,379	3,34.778	21,315
Lahaul-Spiti	8,910	–	42,766	11,445	205	3,405	66,731	4,923
Mandi	4,30,331	1,07.676	1,96,041	2,03,270	14,184	5,155	9,56,657	81,363
Shimla	3.26.055	23,258	1,26,531	95,831	16,469	5.866	5,97.010	45,082
Sirmaur	2.35,557	40.108	27.616	1,15,915	14,850	4,586	4,38,632	39,475
Solan	1.43.491	74,349	19,713	82,541	10,304	3,042	3,33,440	46,167
Una	67.209	91,694	6,088	47.100	13,731	826	2,26,648	21,776
H.P	21,51,616	7,00,923	10,74,354	11,15,591	1,45,435	45,053	52,32,963	6,64,039

Source: Livestock Census-Directorate of Land Records, Himachal Pardesh.

The total population of livestock, according to 1992 census was 52,32,963; thus registering an increase of 2.08% during a period of ten years. This gives density of 93 heads per square kilometre. The availability of permanent pastures and other grazing land was 19 hectares per 100 heads of livestock according to 1982 livestock census or 0.19 hectare per head of cattle. By the end of 2013 this percentage came down marginally and was recorded as 88.3 percent per hectare.

CATTLE BREEDING FARMS

1. Cattle Breeding farm, Palampur Distt . Kangra
2. Cattle Breeding farm, Kothipura Distt . Bilaspur
3. Cattle Breeding farm, Bagthan Distt . Sirmaur
4. Cattle Breeding farm, Kamand (Mandi)
5. Cattle Breeding farm, Bhangrotu (Mandi)

Government in Himachal Pradesh is making serious efforts to initiate various programmes, to the development of animal husbandry. The following plan allocation and expenditure table reveals this fact clearly. The total population of livestock in 2010-11 was 62,45,219 including Cow, Buffaloes, Poultry, Mules, Yaks, Pigs, Donkeys, Rabbits etc. having density of 112 cattle per square kilometre.

TABLE - 2

Animal Husbandry & Plan Allocations (in lakhs)

Plan	Period	Animal Husbandry Outlay	Expenditure	Dairy Development Outlay	Expenditure
	1	2	3	4	5
I	Plan (1951-56)	9.03	5.75	–	–
II	Plan (1956-61)	81.25	44.20	–	–
III	Plan (1961-66)	77.24	90.10	6.00	12.18
IV	Plan (1969-74)	182.00	172.80	68.00	81.44
V	Plan (4-years)	440.00	287.88	219.00	185.25
	1978-79	122.00	128.50	75.00	68.39
	1979-80	146.68	145.32	60.00	60.20
VI	Plan (1980-85)	675.00	672.10	400.00	140.30
VII	Plan (1985-90)	926.00	930.00	690.25	–
VIII	Plan (1992-97)	2280.00	2144.00	1150.30	570.00
IX	Plan (1997-02)	4860.00	4845.23	3240.19	1609.00
X	Plan (2002-07)	9620.00	9553.74	7010.34	3214.12
XI	Plan (2007-12)	19590.00	19194.11	15409.11	7019.32
XII	Plan (2012-17)	39493.22	39480.43	28311.09	15114.27

Source: Plan Documents, Planning Department Himachal Pradesh.

TABLE - 3

The Number of institutions catering veterinary aid and other extension services as on 20th June

Institutions		1988	1999	2004	2008	2011
Veterinary Hospitals	:	228	302	311	326	360
Veterinary Dispensaries	:	449	1384	1410	1495	1764
Outlaying Dispensaries	:	83	NA	95	106	125
Mobile Veterinary Dispensaries	:	14	14	20	23	27
New A-1 Centres	:	49	NA	52	58	65
Hill Cattle Development	:	33	NA	44	53	74
I.C.D.P. Centres	:	22	NA	36	45	56
Central veterinary Dispensaries	:	NA	25	37	49	61
Clinical laboratories	:	NA	04	07	11	17

Source: DESHP - Statistical Outline

According to the 1990-91 survey, in all, there were 1,008 hospitals and dispensaries (animals) and 2,345 doctors. Majority of the animals found in Himachal Pradesh does not conform to any well defined breed and are nondescript. In the recent past, some improved breeds such as *Jersey, Holstein-Friesian* and *Brown cross* have become more popular because of its genetic potential for higher milk yield. There are five cattle breeding farms in Himachal Pradesh at present; *Kamand* (Mandi), *Bhangrotu* (Mandi), *Kothipura* (Bilaspur), *Palampur* (Kangra) and *Bagthan* (Sirmaur).

For the convenience of animal husbandry department, the Pradesh is divided into three regions, i.e. Mandi, Shimla and Palampur. Each has been headed by a Deputy Director. The Mandi region consists of the districts of Mandi, Kullu, Bilaspur and Lahaul-Spiti. The Shimla region comprises of Shimla, Solan, Sirmaur and Kinnaur districts. The districts of Chamba, Kangra, Hamirpur and Una fall with in the jurisdiction of Palampur region. In March 2006 the State Government launched milch animal insurance scheme to keep farmers unworried in case of a milch animal's accidental death.

Doodh Ganga Yojna : In December 2009, the state Government launched Doodh Ganga Yojna on the basis of waving 50 percent interest on loans. Rs 300 crore was earmarked for the project but 2 year intensive campaigning could not generate much enthusiasm among dairy farmers. Then in 2011 the scheme was revised under which 25 percent subsidy for general category and 33 percent for reserved section was granted. This incentive suddenly made the scheme popular as more and more dairy farmers started visiting dairy development centres. Loan facility was also introduced. Ranging from 1.2 lakh to 4.8 lakh for new cows and setting up another animal husbandry venture. Under the Doodh Ganga Yojna farmer can buy new breed of cows. They can set up organic dairy farms, storage , processing or chilling units in the state by taking soft loans. Dhoodh Ganga Project was stopped in June 2012 and restarted on 1st June 2013 but again stopped after 45 days on 15th July 2013. On 24th December 2013, it was restarted with the help of NABARD.

Sheep Breeding: Sheep breeding forms a major source of wool, mutton, hides and manure. The total sheep and goat population of the Pradesh was about 11 lakh in 1992. This figure was noted above, 21 lakh in 2007-08. There are five sheep breeding farms in Himachal Pradesh, viz. Jeori (Shimla), Sarol (Chamba), Nagwain (Mandi), Tal (Hamirpur) and Karchham (Kinnaur). The exotic varieties which were imported by State Government includes, *'Polworth', 'Rambauillet', 'Scotch', 'Blackpace', 'Spanish', 'Merino', 'Corriedole'*, etc. The important local breeds are *'Gaddi', 'Rampur-Bushahri'* and *'Bingi'*. There is a Sheep and Wool Centre at Choori in Chamba district.

On the average, gaddi caste at present possesses about 100 heads per household of goats and sheep. There is one Wool Analysis Laboratory and Training Centre for the stock assistants at Sarol. The wool production with intensive efforts has recorded a good increase. In 1986-87, 13.02 lakh kg., 1987-88, 13.44 lakh kg., and in 1988-89, 13.51 lakh kg. The average wool production per sheep per year was 1,180 grams. In 1997 livestock counting there were 9,08,831 sheep and 9,46,529 goats, in 2003 sheep counting was 9,06,027 and goats 11,15,587, in 2007 the sheep number further reduced to 9,01,299 and goats increased to 12,40,836.

The total wool production in the year 2005-06 was 1603.9 tonnes and wool production per sheep 1475 gms, in 2007-08 1614.9 tonnes and 1546 gms per sheep. In 2010-11 the total production went upto 1639.44 tonnes

and average per sheep production came to 1591 gms. This shows that the growth in wool production is steadily on upward side and quite encouraging as productivity per head is very good.

SHEEP BREEDING FARMS

1. Sheep Breeding Farm, Jeori Distt. Shimla
2. Sheep Breeding Farm, Tal Distt. Hamirpur
3. Sheep Breeding Farm, Sarol Distt. Chamba
4. Sheep Breeding Farm, Karchham Distt. Kinnaur
5. Ram Centre, Nagwain Distt. Mandi

To promote sheep rearing, three district of the state were put in *Bher Palak Samridhi Yojana*, these were Mandi, Chamba and Kangra. In July 2011 three more district i.e. Kullu, Kinnaur and Shimla were also included.

To provide remunerative occupation in the rural areas, 40 number of *'Angrora rabbits'* had been imported from West Germany and located at Palampur. Rabbit is a fast breeding animal and as such small units of Angora rabbits have been established to act as demonstration units and supply stock to interested farmers.

Angora Rabbit Breeding Programme

The climate of the State is favourable for rearing of Angora Rabbits and it is a good source of income and self employment. With the assistance of UNDP, Department has established a germ plasm centre at Nagwain (District Mandi) where pure breeds are being bred on scientific lines. At this centre training to interested breeders is being imparted and trained persons are being provided infrastructure and rabbits for starting their own rabbit breeding farms. Another rabbit farm at Kandwari in Palampur is also being run by the department where German Angora Rabbits are being reared. Interested unemployed Youth can undergo training in rabbit rearing at above mentioned farms. H.P. Wool Federation procures rabbit wool from farmers on minimum support price fixed by Government from time to time. The rabbit population in State was 4393 in 2008-09

RABBIT BREEDING FARMS

1. Rabbit Breeding Farm, Nagwain Distt . Mandi
2. Rabbit Breeding Farm, Kandwari Distt . Kangra

Centrally Sponsored Schemes in Sheep Development.

I) Integrated Wool Improvement Programme : This Project was sponsored by Central Wool Development Board Jodhpur for the period of 4 years on the 100% Central Assistance pattern in the year 2003-04. This project was implemented in District Chamba , Kangra & Kullu . Rupees 1.25 Crore as first year instalment was received by Wool Federation and focused on following activities:

-Breed improvement.

-Health Care.

-Training camps for sheep breeders.

-Assistance for marketing and product development of wool.

Establishment of multipurpose extension centres.

II) Integrated Sheep and Wool Development Projects: Integrated Sheep and Wool Development Project was sponsored by Central Wool Development Board, Jodhpur on 100% Central Assistance. These projects were for duration of 3 years and were implemented in following districts:

Name of District Grant released during year 2003-04

1.ISWDP Chamba -III 12.84 lakh(Bharmaur)

2.ISWDP Kangra -III 11.97 lakh (Palampur/Dharamshala)

3.ISWDP Shimla 12.88 lakh (Rohru/Chirgaon)

4.ISWDP Kinnaur -I 13.00 lakh . Total 50.69 lakh

Following activities were being covered under these projects:

50,000 sheep were being covered in each district and following facilities were provided to the registered breeders:

1. Breed improvement.
2. Health Care.
3. Product development
4. Marketing Assistance.
5. Training camps for sheep breeders.

III) Continuous fiber dryer plant

Rupees 7.55 lakh was received by H.P.Wool Federation as 100% Central Assistance from Central Wool Development Board, Jodhpur for installation of continuous Fiber Dryer Plant as an attachment to mini wool scouring Plant Palampur.

DAIRY AND POULTRY DEVELOPMENT IN HIMACHAL

The concept of milk production as a profitable enterprise was recognised in the last quarter of 20th century. With the urbanisation, the demand of milk in towns has increased. It was from the Third Five Year Plan that state took upon itself the task of creating an agency to help farmers in milk marketing. During the year 1977, the State Government took the dairy development work in six districts of the State, i.e., Mandi, Una Bilaspur, Hamirpur, Solan and part of Shimla on Anand pattern under 'Operation Flood-II', and as a sequence to its milk schemes functioning in these districts were transferred to the Himachal Pradesh State Cooperative Milk Producers Federation Limited in October, 1983.

The development of dairy and milk schemes in the non-operation Flood-II areas, i.e., Kangra, Chamba, Kullu, Kinnaur and part of Shimla district are under Animal Husbandry Department. Due to difficult terrain of these areas, some of the traditional milk sheds areas are still inaccessible and new milk pockets have also to be adopted in the potent areas. The following table shows the result of intensive dairy development programmes in the State:

TABLE - 4

PRODUCTION OF MILK (H.P.)

Item	Average Milk Production per cow per day	Average Milk Production per buffalo per day	Milk Production a) Cow	b) Buffalo	c) Goat	Total milk production
Unit	Gram	Gram	Lakh litre	Lakh litre	Lakh litre	
1	2	3	4	5	6	
1986-87	1,502	3,146	185.55	260.71	12.43	458.69
87-88	1,494	3,321	188.84	276.17	13.03	487.04
88-89	1,703	3,134	218.13	265.00	15.74	499.75
90-91	1,923	3,696	257.56	300.84	14.20	572.6
93-94	1,867	2,861	292.27	335.39	26.19	653.85
94-95	2,001	2,919	303.55	331.35	28.00	662.90
95-96	1,941	2,940	302.84	344.64	28.79	676.27
2003-04	2345	3243	374.889	378.343	30.850	784.682
2006-07	2509	2719	500.005	345.186	27.204	872.395
2008-09	2837	2649	528.361	327.511	28.128	884.000
2010-11	3095	3554	542.100	340.448	24.452	907.000

Source: Animal Husbandry Department, Himachal Pradesh.

At present, there are milk chilling centres at Baijnath (district Kangra), Lambagaon and Outer Seraj (district Kullu), Rohru, Kumharsain and Kotgarh (Shimla district). In all, there are 27 milk chilling centres in the State. To cater the growing need of milk and milk products, the department of animal husbandry is making best use of technology to increase milk production.

Poultry Development

In the state of Himachal Pradesh, poultry farming has shown vast potential of self employment opportunity and augmenting the nutritional status of the rural population by enhancing the availability of high quality proteins in the diet at a reasonable cost. In the recent years, one unfortunate trend of decreasing per capita availability of pulses, the only major source of proteins for the large majority of population has emerged. The protein gap in the nutritional demand has to be bridged rapidly, and the egg provides an affordable alternative source. Its per capita availability has grown up from 5 to 43 per year between 1950's to 2001. Besides this, poultry meat is also playing its part in making proteins of animal origin available to the farmers of the state. Therefore, increasing the egg and poultry meat production will also lead to strengthening the economic base of the rural farmers.

The poultry farming in Himachal Pradesh plays an important role in improving the socio- economic status of rural population particularly the landless because poultry farming require minimum capital and ensures quick returns. Thereby improving the quality of life of the rural poor. The sale of eggs on day to day basis helps in increasing crop production through purchase of essential inputs such as seed, insecticides, etc. Poultry droppings are an excellent source of farm manure.

In order to provide improved type of poultry birds and hatching eggs, the department started several poultry farms. Poultry extension centres are in various parts of the State. At present, 14 poultry farms/extension centres are functioning in the State which are meeting the requirements of the farmers. Poultry has been adopted as a cottage industry by people for supplementing their income. There are two State Hatcheries–at *Sundernagar* and *Nahan*. The production of egg increased sharply since the last decade of 20th century. In 1986-87, it was 415 lakh, 1987-88, 433 lakh, 1988-89, 485 lakh, 1990-91, 532 lakh, 1992-93, 697 lakh in 1993-94, 714 lakh in 1995-96, 721 lakh, in 1997-98, 754 lakh and in 1998-99, 769 lakh . To intensify the supply of chickens, hatching at Sundernagar is done round the year. By the end of 1985-86, there were 461 poultry farms in the State. According to 1992, counting the number of chickens in the state had gone up to 6,64,039.

In the year 2003, the total chickens were 7,64,136 which went upto 8,09,132 in 2007-08 and 10,21,053 in 2011.

In Himachal Pradesh, the poultry production output corresponds to the backyard poultry production because people prefer poultry units of small size i.e. 50 to 100 birds each rather than bigger units. These backyard units are becoming popular as it provides supplementary income as well as nutrition of high order without incurring extra expenditure. This has been further made successful with the introduction of hybrid birds by the department of Animal Husbandry through the Poultry Development Project running in the state. The poultry projects look after the poultry development work through various poultry farms/ extension centers and hatcheries which caters to the demand of the farmers for the supply of day old coloured strain dual purpose chicks. Birds of various age groups are also supplied to the farmers as per their demand.

The hatcheries were not able to cope with the ever increasing demand for the chicks/ birds prior to the introduction of the Centrally sponsored scheme mainly due to very old and worn out machinery and equipments compounded by the poor condition of the sheds and buildings which housed the hatcheries/ farms.

With the introduction of the Centrally Sponsored Scheme, the hatcheries and the farms of the state are being strengthened in a phased manner so that the demand of the rural population for the chicks of both egger and broiler strain could be met easily. Poultry population stood at 8, 09,132 in 2007-08 while the egg production stood at 842 lakh numbers according to the 2007-2008 survey. The eggs production went upto 1020 lakh in 2010-11. In 2012-13 the egg production reached at 1069 lakh.

The topography and the climatic condition of the state are such that here small sized poultry farms are more successful than the large sized ones. A peculiar feature of poultry farming in the Himachal Pradesh is the bulk production of eggs and broilers in the urban and suburban areas which leads to higher costs of egg and poultry meat in the rural areas than in the towns. The

department of Animal Husbandry started a Backyard Poultry scheme and 200- Chick scheme with the following objectives to offset the present trend and make the poultry birds available at the village level so that the farmers are not only able to increase their economic status but also use the poultry produce as a source of high grade animal protein in the diet so as to cope up with the protein-calorie malnutrition.

AIMS AND OBJECTIVES

1. To provide good diet to the people of the state. The per capita availability of eggs in Himachal Pradesh is mere 15 eggs per annum as compared to all India average of 43 eggs per annum. Large rural population faces the problem of protein–calorie malnutrition, thus needing animal proteins with high biological values which can be met through eggs and poultry meat.

2. To augment the income of the rural people where poultry farming along with the livestock rearing is being carried out as a mixed farming complementary to the crop production.

3. To increase the employment opportunities for the rural population since most of them are unemployed or grossly underemployed, hence to generate self- employment.

4. To produce manure of high grade at minimal cost.

PRESENT STATUS OF PRODUCTION

The poultry in Himachal Pradesh corresponds to Poultry farms established in the government and in the private sector. The thrust in the private sector, of late, is mainly due to the introduction of the Backyard Poultry scheme by the department especially in the rural areas of the state. The department of Animal Husbandry is running below mentioned poultry development schemes in the state :-

1. BACKYARD POULTRY SCHEME:- The Animal Husbandry Department introduced Backyard Poultry Scheme under the Centrally Sponsored Scheme "Assistance to the State Poultry farms" which is a 80:20 scheme where the state poultry farms are being strengthened in a phased manner. The chicks of low input technology type are being produced at the departmental hatcheries. These chicks are reared for 2-3 weeks at different government poultry farms/ extension centres prior to their distribution in the field. In case, there is demand for day old chicks then the same are also provided to the farmers.

Since the medium and the large poultry farms have come up of late in the state due to the efforts of the department whereby training and other help in the form of project reports for the opening of such units is being provided to interested poultry farmers. Therefore, the department has been trying to give more attention to the small and marginal poultry farmers who have specific requirements with reference to the strain of the poultry birds being provided. This is important because with the limited resources such group of poultry

farmers need a disease resistant strain with local availability. This was ensured under the Backyard scheme where low-input technology bird of coloured strain but disease resistant type are supplied to the farmers of the state @ Rs. 21.00/-chick of 2- 3 weeks age to prevent the early mortality. This scheme has been an instant success because it supplements not only the income of the poor farmers of the state but also provides nutrition of high order to them which is ample clear from the ever increasing demand for coloured chicks.

The department allotted 3,31,629 chicks under this scheme in the financial year 2011- 12 and after deducting the normal transportation mortalities, 3,24,299 chicks were actually received by 8829 beneficiaries/ farmers. This is a remarkable achievement as compared to 2010-11 where only 2,85,080 chicks were actually distributed under this scheme. Remote and tribal areas are too being provided benefit under this scheme. The farmers can book their demand for the chicks at any veterinary institution nearest to their dwelling. Under the Backyard Poultry scheme a unit consists of 50 chicks of 2- 3 weeks old. Interested beneficiaries are selected on the first come first serve basis through Veterinary institutions in the field.

There is also provision of training to the farmers opting for the scheme where the beneficiaries are being provided 6- days training at the government poultry farms and 15-day training at the Government hatcheries, free of cost.

2. 200- CHICK SUBSIDY SCHEME (SCSP) :- Upto 2011-12, under this scheme any person, whose annual income was less than Rs. 24,000/- and had land less than 25 bighas was provided assistance by way of supply of 200 chicks, feed, feeders, drinkers, medicines along with their transportation to the nearest road head. These benefits were met within the subsidy limit of Rs. 10,000-/ per beneficiary. In the year 2011-12 a total of 350 poultry units were established.

In the year, the Government sanctioned a new project "200- Chicks Scheme" under SCA (SCSP) for the period 2012-13 to 2016-17 where subsidy limit in kind was raised upto Rs. 18,000/- and those farmers having land less than 25 bighas and whose annual income is less than Rs. 40,000/- per annum are to be provided assistance.

NODAL AGENCY

Development of the Poultry sector in the state is being looked after by the Deputy Director, Poultry Development, Directorate of Animal Husbandry, Shimla which is running 200 – Chick scheme along with the Backyard Poultry scheme, very efficiently. The Deputy Director, Poultry Development who has been designated as Nodal Officer under the Centrally sponsored scheme is ably assisted by the Technical Officer (Poultry) along with existing staff of the Poultry Project in running Poultry Schemes efficiently under the able guidance of the Director, Animal Husbandry, Himachal Pradesh.

INFRASTRUCTURAL FACILITIES

To minimize the problems and difficulties of the farmers of the state and to develop the poultry sector in the State of Himachal Pradesh, the department of Animal Husbandry through the office of the Deputy Director, Poultry Project, has taken steps to increase poultry production in the State through the establishment of two hatcheries and poultry farms/extension centers in the various districts of the state. The chicks are being supplied to the poultry farmers through poultry farms and the extension centers. The farmers/ poultry breeders are also imparted training in poultry farming at the Government Poultry Farms so that these farmers are able to establish their units on a sound footing.

DETAIL OF GOVERNMENT POULTRY FARMS/ EXTENSION CENTRES

1. Poultry Farm, Jalgran, Distt. Una established in the year 1979
2. Regional Poultry Farm, Kamlahi, Distt. Shimla established in the year 1956
3. Central Poultry Farm, (Hatchery) Nahan, Distt. Sirmaur established in the year 1960
4. Poultry Farm, Chauntra, Distt. Mandi established in the year 1965
5. Him Hatchery, Sundernagar, Distt. Mandi established in the year 1958
6. Poultry Farm, Palampur, Distt. Kangra established in the year 1958
7. Poultry Extension Centre, Bhawarna, Distt. Kangra established in the year 1966
8. Poultry Extension Centre, Reckong - Peo, Distt. Kinnaur established in the year 1962
9. Poultry Extension Centre, Sarol, Distt. Chamba established in the year 1958
10. Poultry Extension Centre, Solan, Distt. Solan established in the year 1961
11. Poultry Extension Centre, Paonta- Sahib, Distt. Sirmaur established in the year 1960

Chebro- Coloured Strain Poultry Farm/HATCHERY- NAHAN (SIRMAUR)

Yak-HP's potential milch animal: Yak, the beast of the burden in the tribal areas of the country and several other parts of the world, is fast emerging in its Jersey crossbreed form as a potential milch cattle in Himachal. *Yak, which came to India from Tibet*, is comparable to the wild ox of Myanmar, Jawa and Berneo European cattle and Bantung. It existed in the ice age in Siberia. Its domestication is believed to have started with the origin of agriculture during the Neolithic period. The yak was used as the common game animal between the 19th and 20th centuries as a result of which its population receded considerably. *The Yak's meat is supposed to be excellent*

and this is another major factor responsible for a decline in its population.

Yak protection and preservation scheme was launched on 13th June 2005. The scheme is funded by the central government and executed through self help groups. Four self help groups were setup with each group having five farmers as members and they are provided 15 female and one male yak for conservation purposes.

The present Yak population (2011) the world over is 12,000 in China, 5,000 in Mangolia, 60,000 in Russia, 70,000 in Tazakistan, 60,000 in Kirgistan, 30,000 in India, 9,000 in Nepal and 52,000 in Bhutan. In India Yaks are found in Kinnaur, Chamba and Lahaul and Spiti districts of Himachal, Garhwal in Uttrakhand and Leh, Ladakh and Kargil in Jammu and Kashmir. Yaks are also found in Arunachal Pradesh and Sikkim. They are valued for high-quality meat, highly nutritious milk, wool, hair, manure, hide and skin.

Yak is semidomesticated and lives partly in wild. They can thrive even in scarcity of fodder and water and can run well in the snow desert at an altitude of 30,000 feet where no other large animal can manage to live. It is used to cross the glaciers and snow-covered peaks and passes. Yaks are generally dry grass eaters and find their food by burrowing the snow through its hard muzzle. Yak, which has a heavy coat of shaggy hair, roams in the high round of Himalayas, preferring cold air as compared to warm air of the plains. Its bushy hairy tail is used as "chanwar" (चंवर या चौर) in temples and is preserved as a sacred material in houses. Its horns are also preserved by tribesmen who believe that these ward off evil spirits.

Scientists in Himachal Pradesh Krishi Vishvavidyalaya (HPKV) have been doing pioneering research work at its Yak breeding research station in the beautiful Sangla valley of Kinnaur district. In winter they are reared at the research farm and in the summer they are left in alpine pastures in Chitkul and beyond, which are more than 12,000 feet high from the mean sea level. The National Research Centre for Yak set up by the ICAR *at Dirang* in Arunchal Pradesh is also reported to have done a good research work to conserve and multiply this animal.

Scientists have already made a major breakthrough in crossing Yak with Jersy breed and attempts to improve the breed are in progress. The first generation cross 'F-1' (Filial) produced by crossing Jersey cows with male yak has given much more milk yield without losing much of draftability potential of the animal. The crossbred (F-1) is reported to have yielded on an average 3.4 litres milk per day as compared to Six litres in the case of Jersey Cow and only 1.3 litres in the case of pure yak (berme). The peak yield in the case of a pure yak is reported to be 1.8 litres as against 14 litres in the case of a Jersey cow 8.1 litres in the case of crossbreed (F-1). The lactation period is 132 days in the case of yak (berme), 258 days in the case of Jersey and 386 in the case of cross F-1.

The cross between yak and hill cow is known as "CHURI" while the

male of such cross is known as "CHURU" which has no sexual potential. Yak has very poor reproduction. It is due to this fact that crossbreeding with Jersey cows yielded good results in its F-1 generation. The reverse cross of male Jersey and berme have not been successful. Further research efforts resulted in obtaining 'F-2' by crossing 'F-1' female with a pure yak. Research efforts on further cross breeds are in progress. A yak annually produces 300 to 600 gm of *"down hair"* and 1,000 to 2,000 gm of *'coarse hair'*. The down hair, similar to pashmina, is used for making garments, while the coarse hair is used for preparing bags, hats, ropes, carpets and tents.

Yak is becoming an endangered species in Himachal and other parts of the country. There is the need for importing high-quality yak from Nepal, Bhutan, China and Mangolia to breed yak from yak rather than merely producing "churi" and "churu".

HORSE and YAK BREEDING FARM

1. Horse and Yak Breeding Farm, Lari Distt . Lahaul & Spiti

SPERM STATION

1. Sperm station, Palampur , Distt . Kangra.
2. Sperm station, Aduwal , Distt . Solan.

There has been large scale fluctuation in the number of yak in Himachal Pradesh as in 1992 the number was 5690, in 1997 2548 in 2003, 1590 in 2007, 1705 and in 2011 1610 only. It is this dwindling population, which is the major cause of concern for the department and scientists engaged in improving its breed and number.

Emu: The emu sometimes US Dromaius novaehollandiae is the largest bird native to Australia and the only extant member of the genus Dromaius. It is the second-largest extant bird in the world by height, after its ratite relative, the ostrich. There are three subspecies of emus in Australia. The emu is common over most of mainland Australia, although it avoids heavily populated areas, dense forest, and arid areas.

The soft-feathered, brown, flightless birds reach up to 2 meters (6.6 ft.) in height. They have long thin necks and legs. Emus can travel great distances at a fast, economical trot and, if necessary, can sprint at 50 km/h (31 mph). Their long legs allow them to take strides of up to 275 centimeters (9.02 ft.). They are opportunistically nomadic and may travel long distances to find food; they feed on a variety of plants and insects, but have been known to go for weeks without food. Emus ingest stones, glass shards and bits of metal to grind food in the digestive system. They drink infrequently, but take in copious fluids when the opportunity arises. Emus will sit in water and are also able to swim. They are curious birds who are known to follow and watch other animals and humans. Emus do not sleep continuously at night but in several short stints sitting down.

Diet: They eat a variety of native and introduced plant species; the type

of plants eaten depends on seasonal availability. They also eat insects, including grasshoppers and crickets, lady birds, soldier and saltbush caterpillars, Bogong and cotton-boll moth larvae and ants. This forms a large part of its protein requirements and intake. In Western Australia, food preferences have been observed in travelling emus: they eat seeds from Acacia anuria until it rains, after which they eat fresh grass shoots and caterpillars; in winter they feed on the leaves and pods of Cassia; in spring, they feed on grasshoppers and the fruit of Santalum acuminatum: a sort of quandong. They are also known to eat wheat crops, and any fruit or other crops that it can access, easily climbing over high fences if required.

Emus form breeding pairs during the summer months of December and January, and may remain together for about five months. During this time they wander around in an area a few miles in diameter. It is believed they guard or find territory during this time. Both males and females increase in weight during this time and the female is slightly heavier at between 45 and 58 kg (99 and 128 lb). This weight is lost during the incubation period, the males losing around 9 kg (20 lb). Mating occurs in the cooler months of May and June, and the exact timing is determined by the climate, as the birds nest during the coldest part of the year. During the breeding season, males experience hormonal changes, including an increase in luteinizing hormone and testosterone levels, and their testicles double in size.

Breeding: It is the females that court the males, and during the mating season, they become physically more attractive. The female's plumage darkens slightly and the small patches of bare, hairless skin just below the eyes and near the beaks turn turquoise-blue, although this is a subtle change. The female strides around confidently, often circling the male, and pulls its neck back while puffing out her feathers and crying out a low, monosyllabic sound that has been compared to human drums. This calling can occur when the males are not in view and more than 50 meters (160 ft.) away and when the male's attention has been gained, the female can circle in a radius of 10–40 m. As the female circles its prospective mate, it continues to look towards him by turning its neck, while keeping its rump facing him. During this time, the female's cervical air sac may remain inflated as it calls out.

The passive male retains the same colour hair, although the bare patches of skin also turn a light blue .The female has more black hairs on its head but gender differentiation can be difficult for humans. If the male shows interest in the parading female, he will move closer; the female continues to tantalise its target by shuffling further away and continuing to circle him as before.

Emu Farm Gandawal (UNA): Himachal Pradesh had its first Emu breeding farm at Gandawal area of Una district setup by multi level marketing company Easy Way with initial investment of Rs. 1 crore. The farm came into functioning on 4th April 2011, also have 1000 Sudanee goats and 11000 sq.ft area for fish breeding. In the beginning 300 Australian Emus were imported to start breeding process.

Himachal Pradesh State Cooperative .Milk Producers Federation Limited

The Himachal Pradesh State Cooperative Milk Producer's Federation Limited started functioning on 2nd October, 1983. In the first stage the federation was given the function of dairy development. The Himachal Pradesh Milkfed is working for achieving the objectives under the *'Operation Flood'* programme, and was established on the pattern of Anand Amul Pattern of Dairy Cooperative Societies of Gujarat.

National Dairy Development Board

The National Dairy Development Board is an institution of national importance set up by an Act of Parliament of India. The main office is in Anand, Gujarat with regional offices throughout the country. NDDB's subsidiaries include IDMC Limited-Anand, Mother Dairy Delhi, NDDB Dairy Services, Delhi and Indian Immunologicals Ltd, Hyderabad. It was founded by Dr. Vergis Kurion. The National Dairy Development Board (NDDB) was created in 1965, fulfilling the desire of the then Prime Minister of India — the late Lal Bahadur Shastri to extend the success of the Kaira Cooperative Milk Producers' Union (Amul) to other parts of India.

That success combined the wisdom and energy of farmers with professional management to successfully capture liquid milk and milk product markets while supporting farmer investment with inputs and services. The major success of this mission was achieved through the World Bank financed Operation Flood, which lasted for 26 years (1970 to 1996) and was responsible for making India the world's largest producer of milk. This operation was started with the objective of increasing milk production, augmenting farmer income and providing fair prices for consumers.

NDDB has now integrated 1,17,575 dairy co-operatives (2012 A.D) in what it calls the Anand Pattern, linking the village society to the state federations in a three-tier structure. NDDB launched its Perspective Plan 2010 with four thrust areas: Quality Assurance, Productivity Enhancement, Institution Building and National Information Network.

Himachal Pradesh Agro-Industries Corporation Ltd. (HPAIC)

The Himachal Pradesh Agro-Industries Corporation Limited was set up on 24th September, 1970, in pursuance of the national policy to have an agro-industries corporation in each state. The main objectives of the corporation as stated in its memorandum, articles and association is to establish, develop, promote, execute, operate and otherwise carry on projects, schemes, industries, business activities which in the opinion of the corporation are likely to accelerate and increase agricultural production, contribute to the production of subsidiary and supplementary foods. The corporation has set up nearly 30 agro-service centres in the state. The activities undertaken by the corporation through these centres are procurement and distribution of tractors, implements, spares, iron and steel tyres, tubes, batteries, cement, irrigation machinery and diesel engines.

The production units of the corporation are located at Parwanoo, Jachh, Paonta, Kandrori and Bhangrotu.

Himachal Pradesh State Civil Supplies Corporation Ltd.

The Himachal Pradesh State Civil Supplies Corporation has been set-up by the state government at apex level with a view to remove bottleneck coming in the way of an efficient and effective public distribution system. It was registered as a Public Limited Company under the Companies Act, 1956, on 6th September, 1980. The corporation is catering to the requirements of state, district federations, tehsil cooperative unions and fair price shops. The headquarters of the corporation is located at Shimla. There are wholesale godowns of the corporation throughout the 12 districts.

The state government must form a cohesive policy to deal with floods in the state. In all, there are nearly 1200 and large size khads (rivulets) in the state, which used to be good source of water in the past. But now with government water supply schemes in operation the *khads* remain dry for most part of the year. To bring water level up MNERGA fund should be used to construct small and multipurpose dams, to minimise the danger of floods.

FISHERIES IN HIMACHAL
(PISCICULTURE)

Himachal Pradesh is blessed with some of the finest rivers. viz. the Satluj, the Beas and the Chenab originating from the permanent glaciers and spring-beds. The rivers and their branches are bestowed with *exotic trout, masheer, snow trout, loaches,* indigenous *lesser barilas* and *mirror carps.* Besides, there are many natural lakes located in the higher reaches and man made impoundments harbouring more than 78 species of fish belonging to families of *cyprinidae, Bagaridae, Sohibedae, Siserdac, Belonidae, Ophocepha-Lidae* and *Masteem-belidae* and series of ponds dotted especially in sub-mountainous region of the State.

In this State where pond resources are scarce, fish culture based on running water can be suitable substitute for extending rural fish farming. This will not only provide employment to the rural but also at the same time would improve the nutritional standards of the people by providing cheap protein diet. Experiment carried out at fish farm 'Deoli' (district Bilaspur set up in 1963) has revealed that based on conventional feed, it is possible to produce 26 tonnes of fish from one hectare. There is a **'Fish Farmers Development Agency'** at 'Una' to guide farmers occupied in fisheries.

Himachal Pradesh is a seed deficit State. The two major reservoirs, viz, *'Govindsagar'* and *'Pong Dam'* alone require about 20 million fingerlings for their optimum stocking. The capacity of existing four seed farms at **'Deoli', 'Alsu', 'Nalagarh'** and **'Kangra'** are mainly confined to *mirror carp* breeding. Some of the finest trout streams in the State are located in Kullu Valley, Pabbar Valley, Barot Valley, Bhandal Valley, Tirthan Valley and Sangla Valley of the State. The length of the trout streams extends to 800 kms. in all. At present, the department has four fish farms located in **Katrain, Barot, Sangla** and **Chirgaon** and few rearing units at **Bhandal** and **Nagni.** *It was in 1909, that Shri M.L. Hogel introduced trout breed in Himachal Pradesh.* In 1912, on the bank of the river Beas **'Mahilee fish breeding'** farm, in 1947 on the bank of **'Sujanbal Patleekuhal'**, farms were set up to increase the production of trout fish.

Trout and Carp Fish Farms in Himachal Pradesh

Fish farms are the foundation stones of Fisheries development in Inland Fisheries Sector. The seed produced at these seed production centres is either used for replenishing the harvested fish stock of open waters i.e. rivers or reservoirs or is further reared under semi-controlled conditions in growing ponds and sold for table purposes. Himachal Pradesh state is one of the state amongst a few in the Union of India which has been gifted by the mother nature with the rivers emanating from glaciers, which [illegible] through hilly

terrains and finally enrich the semi-plain and plain areas of the state adjoining Punjab and Haryana. Himachal Pradesh has approximately 3000 kms of riverine length and four reservoirs namely Gobind sagar, Maharana Partap sagar, Pandoh and Chamera constructed on Satluj, Beas, and Ravi rivers respectively.

The upper zones of rivers inhabit indigenous Schizothoracids, and exotic salmonids (trout) while the zones interspersing the semi-plain and plain areas are the abodes of Himalayan tiger- *the mighty mahseer, Indian Major Carps* and the much sought after catfishes such as *Singhara* (Mystus seenghala) *Malhee* (Wallago attu) and *Soal* (Channa species). Keeping in view the variegated nature of water resources the Government of Himachal Pradesh through its department of Fisheries has setup two types of fish seed farms- Cold water or Trout fish seed farms and warm water or Carp seed farms. The mandate of these farms till recently was to produce the seed of trout and carps and stock it in rivers and reservoirs with an aim of replenishing the harvested stocks from these water bodies. With the advancement in fish farming it has been now possible to produce fish for human consumption at these farms and thus making them revenue-earning centres. There are in all 12 fish seed farms under the control of Himachal Pradesh Fisheries Department out of which 6 are trout farms and another 6 are carp farms. These are as under:

Trout farms

1. Patlikuhl (Kullu district);
2. Barot (Mandi district);
3. Holi (Chamba district);
4. Dhamwari (Shimla district);
5. Sangla (Kinnaur district).

Carp farms:

1. Deoli (Bilaspur district);
2. Alsu (Mandi district)
3. Kangra (Kangra district);
4. Sultanpur (Chamba district);

The carp farms at Gagret and Nalagarh have been leased out to private entrepreneurs for fish and seed production. The trout fish farm at Nagni has been washed out in devastating floods. A new trout fish farm is under construction at HAMNI in Kullu District. To revive the pristine glory of Mahaseer Fisheries in the riverine as well as reservoir sectors of state, a Mahaseer Fish farm is near Machhyal in Mandi District.

Trout Farms In Himachal Pradesh

The present status of trout farms in terms of fish and fish seed production, their development and future prospective is as under:

1. **Patlikuhl** [ESTD in 1909] : This farm is situated at National Highway-21 between Kullu and Manali on 26.4 bighas of land. The farm has

following infrastructure:

a) Raceways = 14 [13 (15x2x1.5m) and 4 (45x2.8x1.5)]
b) Hatcheries = (Bathar and Patlikuhl)
c) Feed mill = 1

The water to this farm is being drawn through H.D.P. pipes from a perennial tributary of river Beas named as Sujan or Sanjoin nala. The quantum of water available is sufficient for the available raceways. Hatchery at Patlikuhl is under renovation and is being provided assured water supply system. The fish farm has a fish production capacity of 10 tonnes and the production level attained during previous years has been over and above the capacity.

Bathar Hatchery [ESTD in 1996]: This hatchery is located at a distance of about 5 km from Patlikuhl. It has an ova incubation capacity of 2,00,000 but the rearing space available for the hatchlings is hardly sufficient. With utmost care about 60,000-70,000 hatchlings can only be reared up to 1 g size. The capacity utilization in the past has been over and above the capacity. Bathar New live: This hatchery has 8 nursery tanks of size2x2x0.5m made of fiberglass. Feed mill: The feed mill is catering the feed requirements of trout farms functioning under the department as well as farms in the private sector. The mill has a production capacity of 300 kg per hour. The annual production of feed is approximately 50 tonnes.

2. Barot Trout Farm [ESTD in 1959]: This farm is situated on the left banks of Uhl and Lambadug rivers near the barrage of Shanon Hydroelectric power project at Barot in Jogindernagar tehsil of Mandi district. The farm had problem of inadequate water supply in the past. The two old water supply systems renovated while two new water supply system from Lambadug river with 150 lps capacity have been setup at the farm. In the absence of dependable water supply the farm was hardly able to be assigned any fish production capacity. Even maintenance of brood fish was difficult. With the augmentation of water supply it's fish production capacity has been increased to 5 tonnes/ annum.

Its hatchery has 6 incubation troughs with 4 trays, with utmost care it may only be possible to incubate about 1,20,000-, 1,30,000 eggs here. There are six start feed tanks capable of holding about 1,00,000 hatchlings. The farm has a scope for expansion in it's fish and fish seed production capacity by 5 tonnes and 1 lakhs ova respectively.

3. HOLI Trout Farm [ESTD in 2000]: This farm has been constructed in Bharmaur tribal area at Holi in Chamba district to facilitate the propagation of trout in open waters of Ravi and its tributaries besides initiation of trout farming in rural areas for the generation of employment avenues to the tribal people. The farm has a land area of 6 bighas. Water for the farm is being drawn from two sources: a) spring source and from Kee-nala from a distance of about 2 km from the farm. The spring source provides approxi-

mately one lit/sec water while the pipeline from nala brings about 50 liters/sec. By making improvements in the water supply system the farm has now 2 tonnes fish production capacity. Ten number cement concrete nurseries have been constructed at the farm. 40,000 trout fingerlings can be reared here up to 5 g size.

The hatchery has 6 incubation troughs with three trays each. As such it is possible to incubate about 1,00,000 trout ova in the hatchery. The quantum of water available is a limiting factor for the expansion in activities at the farm; spring source has 1 liter/sec of water. Water supply system from Kee nala is approximately of 2 km length and interspersed with landslide prone areas.

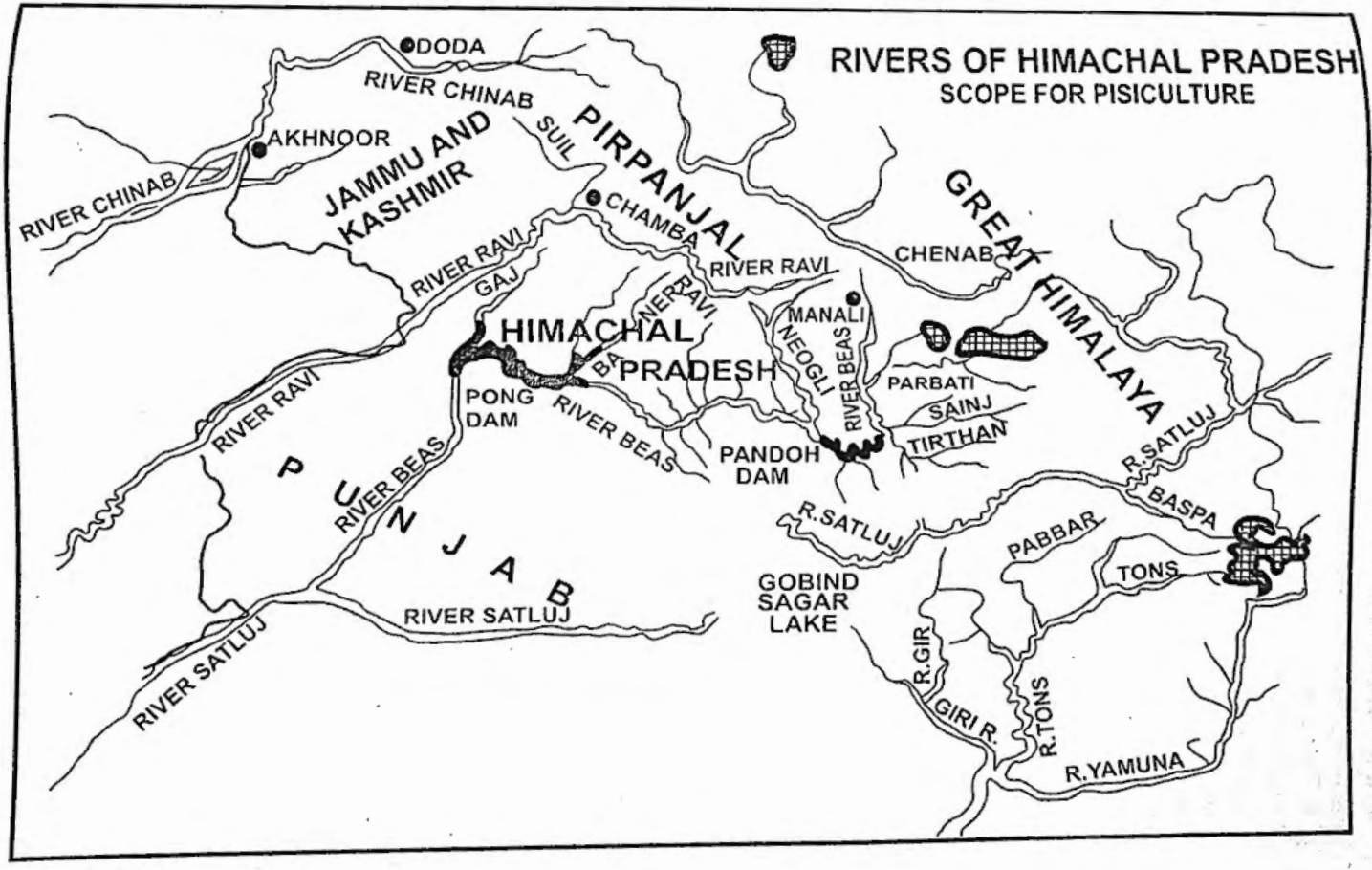
4. Trout Farm Dhamwari [ESTD in 2005]: This farm is located on 0.6 hectare land in Rohru tehsil of Shimla district at Dhamwari. The farm is latest in this category to promote front fishing in the state. Water to the farm is being drawn from Khanyara khad at the rate of 150lt/sec through G.I. pipe. There is hardly any shortage of water to the farm and if needed the quantum of water being drawn can be increased by laying an additional pipe line. The construction works at the farm has been completed. It shall have a fish production capacity of 5 tonnes. The hatchery has an installed capacity of 1 lakh ova and 50000 fingerlings.

5. Trout Farm Sangla [ESTD in 1965]: Kinnaur district has a small trout farm at Sangla on the left bank of river Baspa. The farm has total area of 1.5 acre. The water is being drawn to the farm from Hubra khad, which is a tributary of river Baspa, through 5-inch diameter GI Pipe. It is estimated that the total availability of water is to the tune of 40 litre sec. There are two spring water sources outside the farm which are supplying about 5 lt/sec water to the farm and this is the water which is being used for rearing the live stock at present. There are plenty of raceways at the farm, but water supply is limiting factor.

In order to utilize all the infrastructure available, an additional water supply system from Rukti khad was constructed at the farm in 2013. After it's completion, farm has a production capacity of 5 tonnes. Hatchery at the farm was remodelled in the year 2012-13.

Carp Farms in Himachal Pradesh

1. Deoli [Bilaspur ESTD in 1960]: This farm is situated on 4.4 hectare of government land in Deoli village of Bilaspur district. There is no dearth of water to this farm and it can be drawn as per requirement from the small rivulet Ali Khad flowing by the side of the farm. The farm is producing common carp (Cyprinus carpio) fish seed besides experiments on the breeding of fresh water ornamental fish species. The common carp is the ideal fish for this farm keeping in view the quantum of seed produced during previous years. The available nursery area has the capacity to rear about 15 million carp spawn per annum. The two bigger ponds of 0.6 and 1 ha. each are


RIVERS OF HIMACHAL PRADESH
SCOPE FOR PISICULTURE
DODA
RIVER CHINAB
AKHNOOR
JAMMU AND KASHMIR
RIVER CHINAB
SUIL
PIRPANJAL
CHAMBA
RIVER RAVI
GAJ
RIVER RAVI
NERRAVI
RIVER RAVI
HIMACHAL PRADESH
MANALI
NEOGLI
RIVER BEAS
CHENAB
GREAT HIMALAYA
PARBATI
SAINJ
TIRTHAN
R.SATLUJ
BASPA
PONG DAM
RIVER BEAS
RIVER RAVI
PANDOH DAM
RIVER BEAS
PUNJAB
R.SATLUJ
PABBAR
TONS
GOBIND SAGAR LAKE
RIVER SATLUJ
RIVER SATLUJ
R.GIR
GIRI R.
R.TONS
R.YAMUNA

available for the maintenance of brood fish and raising of fish for sale. Gold fish (Carassius carassius) is also being maintained at this farm for sale to the aquaria owners.

2. Alsu Farm [Mandi ESTD in 1960]: This farm is situated at Alsu village of Sundernagar tehsil of Mandi district and has a land area of 20 bighas. Water to the farm is being drawn through a *kuhl* from Alsu nala but the local people never allow drawing water to the farm as per requirement. During lean season or say summers there remains acute shortage of water at the farm.

Following fish species are being reared at this farm: *Indian major carps-Rohu and Mrigal* and *Grass carp*. Perhaps it is the only carp farm in the entire Himachal Pradesh where Indian major especially mrigal and Rohu are being successfully bred. This has been a regular feature since 1998 onwards. There has been, there is and there shall always be heavy demand for the seed of Indian major carps in the state as such this farm is being given more attention. The farm has attained major carp seed production level of 20,00,000 spawn per year. Its production level is being increased to 5 million seed per annum by setting up Chinese hatchery and increase in rearing space Grass carp fish is assisting in the control of aquatic weeds and this has not responded for artificial breeding so far.

3. Kangra farm [ESTD in 1965]: Kangra fish farm has an area of 0.48 hectare, out of which water area is 0.28 ha. There is a small pond having an area of 42 sqm, which is acting as a water source during monsoon and early part of winter, when this pond overflows, it supplies water to some other ponds. During lean season when the subsoil water ponds are supplied water through an electric pump from this pond, meaning thereby that all the ponds at the farm except the nursery area are dependant for water on the subsoil water table. Except three nursery ponds all the ponds are getting sub-soil water and there is hardly any scope to increase their productivity as the entire manure or nutrients if added would not be able to react with bottom soil or pond water and are likely to get leached. This results in stunted growth in fish.

4. Sultanpur Farm [Chamba ESTD in 2000]: The farm is situated on 32 bighas of marshy land of Sultanpur in Chamba district. The main objective of setting up this farm was to provide quality fish seed to the fish farmers in Chamba, besides production of fish for table purpose and stocking of Chamera reservoir. It is the subsoil water, which is being used for fish and fish seed rearing at the farm. A sump-well has also been constructed recently. Perusal of the water temperature record reveals that the temperature ranges between 8 to 38 degree Celsius, lowest during January and maximum during July month.

The farm being at low area receives entire run off water from the catchments and this water accumulates in major portion of farmland. Water logged nature of the farmland has made the productivity control difficult in the ponds. The

pond bottoms are peaty and can be dried or completely netted out during fish and fish seed harvesting. The total rearing space available is 0.18 ha. Had it been possible to completely de-water the ponds and adopt all fish rearing practices it could have been possible to rear 15-20 lakhs carp spawn in 6 ponds (2 to be left as brood fish ponds) and thereby raise 5 lakh fry.

Masheer is a well known sport fish of rivers and streams in India. Besides being a world known game fish, *masheer* also contributes largely to commercial fishing in the hill regions of the country. The *'Beas'* river in Kangra. *'Giri'* in Sirmaur and *'Rana'* in Mandi district are some of the most important masheer streams in Himachal Pradesh. Masheer is a fish of fast current found in all the streams and river upto an elevation of 1000 meters. Masheer stream length in district Kangra is 150 kilometres including river *Beas, Binwa, Neugal* and *Baner,* district Mandi, 180 kilometres in the river *Beas, Rana, Suketi, Uhl* and *Ranodi;* district Bilaspur 30 kilometres in *Seer* and *Gambar* and in district Solan 40 kilometres in *Chamber, Ashni* and *Giri* streams. In order to revive masheer fishing in the State waters, a land measuring ten hectares was selected at Village Sidhpur, Tehsil Sarkaghat, District Mandi. The Government of India sanctioned a central scheme *"National Seed Programme"*, during the Sixth Five Year Plan.

The State Government has made available of a form the construction at 'Miltwan'. Major share of fish in Himachal Pradesh comes from reservoirs. There are 19 Cooperative societies in Govind Sagar and Pong reservoirs. There are 13 landing centres in Govind Sagar and Pong reservoirs. The fisheries complexes at Dehra, Dhameta, Nagrota Surian, Jwali, Bhakra and Zakatkhana are new addition in the project. Conservation is a backbone of fisheries management. In order to protect the vast area of reservoirs, 24,000 hectares of Pong and 16,000 hectares of Govind Sagar, there is need to further strengthen the conservancy measures in the Pradesh. At present, Himachal Pradesh has a net of rivers and streams which, including the trout water, runs into a length of 3,000 kilometres.

It was providing partial employment to 10,868 (1988-89) fishermen who made available 4,375 tonnes of fish valued at Rs. 57 lakhs. By the end of 1989, there were 30 fish sanctuaries established in the State. By the end of 1995-96 the total fish production was 6002 metric tonnes and 8162 fishermen were provided licences. In 1981-82, to create infrastructure to meet requirement of trout seed rearing space and other seeds, the Government of India, Ministry of Agriculture and Norway government signed a contract to set up a project on commercial trout farming in Kullu Valley. The project has been completed now.

The Himachal Government has initiated a number of steps to end the exploitation of fishermen at the hands of middlemen and provide them social security. Fishing has over the years emerged as a major avocation in the hill state which has been endowed with vast potential for the development of fisheries. Apart from the 3000 km. length of riverine resources and 700 hectares of high-altitude lakes, it has some of the biggest man-made reservoirs

like *Gobind Sagar, the Pong lake* and the *Chamera dam* which provide 40,000 hectares of fishing water. In recent years farmers, particularly in the lower hills, have taken Pisciculture in a big way and by the end of 2001 fishing was being done in 500 hectares of village ponds. There were already over 8,000 registered fishermen in the state mostly belonging to the weaker sections and their number was increasing every year.

Traditionally fishing had not been financially a very rewarding avocation. The poor fishermen neither had the modern fishing equipment nor any organised marketing setup as a result of which they were entirely dependent on middlemen. However, the schemes launched by the government to provide loans and subsidy to fishermen for the purchase of nets, nylon twines and sinkers required for the fabrication of cast nets and to encourage them to form Cooperative societies to eliminate middlemen has over the past decade brought about a remarkable change in their socioeconomic status.

The persons belonging to the Scheduled Caste and other weaker sections are being given subsidy at the rate of 50 and 25 percent, respectively, in addition to the bank loan facility. The reservoir fishermen and fisher women, which number about 2,000, in 2001 were being provided subsidy for the purchase of gill nets, boats and tents. The maximum limit of subsidy for the Scheduled Caste and other castes is Rs. 5,000 and 2,500, respectively. The rates of equipment are fixed by the Department of Fisheries by inviting tenders to ensure that fishermen get genuine equipment at reasonable rates.

In 2004-05, 10,906 licensed fishermen were there, having production of 6,902 tonnes, with approximate value of Rs. 3.49 crore and fish sanctuaries numbering 30. By 2006-07, 10536 licensed fishermen caught 6,886 tonne fish having value of Rs. 2.96 crore. In 2008-09, the number of registered fishermen were 11,676, production 7798 tonnes and market value Rs. 3.98 crore lakhs, and 16 new fish sanctuaries were setup.

In 2010-11, there were 13422 registered fishermen, production 7381 tonne fish with market value of Rs. 3.96 crore. There has been fishing offences in the state, the number of such offences in 2010-11 were 1,777 and from them compensation of Rs. 4,83,550 was realized. In 2012-13, there were 10,872 registered fishermen, who caught 8560 tonnes fish with market value of Rs. 5.81 crore. The fishermen have also been insured for an amount of Rs. 12,500 each in the case of permanent disability and Rs. 25,000 in the case of death uptill 1998-99. The premium of Rs. 11.25 is being shared by the Centre and the state government.

The state government is also imparting training and providing technical guidance to farmers through training camps held at the block level. Fish worth Rs. 374 lakh was harvested during 1996-97 at 18 fish collection centres of the Pong and Gobind Sagar reservoirs where 2,000 fishermen have formed 23 Cooperative societies. The government started a saving-cum-relief scheme for the reservoir fishermen in 1998-99 under which each fishermen, who is a member of a Cooperative society, deposits Rs. 30 for 10 consecutive fishing

months. A matching amount is contributed by the government and the total amount of Rs. 600 thus raised is given to the fishermen in two installments, each of Rs. 300 during the closed period between 16 June and 15 August, when fishing is banned.

Subsidy is also being given for the purchase of fish-carts, utensils and other infrastructure. The scheduled castes are given 50 percent subsidy and the others living below the poverty line 33.33 percent under another scheme. Financial assistance for the reclamation of ponds, tanks, construction of new ponds, fish culture in running water raceways, integrated fish farming, construction of fresh water drawn and other fish hatchery, feed mill and inputs is also being provided under various centrally sponsored schemes.

State Govt. Sponsored Welfare Schemes for fishermen

1. **Reservoirs Fishermen Accident Insurance Scheme:** Fishing in the big reservoirs is a hazardous job. There is every risk of life during heavy rains and storms. Keeping this in view all active fishermen working in the reservoirs have been insured for Rs. 50,000/- in case of permanent disability and Rs. 1,00,000/- in case of death of the fishermen. The insurance premium of Rs. 30/- is being shared by the Government of India and Government of Himachal Pradesh in 50:50 ratio.

2. **Saving-cum-Relief Scheme** (Close Season Assistance): In order to ensure sustained yield of fish from the reservoirs apart from the other management measure a fishing 'closed-season' of two months from 1st June to 31st July every year has been enforced. This measure has helped in building up fisheries of considerable magnitude by facilitating free run to the mother fish spawner during breeding season and the auto stocking of the fish seed. Every year fish over 4 crore value is being harvested accounting an income of Rs. 60 lakh to the State exchequer. This measure has also generated considerable resentment in the fishermen community and they were insisting on the provision of some financial assistance during this period.

Himachal Pradesh is perhaps the 1st State in the country which has acceded to the demand of fishermen by introducing a 'Contributory Saving – cum- Relief Scheme' to its reservoir fishermen. Under this scheme each fisherman who is member of the cooperative society deposits Rs. 40/- for ten consecutive fishing months from August to May. Proportionate amount is contributed by the Central and State Government with contribution of Rs. 400/- and 400/- respectively. The total amount of Rs.1200/- thus, raised is distributed to the fishermen in two installments during the 'closed season'.

3. **Fishermen Risk Fund Scheme:** Fishing in the reservoir is nocturnal in nature and hence involves a considerable element of risk to the life of the fishermen as well as his fishing equipments. Due to changes in atmospheric pressure, followed by cyclonic storms the reservoir becomes quite rough and such situation creates a lot of hardships to the poor fishermen. To mitigate it to a certain extent the losses to the fishermen a ' Fishermen Relief

Fund Scheme' has been formulated in the State. Under this scheme each reservoir fishermen contributes Rs. 20/- annually, to be collected from him at the beginning of the year while issuing the licenses.

The State Government contribute an amount equal to the total contribution of the fishermen. The assistance from the fund to the fishermen is given only on loss of gill nets, wooden boats, and tents. Based on the present value of the equipments the compensation is given up to 33% of the loss of each item. Maximum assistance is given in case of total loss/ destruction of the equipment.

4. Grant-in-Aid/Subsidy For The Construction of Fish Ponds: Fish culture is an important activity and aims at improving the nutritional standard of people by increasing production and consumption of fish as well as to improve the economic condition of the operators by providing them with gainful avocation. In order to assist the people to take the fish culture the States Govt. has formulated a scheme to provide subsidy up to maximum of Rs 5,000 for the construction/renovation of ponds.

The subsidy is available @ 50% of the total project cost to Scheduled Castes/ Tribes, while to others living below poverty line @ 20%. The State Government is also providing training and technical guidance to the entrepreneurs.

Angling in Himachal Pradesh

Angling is a source of recreation to innumerable naturalists belonging to different strata of the society. In Western Countries, fishing as a sport is being increasingly recognized by the medical authorities and more and more people are coming out of indoors to try their skill for this outdoor hobby. Angling became favourite pursuit of the British during nineteenth century and it was mainly for this reason that exotic species viz. brown and rainbow trouts were transplanted in Indian rivers and streams. They introduced species of trout not only in established Indian waters but also bred and propagated fast in view of rich oxygenated waters and ideal ecological condition of these rivers. Along with endemic mahseer (Tor putitora) the exotic trout (Salmo trutta fario and Salmo gairdnerii) started offering excellent fishing to the European anglers.

The literature is replete with records that Himachal Pradesh rivers and streams provided exciting fishing to large number of sport lovers/ anglers and fishermen. Thomas (1897) brought a book ' Rod in India' which incorporated his experiences of mahseer fishing in Northern rivers. Later with more and more people getting interested in mahseer sport in view of unparalleled thrill it provides, two important publications were brought out viz. 'Angler in India' and 'Circumventing the mahseer'. These two books embodied lot of information mostly on fishing sites and appropriate technique to be used. Later Hora (1957) published series of articles containing account of natural history and systematic of principal game fishes in India. In Himachal Pradesh fresh fish is found in the following rivers.

Trout waters

Name of river	Stretch	Stream length in (kms.)
Beas	Katrain to Manali	18
Tirthan	Larji to Nagni	20
Sainj	Larji to Ropa	22
Lambadug	Barit to Lohardi	6
Uhl	Barot to Kothikhad	10
Ravi	Holi to Main bridge	5

Mahseer waters: The river Beas and its tributaries are famous for Mahseer

Name of river	Stretch	Stream length in (kms.)
Beas	Seri mulag- Confluence of Binwa to Beas	0.5
Beas	Harsipattan- Confluence of Kunha tributary of Beas.	10
Beas	Chambapattan	05
Beas	Kuran	05
Beas	Dehra Gopipur	10
Beas	Baner	05
Giri	Bata	08

Fish Varieties-In Himachal Pradesh a very large number of fish are found. Some are very popular and other are lesser known.

SPECIES LOCAL NAME	FAMILY NOTOPTERIDAE
Notopterus chitala (Hamilton)	Pari
N. notopterus (Pallas)	Moh
FAMILY CYPRINIDAE	
Oxygaster bacailia (Hamilton)	Parrand
O.clupeoides (Bloch)	Tuk
O.gora (Hamilton)	Bunchi
Barilius barila (Hamilton)	--
B.bendelisis chedra. (Hamilton)	Patha
B.modestus(Day)	Chilwa
B.vagra (Hamilton)	Lohari
B.shacra (Hamilton)	Chilwa
Danio (danio)devario (Hamilton)	Parrandah
D. (Brachydanio) rerio (Hamilton)	Kangi
Esomus danricus (Hamilton)	Makni
Rasbora daniconius (Hamilton)	Chindolachal
Amblypharyngodon mola(Hamilton)	Mukni
Aspidoparia morar (Hamilton)	Chilwa
Tor putitora (Hamilton)	Mahseer chiniaru
Puntius chola (Hamilton)	Chidu
P.chrysopterus(MeClelland)	Pottiah

P.chonchonius (Hamilton)	Chidu
P.sarana (Hamilton)	Khangni
P.stigma(Hamilton)	Chidu
P.tetrarupagus (MeClelland)	--
P.terio(Hamilton)	--
Catla catla (Hamilton)	Theila
Cirrhina mrigala (Hamilton)	Mori
C.reba (Hamilton)	Sunni
Garra gotyla (Gray)	Kurka
Labeo boga (Hamilton)	Morah
L.calbasu(Hamilton)	Kalbaus
L.dero (Hamilton)	Gid
L.dyocheilus(MeClelland)	Kunni
L.gonius (Hamilton)	--
L.pangusia(Hamilton)	--
L.rohita (Hamilton)	Rohi
Oreinus plagiostomus(Heckel)	Goolgali
O.sinuatus (Heckel)	Goolgali
Crossocheilus latius punjabensis (Hamilton)	Tiller
FAMILY COBITIDAE	
Noemacheilus botia(Hamilton)	Sundal
N.botia aeurus (Hamilton)	Sunda
N.corica (Hamilton)	Talana
N.kangrae(Menon)	--
Botia birdi(Chaudhuri)	Chipar
Lepidocephalus guntea balgara (Hamilton)	Jiwa
FAMILY SILURIDAE	
Ompak bimaculatus(Bloch)	Pallu
Wallago attu (Hamilton)	Mullae
FAMILY BAGRIDAE	
Mystus (Mystus) bleekri (Day)	--
M.(Mystus) vittatus (Bloch)	Kingra
M.(Osteobagrus) seenghala (Sykes)	Singhara
Rita rita (Hamilton)	Khagga
FAMILY AMBLYCIPITIDAE	
Amblyceps mangois (Hamilton)	Sundal
FAMILY SISORIDAE	
Glyptothorax conirostris (Steind)	Nao
G.pectinopterus(Hamilton)	Mochi nao.
G.stoliczkae(Steind)	Naiya
FAMILY SCHILBEIDAE	
Clupisoma garua (Hamilton)	Bachwa
FAMILY BELONIDAE	
Xenentodon cancila (Hamilton)	Takla

FAMILY MUGLIDAE	
Mugil cascasia (Hamilton)	Buah
FAMILY CHANNIDAE	
Channa gachau (Hamilton)	Dauli
C.marulius (Hamilton)	Saul
C.punctatus (Bloch)	Daula
FAMILY ANABANTIDAE	
Colisa fasciata (Bloch)	Chidu
FAMILY MASTOCEMBELIDAE	
Mastacembalus armatus (Lacepede)	Bami

Adventure Angling in Himachal Pradesh

Himachal Pradesh the abode of gods, the land of snows, a tourist's dream and delight, is also an angler's paradise. It has some of the finest trout streams in the north. The Pabbar in the Rohru valley, the Baspa in the Sangla valley, the Uhl in the Barot valley, and river Beas and its tributaries in the Kullu valley, abound in both brown and rainbow trout, while many rivers and streams in the Kangra valley are well-known for mahseer fishing. Each of these rivers has 32 to 40 km of angling reserve area, where one can fish with joy. Angling rules are liberal and the fee is nominal. Angler is permitted to catch six trout a day on each license; however a trout should not be less than 40 cm in size. Trout fishing season lasts from 1st November to 28th February each year.

Trout Fishing

Let us first discuss the places and the rivers and the streams, where one can find trout, easily.

Rohru: 120 km from Shimla, on the right bank of river Pabbar, is an important fishing centre. 50 km upstream from Rohru, and situated on the left bank of Andhra, a tributary of Pabbar,

Chirgaon: Is another fishing centre, besides being an ideal place for relaxation. The other places which are easily approachable from Rohru, and are known for providing good fishing opportunities are Seema (5km), Mandil (10km), Saandhsu (17 km), Tikri (21km) , and Dhamwari (24 km).

The river Baspa which takes its origin from the glaciers of the great Himalayan ranges, and remains practically clear except during the monsoon, flows through the Baspa or the Sangla Valley, which is one of the most beautiful valleys in the western Himalayas. Baspa makes a series of rapids, and has many nice pools for trout. Surrounded by high mountains and providing a splendid view of the majestic Kinner Kailash, Sangla, a populous village (2,621) with well furnished PWD and Forest Houses, could be a convenient place for fishing in this valley. Kupa and Badseri, which are just a few km from Sangla are also good spots for trout fishing. A temple and a Buddhist gompa and the ancient Kamru fort are some other attractions which the an-

glers should not miss. Sangla is 250 km from Shimla and is well connected with regular bus services.

Barot (Mandi): 200 km from Shimla and 75 km from the Mandi town is known not only for its picturesque water reservoir and scenic beauty, but for trout fishing also which abounds in the Uhl river, a tributary of river Beas. Some of the finest fishing spots are located at Luhandi, Puran hatchery, Lachkkandi, Tikkar, Balh and Kamand. Besides Barot the entire reservoir from Pandoh Dam to Aut on the Mandi-Manali national highway is also considered good for trout fishing.

Apart from being one of the most beautiful valleys in the Himalayas, the Kullu valley offers some ideal opportunities for trout fishing in the river Beas, which meanders through it, and in its larger tributaries, like Sarvari, Parbati, Sajoin and Phojal. The Sainj and Tirthan rivers, which form a *tri-junction* with the Beas a few hundred meters downstream from the conspicuously located PWD bungalow at *Larji*, are also trout streams.

The main Kullu valley right from Manali to Bhuntar provides some excellent pools for fishing especially at Patlikuhl, Katrain and Raison. Trout hatcheries have also been developed at Patlikuhl and Bathad. The Parbati valley, with its scenery generally on a wilder and more impressive scale, with dense forest to the hillsides, affords some excellent trout prospects throughout the course of the river Parbati from Manikarn to the confluence at Bhuin, Kasol, 5 km before Manikaran, charmingly situated on an open space which slopes down to a broad expanse of clean white sand at the end of the main river, makes a first rate halting place with every prospect of some really good spot. Chandigarh and Delhi and with many other places in the outside the state, Kullu is also on the air map of the country with regular flights from Delhi and Chandigarh.

Mahseer Fishing

After having savoured the delicacies of the trout, let us now come down to the comparatively less high Kangra valley, situated in the lap of the mighty Dhauladhar ranges, irrigated with streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Kangra has been known as the home of the proverbial mighty mahseer to which effect a fairly large account of evidence is available from the vivid accounts of various anglers interested in heavy fish. The river Beas and the Pong Dam reservoir provide attractive fish grounds to the anglers. Besides mahseer, the other fish available is *malhi, soal, bachwa, gid, shingara* etc. Although there are many places and rivers and streams where mahseer is available, the following beats are considered the best.

Sari Marog: Confluence of the Binwas tributary with the river Beas. A place known for its fantastic size of fish, with deep pools and many stones and hiding places. The approach is via Palampur, Andretta and Jaisinghpur. From Sari Marog village, a 3 km footpath leads to the spot, which entails a

steep and a breathtaking climb of about 45 minutes.

The stretch between Harsipattan and Nadaun: There are numerous beats on this stretch, easily accessible from the Palampur-Bhawarana-Thural road. The famous spots are the Mandh-Khad confluence, Lambagaon pul, Neogal confluence near Alampur, and Amtar, 2 km above Nadaun itself.

Chambapattan: Accessible from Jwalamukhi via road. After 8.5 km this locality offers three good spots, viz. the Chamba Pattanpul, the Kaleshwar beat opposite Chambapattan village, and the Uppar Chambapattan Run. All these places offer safe catches and can't be fished in one day.

Kuru: Kuru village offers two fishing spots, both of which are accessible from one of the two river banks. The Kuru- Pul is the confluence of a small Khad with the Beas river, joining about 1 km above the village and forming a small bay, above and below of which exceptional catches have been experienced. Access is through a 3 km- footpath from Dehra-Jwalamukhi road where a peepal tree and a small water tank is located at the road side.

Dehra-and Pong Dam Reservoir: Pong reservoir from Dehra to the Dam proper offers excellent fishing for mahseer almost round the year when fishing is open. The Pong reservoir can be approached from Pathankot via Jasur, from Chandigarh via Talwara, and from Dharamshala via Dehra and Nagrota Surian.

The area of Ashni stream upto its confluence with the river Giri, falling in Solan and Sirmaur district, provides enjoyable fishing opportunities. Near Solan, about 30 km away, on the Rajgarh road, passing through a valley dotted with plum orchards, fields and little farm houses, across the Giri bridge, is Gaura, once known for its huge mahseer. The place offered good spot to the erstwhile Patiala rulers and their British guests. Even today, Gaura, apart from bringing a scenically beautiful place, offers good prospects for mahseer fishing. Another spot is the stretch of river Yamuna from Naught ferry crossing down stream in Ponta Sahib.

Larji: a place located at a distance of about 7 km from Aut on National Highway-21 is an ideal trout angling spot on river Tirthan. It has a HPPWD rest House and license office of Sub-Inspector Fisheries. Himachal Government has specifically declared Tirthan river as an angling reserve and taken a historic decision not to allow any hydro power project on this river as well as it's tributaries in order to maintain it's aquatic bio-diversity. Every year fingerlings of brown as well as rainbow trout are stocked in this river by the department. Almost each and every angler went satisfied in the past after fishing in a stretch of 20 km upstream Larji.

Fishing in Pong Dam: The Beas River, on which the Pong Dam is located, is one of the five major rivers of the Indus basin. The river flows from the Beas Kund near Rohtang Pass, in the upper Himalayas, and traverses generally in a north-south direction until Largi, from where it turns sharply

at nearly a right angle and flows in a westerly direction up to the Pong Dam. The river traverses a total length of about 116 km (72 miles) from the source to the Pong Dam.

The reservoir drains a catchment area of 12,561 km2 (4,850 sq miles), out of which the permanent snow catchment is 780 km2 (301 sq miles). Monsoon rainfall between July and September is a major source of water supply into the reservoir, apart from snow and glacier melt. The project area experiences hot summers, with maximum temperature of 40 °C (104 °F), with hot and humid climate. Winters are fairly cold and mostly dry. The dam acts as a sponge for flood flows, and reservoir regulation prevents the inundation of surrounding upland areas from routine flooding during the monsoon season. The reservoir stretch is 42 km long (26 miles) with a maximum width of 19 km (11.8 miles), and with a mean depth of 35.7 m (117 ft). While the surface water temperature varies between 22.2–25.1 °C (72.0–77.2 °F), the incoming river water has a temperature range of 6–26 °C (42.8–78.8 °F).

A wide variety of commercially viable fish, 27 species of 5 families, such as *Mahseer, Catla, Mirror Carp, Singhara* (native) and others are recorded in the Pong Dam reservoir and its tributaries. Before the reservoir was built, catfishes, mirror carps and a few coarse fish were the dominant fish fauna in the Beas River. With the emergence of the reservoir, commercial fishing was encouraged as an important programme not only to provide employment to about 1500 fishermen but also to promote the eco-tourism potential. A planned operation of fish stocking was launched with first introduction of Common carp in 1974 and Indian major carps or Silver carp in 1976–77. This resulted in a shift in the catch structure of the reservoir, with carps accounting for 61.8% of the total landings in 1987–88.

The present fish stocks in the reservoir, in the sequence of their abundance are: 1) *Rohu, Aorichthys seenghala,* 2) *Labeo* calbasu (native), 3) *Tor putitora* (Himalayan Mahseer), 4) *Cirrhinus mrigala,* 5) *Wallago attu,* 6) *Cyprinus carpio,* 7) *Labeo dero,* 8) *Catla catla and* 9) *Channa sp.* The reservoir, unlike other reservoirs in the region, has shown a marked growth in catch of Mahseer fish, recording 20% of the total catch (in a average year) with the average size of the fish ranging from 1.5–1.7 kg (3.3–3.7 lb). This is attributed to the change in the Himachal Pradesh (HP) Fishing Rules, with an added clause which specifies the minimum catchable size for Mahseer as 300–500 mm (10–20 in) or approximately 1.2 kg (2.6 lb). That rule is stated to give to each female Mahseer to breed at least once before being caught.

Mahseer angling in the Pong Dam reservoir is said to be the only one of its kind in the country.

Kind Attention Anglers: Scientific evidence has proven that angler's equipment, particularly felt soles, is responsible for moving some ANS species such as whirling disease spores, Didymo, and New Zealand mud snails. Due to its porous nature, felt may have the potential to transmit other ANS, too. While fish health professionals, biologists, and others may use chemical treat-

ments for their working equipment, there is no single chemical treatment that will kill various ANS. Therefore, TU recommends that anglers simply inspect, clean, and dry their equipment. When travelling between drainages, inspect your equipment for sediment, debris, and plants. Thoroughly clean with water, hot water if available, and use a soft brush to clean seams and folds in waders and shoes. Whenever possible, dry your equipment, too. Desiccation will kill some ANS, not all, so, drying is a very good idea. While these simple recommendations will not guarantee the prevention of all ANS movement, they will help reduce the risk of spread and help protect our precious trout and salmon resources.

Whirling Disease Among Fish

Myxobolus cerebralis (Mc) is a parasite that infiltrates the head and spinal cartilage of fingerling trout where it multiplies rapidly, causing the fish to swim erratically and, in severe cases, die. When an infected fish dies, millions of tiny indestructible Mc spores (each about the size of a red blood cell) are released to the water where they can survive in this "dormant" form for up to 30 years. When Mc spores are ingested by Tubifex worms, the spore changes inside the worm and is released from the worm in a highly infective form, the Triactinomyxon (Tam), Tams are free-floating in the water until they infect trout, causing spinal deformities and decreased abilities for feed. Whirling disease is most infective to rainbow and cutthroat trout, but can infect all salmonid species. Sick fish Mc spore Tubifex worms Tams.

Typical signs of whirling disease include a darkened tail, twisted spine and deformed head (shortened, twisted jaw). Young fish may also swim erratically (whirl). However, other diseases and even genetic conditions can cause these signs as well. If you see fish with these signs in an area where whirling disease has not been reported, you should contact your state fishery agency.

Stocking or natural movement of live, infected fish is the primary route by which whirling disease is disseminated. However, there are other ways that the parasite can be spread, including by birds and humans – particularly boaters and anglers

How can we help prevent further spread?

Anglers, boaters, and others can make a difference in reducing the chances of spreading whirling disease. Distribution of the parasite is expanding rapidly in some areas, so you should assume its presence if you don't know otherwise. Recommended precautions that will help prevent not only the spread of whirling disease, but also other disease-causing organisms and aquatic pests include:

1. Never transport live fish from one water body to another. (This is illegal in many states.)

2. Do not use trout, whitefish, or salmon parts as cut bait.

3. Dispose of fish entrails and skeletal parts properly. Never discard fish parts in or near streams or rivers. Because an infected fish may harbour tens of thousands of myxospores, simply disposing of infected fish parts in a clean drainage could provide enough spores to start an infection. Do not discard fish parts in a kitchen disposal. Whirling disease myxospores can survive most wastewater treatment systems. Instead, discard in dry waste that would go to a landfill.

4. Rinse all mud and debris from equipment and wading gear, and drain water from boats before leaving an infected drainage. This is good practice for preventing transfer of other aquatic hitchhikers as well.

Himachal Pradesh Fisheries Act 1976

DEFINITIONS

In this Act, unless there is anything repugnant in the subject or context :-

'fish' includes shell fish and fish in all stages of its life history including aquatic plants of fisheries;

'fishing craft' means any boat whether manually operated or powered, used for fishing or transport of fish;

'fishing gear' means any net line, rod and line, fishing tackle and other appliances used for catching fish;

'fishing offence' means an offence punishable under this Act or under any rule made there under ;

'fishery officer' means any person whom the Himachal Pradesh Government or any other officer empowered by the Himachal Pradesh Government in this behalf, may from time to time, appoint by name, or as holding an office, to carry out all or any of the purposes of this Act or to do anything required by this Act or any rule made there under ;

provided that no police officer below the rank of Sub-Inspector shall be so empowered ;

'fixed engine' means any net, cage, trap or other contrivance for taking fish, fixed in the soil or made stationary in any other way;

'private waters' means waters which are the exclusive property of any person or in which any person has for the time being an exclusive right of fishery, whether as owner, lease or in any other capacity and includes tanks, ponds, artificial lakes etc. excavated at the expense of the owner which have no communication in the rainy season with natural waters such as rivers, streams, canals and jhils;

Explanation – water shall not cease to be private water within the meaning of this definition by reason only that other persons may have by custom a right of fishery therein;

'State Government' means the Government of Himachal Pradesh;

'religious waters' means waters belonging to a religious body or institu-

tion and which have never been fished before on account of any restrictions on religious grounds,

'religious body' means the trustees or any other persons who are incharge of a religious institution or in whom the ownership of the religious institution vest for the time being; and

'religious institutions' means a temple, a mosque, or a church, any other shrine dedicated to any God or Goddess, and such other institutions as the State Government may by notification in the Official Gazette declare in that behalf.

POWER TO MAKE RULES FOR PROHIBITION AND LICENSING OF FISHING IN SELECTED WATERS: The State Government may make rules for the purposes mentioned hereinafter in this section and shall under such rules declare the waters, not being private waters, to which all or any of them shall apply.

The State Government may, by notification in the Official Gazette, apply such rules or any of them to any private waters with the consent in writing of the owner thereof and of all persons having for the time being any exclusive right of fishery therein, or if the State Government is satisfied that the consent is unreasonably withheld without such consent. Provided that no rules under this section shall apply to the religious waters.

Such rules may –

Prohibit or regulate all or any of the following matters :

◈ the erection and use of fixed engines;

◈ the construction, temporary or permanent, of weirs, dams and bunds; and killing of fish by diversion of natural waters, and

◈ the dimension and kinds of fishing gears to be used and the mode of using them;

◈ prohibit fishing except under license and regulate the granting of such licensed, the fees payable therefore and the conditions to be inserted therein ;

◈ prohibit the destruction or attempt to destroy fish by gun spear, bow and arrow or like instrument or pollution of waters by trade effluents ;

◈ prescribe seasons in which the killing or catching or sale of any fish of any prescribed species shall be prohibited ;

◈ prescribe a minimum size or weight below which no fish or any prescribed species shall be caught, killed or sold ;

◈ prohibit fishing in any specified water for specified period ;

◈ regulate the export of fish outside any area or areas and price at which fish may be brought or sold in any specified markets of all or any specified species;

◈ require the owner, mortgage with possession or lease of any tank or jhil for the stocking of such tanks or jhils with any class or classes of fish;

◈ prescribe the formation of associations or societies and the collection of

funds for the uplift of fishermen and promotion of fishing industry;

◈ regulate the marketing of fish and also purchase and use of fish for preservation or for the manufacture of any fish products;

◈ regulate the possession of fishing craft and gear within such specified limits as may appear to be necessary; and

◈ regulate the transport of all fish or of certain species of fish or fish products within specified limits as may appear to be necessary.

Such rules may, among other matters :

◈ prescribe the routes by which alone fish or fish products may be imported into and exported from the State of Himachal Pradesh.

◈ prohibit the import, export or transport, within specified limits, of fish without a pass from a fisheries officer or a person duly authorised to issue the same or otherwise than in accordance with the conditions of each pass,

◈ prescribe the form of such passes and provide for their issue, production and return, and

◈ provide for the examination of fish in transit within specified limits.

In making any rule under this section the State Government may provide for : Seizure, removal and forfeiture of any apparatus erected or used for fishing in contravention of the rules, forfeiture of any fish taken by means of any such apparatus, and confiscation of any consignment of fish held or transported in contravention of the rules.

The power to make rules under this section shall be subject to the condition of the rules made after previous publication.

Every rule under this Act shall be laid, as soon as may be after it is made, before the Legislative assembly while it is in session for a total period of not less than fourteen days which may be comprised in one session or in two or more successive sessions, and if, before the expiry of the session in which it is so laid or the sessions immediately following the Assembly makes any modification in rule or decides that the rule should not be made, the rule shall thereafter have effect only in such modified form or be of no effect, as the case may be so however, that any such modification or annulment shall be prejudice to the validity of anything previously done under that rule.

POWER TO PROHIBIT SALE OF FISH: The State Government may, by notification in the Official Gazette, prohibit in such area or areas as may be specified in that behalf the offering or exposing for sale or barter of any fish killed in contravention of any rule made under subsection (3) of section 3 of this Act.

PENALTIES: The breach of any rule made under section 3 or of any prohibition notified under section 4 shall be punishable :-

on first conviction with imprisonment of either description for a term which may extend to three months, or with fine which may extend to five hundred rupees, or with both; and

on every subsequent conviction with imprisonment of either description for a term which may extend to six months, or with fine which may extend to one thousand rupees, or with both.

PUNISHMENT FOR DESTRUCTION OF FISH BY EXPLOSIVES: If any person uses any dynamite or other explosive substances in any water with intent thereby to catch or destroy any fish, that may be therein, he shall be punishable with imprisonment for a term which may extend to three years or with fine which may extend to five thousand rupees or with both.

Whoever, having already been convicted of an offense under subsection (1) is again convicted thereunder, shall, on every subsequent conviction, be punishable with imprisonment for a term which may extend to three years and with fine which may extend to five thousand rupees.

PUNISHMENT FOR DESTRUCTION OF FISH BY POISONING WATER: If any person puts any poison, bleaching powder, lime or noxious material into any water with intent thereby to catch or destroy any fish, he shall be punishable with imprisonment for a term which may extend to five thousand rupees, or with both.

7-A Punishment for the possession of dynamite and other explosive substance to be used for killing the fish. If a person is found to be in possession of a dynamite or any other explosive substance for the purpose of killing the fish near or in the vicinity or on the bank of a river, rivulet, khad, pond, lake, reservoir which are habitated by the fishes, shall, unless he explains satisfactorily that his possession or control over such a dynamite or the explosive substance was for a lawful object, he shall be punishable with imprisonment for a terms which may extend to two years, or with fine which may extend to three thousand rupees, or with both.

ARREST WITHOUT WARRANT FOR OFFENSE UNDER THIS ACT: Any fishery officer, police officer not below the rank of the Sub-Inspector, or any other person specially empowered by the State Government in this behalf may arrest without any warrant any person committing or attempting to commit, in this view a fishing offense:

- if the name and address of the person are not known to him, and
- if the person declines to give his name and address, or if there is reason to doubt the accuracy of the name and address, if given.

A person arrested under this section may be detained until his name and address have been correctly ascertained:-

Provided that no person so arrested shall be detained longer than it may be necessary for bringing him before a Magistrate, except under the order of a Magistrate for his detention. Every fishery officer shall have the same powers of search and investigation relating to a fishing offense as a police officer of the rank of the Sub-Inspector has under the Code of Criminal Procedure, 1973.

COGNIZANCE OF OFFENSES: No court shall take cognizance of any offense under this Act, except the complaint of a fishery officer or of a police officer not below the rank of the Sub-Inspector or any other person or class of person authorised by the State Government in this behalf.

POWER TO COMPOUND CERTAIN OFFENSES: The State Government may, by notification in the Official Gazette, empower a fishery officer by name or by virtue of office:-

— to accept from any person concerning whom evidence exists, which if unrebutted, would prove that he has committed any fishing offense as described in the first column of the schedule, a sum of money by way of compensation for the offense with regard to which such evidence exists and on the payment of such sum to such officer, such person, if in custody, shall be released and no further proceedings shall be taken against him;to release any property that has been seized as liable to consideration without further payment or on payment of the value thereof as estimated by such officer and no payment of such value of such property shall be released and no further proceedings shall be taken in respect thereof. A sum of money accepted as compensation under clause (a) of subsection (1) shall in no case exceed the amount acceptable as compensation in the second column of the schedule for the particular offense described in the first column thereof.

PUBLIC SERVANTS INDEMNIFIED FOR ACTS DONE UNDER THIS ACT, 45 OF 1860: All persons empowered to exercise powers and perform duties under this Act or rules made thereunder shall be deemed to be public servants within the meaning of section 21 of Indian Penal Code, 1860.

No suit or other legal proceedings shall lie in respect of the exercise of any powers or discretion conferred by this Act, or against any public servant or person duly appointed or authorised under this Act, in respect of anything in good faith done or purporting to be done under the provisions thereof or the rules made thereunder.

To increase employment opportunities in the fishery sector, state Government has initiated a number of steps both in expansion of farm activities and production of fish in major reservoirs.

This is also one of the sectors where with a small investment government can gain wonderful result to boost the economy and generate employment opportunities.

INDUSTRIAL DEVELOPMENT AND MINERAL WEALTH IN HIMACHAL PRADESH

Himachal Pradesh remained a neglected region, from the point of industrial development for a very long time. Although there is reference in Kautilya's *Arthashastra'*, Kalhans *Rajtarangini'* and Hiuen Tsang's Travelogues, about the economic structure of this hilly region, but they talked more about the richness of land, than anything else. Agricultural and semi-agricultural products were most imported and exported to and from Indian plains and countries on Eastern side. It is only in the 17th century, with the coming of British in India, dwellers of hills through trade links with them learnt many trick of trade and business. Like local Princely rulers, British also did not pay much attention to the development of the regions. There were two basic reasons behind this callousness, viz, (i) Sea ports were far away so the drainage of primary goods was very costly; and (ii) no serious challenge to the British supremacy was visible from northern side.

In the development and prosperity of an area, local inhabitants, their social norms, structure and interests play effective role. But in Himachal Pradesh, inegalitarian agrarian structure, indifferent attitude of princely rulers, limited trade opportunities, closed economic and social structure, unskilled labour, lack of infrastructural facilities, low density of population and primitive agriculture; contributed substantially to the underdevelopment and slow economic growth. After Independence, in 1948 Himachal was formed as a Chief Commissioner's province. Then efforts with little success rate, to set up industrial units were made by local entrepreneurs. But lack of finances, poor means of communications, rugged topography and low density of population, destroyed local incentives.

On 15th March 1950, Government of India to achieve planned economic development, set up a central body, Planning Commission. In 1951, First Five Year Plan was introduced by strongly emphasizing the need for agricultural development. Since 1951-2012, Eleven Five Year Plans have been completed with diversified emphasis. In Himachal Pradesh, the process of creating necessary institutional framework was started at the end of the Third Five Year Plan when the State started playing an important role in industrialisation. To diversify its industrial structure, various institutions have been created like; *H.P. Finance Corporation; H.P. Tourism Development Corporation (1972); H.P. State Small Industrial and Export Corporation; H.P. Mineral and Industrial Development Corporation (1971); H.P. Forest Corporation; Khadi and Village Industries Board; H.P. Agro-Industries corporation (1970) and H.P. State Handloom & Handicrafts Board (1974).*

Inadequate infrastructure non availability of skilled labour, severe climatic

and difficult geographical conditions that prevail in the State has historically stood in the way of rapid industrial growth in the State. However, during the last few years with an increased emphasis on the physical infrastructure provisions and with the help of the Government of India's Special Package of Incentives for the industrial sector in the State, the State Government of 20th century has been able to attract huge investment in the industrial sector.

The last decade has seen Himachal Pradesh entering into the take off stage with a well diversified base of industries ranging from traditional handloom and handicrafts based cottage, micro and small scale industrial units to electronics, telecommunication, textiles, precision tools, pharmaceuticals, engineering and food processing units have come up in the State.

Secondary sector comprising of manufacturing, construction, electricity etc. registered a growth rate of 12.2% (QE) during the year 2009-10. Secondary Sector contributed 39.65% to the Gross State Domestic Product during 2009-10 (QE) in contrast to 26.5% during the year 1990-91 reflecting a healthy trend in the industrialization of the State. 38,220 small scale industrial units with a total investment of Rs. 5192.69 crore and 487 medium and large scale industrial units with an investment of Rs. 10,797.84 crore have been established in the State upto 31st December, 2011. Solan, Sirmaur, Una and Kangra are the main districts where industrial investment is largely concentrated. Baddi- Barotiwala area of Solan district has mainly been developed as pharmaceutical and textile hub whereas; steel industry is coming up in Sirmaur district.

The importance of industrialisation does not pertain merely to an economic sphere but it encompasses in its political, social as well as strategic values too. The United Nations Committee for Development and Planning has rightly stated that, "Industrialisation should be viewed primarily as a means of improving the conditions of work and living standards of poverty stricken masses the world over and not merely of producing a wider variety of products by application of modern technology.

If this is not kept in mind, efforts to industrialize may leave the lives of majority of people untouched. Therefore, industrialisation is not only a technological revolution but it also involves profound social changes and is multi dimensional process. Hence, social and cultural processes are integral part of industrialisation."

In the pre-independence days, secondary occupations like handicrafts, spinning and weaving were most common throughout the State. Spinning and knitting were mainly carried out by women. There were cottage industries in Kinnaur and Lahaul-Spiti. Spinning and leather tanning industries were in existence in Chamba. Tea industry in Kangra has flourished by the beginning of twentieth century. In 1951, total number of registered factories were three in the State. But the Industrial progress of the State was stagnant in the hills till 1971. The areas which were part of Punjab before 1966, were also not developed, perhaps knowing fully by successive Punjab Governments that at certain point of time, these may have to be transferred to Himachal Pradesh,

in case it achieves full statehood. So it was on 1st November 1966 that hilly areas of Punjab were transferred to Himachal Pardesh, to fulfil the long pending demand of the people.

In the 1st five year plan (1951-56) priority was given to industry, but even the earmarked amount was not fully utilised. The per capita investment during this period was Rs. 21. However, handicrafts and sericulture industries were developed upto some level to initiate the process of development under planning. In the 2nd five year plan per capita outlay was increased to Rs. 64 only. The main objective of the plan was to supplement otherwise low income from agriculture and also to generate employment for people.

In the 3rd five year plan per capita outlay increased to Rs. 187. Total outlay was Rs. 2793 lakh, thus the share of industry increased to 2.49 percent from 2.46 per cent in the 2nd five year plan outlay. In the decades since 1977 the state achieved a great deal of industrial advancement, due to improved infrastructural facilities and abundance of natural wealth. The prominent industrial estates created by, are as under.

Parwanoo (district Solan): Mehatpur (district Una). It was developed by Mineral and Industrial Development Corporation; Paonta Sahib (district Sirmaur); Bilaspur (district Bilaspur); Nalagarh (district Solan); Jwali and Dehra Gopipur (district Kangra) and Samshi (district Kullu) Nalagarh and Baddi (Solan district).

The other areas, where State Government has made big progress are– Chamba, Mandi, Sansarpur Terrace and Indora in Kangra district, Pooh (in Kinnaur) and Shimla.

By 1976, the number of Small Scale Units were 1,663 and that of cottage, village and other units in unorganised sector, 5,625. In 1975-76, Himachal had 167 registered factories employing ten or more workers and using power of having 20 or more workers, but not using power. At the end of 1983-84, there were 1,523 Small Scale Industrial Units registered on permanent basis in Himachal Pradesh. Besides, there were 47 large and medium scale industrial units, employing 7,284 persons. Total number of registered factories as on 31st December 1984 was 1,056 with an estimated employment of 22,423. Within the period of two years, a big increase recorded in industrial units on 31st December 1986; there were 1,209 registered factories, providing employment to 31,572 persons. On 31st December 1993 there were 1401 registered factories and 40,448 workers working there. In 1996 the number of registered factories went upto 1546 and workers 52,895. The number of small scale industries on regular basis in 1995-96 was 724.

In 1999 there were 173 medium and large scale industries and about 27000 small scale and cottage industries with a total investments of Rs. 2550 crores in the state. The annual turnover of the industrial sector was nearly 4000 crore and these industries were providing employment to about 1.40 lakh persons.

The period from 2001 to 2013 saw great progress in industrial development and employment generation, because in the year 2003, the union government released a special Industrial development package for the state for the period extending 10 years. In 2004 the number of factories were 2309 with employment share of 93,227 and 913 small scale industrial units registered on permanent basis. In 2006 the factories number went upto 2743, employment 1,37,496 and small scale units 952. In 2009 the number of factories increased to 3949, workers 2,18,309 and small scale registered units 1032. By the end of 2012 there were 4508 factories, with employment share of 2,91,133 and small scale permanently registered units 798.

Development target and techniques should be centered around the vision that someone becoming better off without anyone being made worse off. Balanced development of all the twelve districts is of great importance to avoid any clash such as of, regional feelings. To facilitate smooth industrial development, government should specialise different district with different industrial products, keeping in view the availability of raw material, transportation facilities, railway—links, climatic conditions and required quality of manpower.

The classification of districts can be made as under to score progress and ensure prosperity:

Zone A: In this zone, districts of Kangra, Una, Hamirpur, Bilaspur, Sirmaur and Solan are to be grouped. All these districts are located near plains in Shivalik hills where there is a good network of irrigation, approachable by railway line and mineral wealth. Engineering industries (specific types required for mechanisation of agriculture and horticulture), foundary and iron industries, agro-based and livestock based industries (tanning, leather goods, sugar, confectionery, rice milling, leather, sports goods etc). These industries have better scope in this zone.

Zone B: The districts of Solan, Kullu, Shimla, Chamba, Mandi, Bilaspur, Sirmaur should be put in this zone. The climatic conditions here are most appropriate for horticulture and forest— based industries such as- Juice, Jam, Resin, different oils, various concentrates, packing boxes and cold storage etc. Districts Chamba. Bilaspur, Mandi and Sirmaur have deposits of asbestos, bauxite, pyrites and largest limestone deposit in Asia. To save the high transportation cost of raw material away from where it is located, it is must to install such mineral based industries to diversify industrial structure of the industrially backward state. Dust free atmosphere is a boon for electronic industry here in Himachal Pradesh.

Zone C: The third zone consists of districts Kinnaur, Lahaul-Spiti Shimla, Kullu and Chamba, which have historical, aesthetic and political importance. This zone has abundant scope of hydroelectric power generation, which is helpful to set up industrial units based on synthetic fiber, chemical, fertilizer and aluminium. Both high energy need and water inputs can be met by perennial rivers flowing through these districts. There is a high potential

for attaining specialisation in the production of dry fruits, potatoes, mushroom and herbs. The herbs found here are very rare and of high value. Country liquor *(angoori)* prepared in Kinnaur and Lahaul-Spiti based on local raw material is unique in the country. Kullu district is famous for shawl making and other woollen clothes.

Planning commission in complete harmony with State Government should realise one thing that Himachal Pradesh requires a different kind of approach towards its economic and social development. It can't be wholly in common with rest of the country. The policy maker at state level should make policy having district orientation rather state focused. Nodal agency at the district level should prepare industrial development blue print in consultation with local representatives at the grass root level.

The following industries have good scope in Himachal Pradesh to flourish: and generate employment opportunities to the local youth.

Electronic Industry: Engineering goods, laboratory equipment, watches, opticals, thermometers, telescope etc.

For the promotion of Electronic Industries, the Himachal Pradesh State Electronic Development Corporation (HPSEDC) has been established. An electronic complex has been set up at Chambaghat (Solan) and another at Shogi, near Shimla town for promotion of electronic industries.

Wood based Industries: Newsprint, Rayon grade pulp, Rayon chemical pulp, Resin and Turpentine, Furniture, Joinery, Toy making, Saw mills, Paper and paper board, Plywood, Match splints and chip board etc.

Mineral based Industries: Cement industry, Slate, Fertilizer, Iron industry, Aluminium, Sheet Galvanising etc.

Agriculture and Horticulture based Industries: Food processing plant, Fruit processing, Fishery, Sericulture, Poultry, Bee keeping, Piggery, Ayurvedic medicines and Pharmaceuticals and liquor units etc.

To expedite the process of industrialisation, the government has done away with **industrial Projects Approval and Review Authority (IPARA)** and the entrepreneurs are no longer to obtain the approval of the government for setting up of units in medium and large scale sector. The government has also introduced a concept of single man clearance by nominating a senior officer of the Directorate as nodal officer for projects in medium and large sector for getting clearance from various agencies. District Industrial Centres (DICs) have been functioning in all the districts of the Pradesh. The objective of DIC programme is to provide all facilities, services and support required by village and small entrepreneurs under single roof. During the year 1998-99, upto December, 1998, 579 small scale industrial units were registered on permanent basis and employment opportunities were provided to 3,150 persons. The number of such units went up to 913 in 2004-05, 952 in 2006-07, 1032 in 2009-10 and came down to 963 in 2010-11 and employment share was 4930 in 2004-05,

5712 in 2006-07, 5930 in 2009-10 and 6032 in 2010-11.

TABLE - 1

FOLLOWING TABLE IS INDICATIVE OF INDUSTRIAL PROGRESS IN THE STATE FROM - [1950-51 TO 2013-14]

Year	Industries and Mining (Numbers)		Production			
	Regd.Factories	Estimated Employment	(a)Resin (MT)	(b)Turpentine (ooolitre)	(c)Guns (Nos.)	(d)Salt (M.T.)
1	2	3	4	5	6	7
1950-51	3	–	1234	333	113	6238
1955-56	3	868	1375	308	395	4976
1960-61	23	1856	2960	732	887	5108
1970-71	174	11,214	8805	2011	2359	3845
1980-81	549	15700	6830	1676	2520	4683
1985-86	1151	25963	10922	783	2000	3941
1990-91	1308	34568	3243	1337	2870	3197
1993-94	1401	40448	6298	2407	3308	2902
1994-95	1495	43783	8697	2386	3386	1876
1995-96	1556	48970	8017	2239	3467	2452
1996-97	1657	60525	9172	2248	3571	2316
1997-98	1694	64544	9240	2356	3692	2239
1998-99	1780	69215	8572	2196	3951	2164
2002-03	2097	80114	8873	2231	3719	1056
2005-06	2471	1,11,994	6772	1778	1453	NA
2008-09	3357	1,94,019	5699	1293	1529	NA
2010-11	3949	244,944	6018	1477	1542	NA
2013-14	4508	2,91133	4809	1209	2522	NA

Source: Important Facts of H.P. HPDES 1950-51 to 2013-14

With a view to provide greater exposure to promote the sale of local made products, the pradesh has been participating in various exhibitions, fairs, festivals and celebrations organised at state, national and international levels.

The Industrial Policy statement 1991 of the state government aimed at rapid, balanced, equal and simultaneous growth of cottage, tiny, small, medium and large industrial units and service establishments in a well dispersed manner. The following objectives were laid in the Industrial Policy 1991–

(a) Increased Industrial output to raise the state income.

(b) High priority to Industrial sector through enhanced plan investment and private sector investment;

(c) Generation of new avenue of employment through self employment

(d) Maximum utilisation of resources and local raw material;

(e) Disposal of industries to cover geographical area, to encourage investment by Non-Resident Indians (NRI's);

(f) Promotion of Tourism and Film Industry;

(g) Development of physical infrastructure such as market development and export promotion;

(h) Development of horticulture and agriculture based industries, herbal, sericulture, horology, basic drugs, photo-chemicals, adventure sports equipment, telecommunication equipment, automotive components and selected mineral based industries;

(i) Manpower and entrepreneurship development and;

(j) Revival and Rehabilitation of sick industries.

Inspite of so many programmes and policy declarations, Himachal Pradesh is still lagging behind industrially in comparison to other states of India. For rapid industrialisation in the state the right type of industry should be selected judiciously. Products based upon locally available raw materials and value added products should be selected for production in the state. Industries should be established around the existing townships rather than in the new industrial townships to avoid heavy investment in developing an additional infrastructure facilities. A cluster approach should be adopted and causes of sickness of the existing units be studied by a separate body to make appropriate remedial measure. A training need survey should be carried out by an expert agency to identify particular skills in which training should be imparted to upgrade them. The market information system should be developed both for new and existing industries.

What ails today's Himachal is nothing but shortsightedness of its leadership. Although Himachal Pradesh has been declared an industrially backward state by the planning commission, yet successive governments have failed to adopt a uniform policy to ensure speedy development of industries in the state. In most of the cases decisions are taken with political gains in mind rather than giving priority to the most required units. In some cases short term gains have superseded the long terms strategy which resulted into huge losses to the dust free and peaceful atmosphere. The setting up of cement industries in place of cold storages and fruit and food processing units is the reflection of poor planning and myopic attitude of the leadership.

One industry i.e. 'Tourism' has potential to generate thousand crores of rupees annually, if harnessed properly. But who will come to Himachal, when hills and valleys are being levelled to extract limestone to feed cement plants causing damage to rivers, forests and atmosphere. Policy and decision makers should realise one thing that industrial development does not mean industries which are unconducive to our environment and social health. In Himachal Pradesh only such industries should be built up which are cordial to its pollution free environment and do not cause damage to its inherited invaluable gift of nature

Liberal policy of the Government will open gates for outsider industrialists to invest money in dust free areas. But utmost care should be taken lest it should pollute and destroy the invaluable gift of the nature, in the mad race of development.

With limited employment avenues in the public sector, the state's unemployed youth have been relying on the private industry for jobs. However, in the absence of high-emoluments-generating information technology-based units, the number of jobs created in the past few years have been less than expected. As many as 57,441 people were employed in private industry during the 2008-2012, out of which 45, 0919 were Himachalis.

Industry in the state received an impetus with grant of a 10-year incentive package in 2003, which was announced by the then Prime Minister Atal Behari Vajpayee. It meant an income tax holiday, central excise exemption, capital investment subsidy and transport subsidy extended to new entrepreneur as well as to existing units that undertook substantial expansion. The package helped transform the industrially backward Himachal to a developing economy, with the share of industry in the Gross State Domestic Product increasing from 1.1 per cent in 1950-51 to 9.4 in 1990-91 and 11.7 per cent in 2010-11

The package, however, became a bone of contention between the ruling BJP and the opposition Congress, as the 10-year tax holiday was curtailed to seven years by the Congress-led Union government under pressure from the Congress-ruled neighbouring states. Jammu and Kashmir and Sikkim, which has also been extended a similar tax holiday, continued to enjoy the benefits for the full term. The incentive of capital investment subsidy was also reduced to 15 per cent in Himachal, while it was 30 per cent for Jammu and Kashmir.

THE INDUSTRY ZONE : As much as 70 per cent of the state's industry is concentrated in the Baddi-Barotiwal-Nalagarh (BBN) belt and a few other industrial clusters such as Paonta Sahib. Kala Amb., Mehatpur, Una, Sansarpur Terrace, and Golthai. Availability of adequate hostels for workers is the most pressing problem in the BBN belt, where thousands of migrant laboures have been residing in slums in unhygienic conditions. On 17th October 2005 Sonalika, an automobile company setup its multi utility vehicle manufacturing unit at Amb in district Una. This unit is famous for the production of tractor. Two Oil Refineries — Solan Nadaun — A Jarold Refinery

Green Fuel for Tahliwal Industry : Tahliwal in Una district is the first industrial area of the state to use green fuel. Gas Authority of India Ltd (GAIL) has sanctioned a Rs 14-crore project to lay a 10 km long gas pipeline from Mehanpur in Punjab to Tahliwal. GAIL is already supplying natural gas to National Fertilisers Limited plant in Nangal and the connection to Tahliwal has been proposed from this line. According to a detailed project report (DPR) by GAIL, of the 10 km pipeline, 6.8 km length will be in Punjab, while the remaining 3.2 km will be in Himachal Pradesh.

Industrial Package and Growth: In 2003 NDA government in the centre

sanctioned special Industrial package to Himachal Pradesh, which helped state to gain momentum in Industrial sector. This growth is reflected in the net state domestic product, which was Rs. 18127/- crore in 2003-04, 39407 crore in 2009-10 and 51688 crore in 2011-12. In terms of percentage growth during Eleventh plan period in comparison to all India growth in 2007 -08, 5.02%, in 2008-09 0.95 percent, but in 2009-10 in Himachal Pradesh it was 19 percent and all India 14.67 percent, which shows 4.33% higher in Himachal Pradesh. But after the withdrawal of package in March 2010, Himachal growth was 16.80% and all India 17.86 % and in 2011-12 the all India growth was 15.06% and in Himachal it was 12.29% only. The per capita income on current prices in 2002-03 was Rs. 22795/- per annum, which increased to 74899 in 2011-12. This clearly shows how badly Himachal need special Industrial package to compete with national growth.

The union government restored central capital subsidy in the state for industries from 7th January 2013 to 31st March 2017. This facility had come to and on 6th January 2013. To extend helping hand to the economy of the state transport subsidy was replaced by freight subsidy for indefinite period.

CENTRE SANCTIONS HANDLOOM CLUSTERS FOR CHAMBA, MANDI

The Centre sanctioned two more handloom cluster projects in the financial year 2011-12 for 'Tissa' in Chamba and 'Janjehli' in Mandi. Two skill - upgrading centres have also been sanctioned for Chamba crafts, including the world-famous Chamba rumal. The projects, is implemented by the State Handloom and Handicrafts Corporation, benefit more than 1,000 artisans in the two districts.

It has already implemented three major projects, including the Kullu Handloom Cluster, which benefit 5,000 weavers. Two other projects are in Gohar (Mandi) and Reckong Peo with 714 beneficiaries, while a Rampur Handloom Cluster is developed to help over 600 weavers. It is also extending pre-loom, loom and post-loom facilities to the weavers and other artisans at its 15 production centres.

The corporation has been promoting sales of handicrafts and handloom items through exhibitions. It has organised 30 exhibitions throughout the country till 2013, where sales of handicrafts increasing day by day. It has also introduced *e-shopping* facility of the marketing Himachali products. The corporation has a network of the 17 emporiums, out of which 15 are within the state in Shimla, Solan, Bilaspur, Dharamshala, Chamba, Hamirpur, Kangra, Kullu, Keylong, Manali, Mandi, Nahan, Reckong Peo, Palampur and a furniture unit in Paonta Sahib. The emporiums are also located in New Delhi and Bangalore. The corporation also provides training at 27 centres. Over 500 weavers and artisans are being trained every year in carpet weaving, shawl and durrie weaving, thanka paintings, wood work, dolls making, metal craft, blanket weaving and hand knitting.

MINERAL WEALTH

Himachal Pradesh is rich in several important minerals, but the exploitation of minerals started only in the 6th decade of 20th century, when Directorate of Industries in 1966 set up a geological wing to conduct investigations of mineral deposits. The remoteness of State's territory and the rugged terrain made geological exploration and the ascertaining of mineral potential of the region somewhat difficult. Geological Survey of India published a consolidated map of India's mineral wealth in 1976. According to this map, Himachal Pradesh occupies a position on the mineral map of India only in building stones, limestone, rock salt and glass-making sand. The other minerals found in the State are: Gypsum, Barytes, Magnesite, Pyrite, Iron Ore, Copper, Cobalt, Nickle, Silver, Antimony, Coal and Mica have also been noted. The largest mineral of the State on the basis of value is Slate.

Following are the important minerals and their location in Himachal Pradesh.

1.Limestone: Limestone is a sedimentary rock composed largely of the minerals calcite and aragonite, which are different crystal forms of calcium carbonate ($CaCO_3$). Most limestone is composed of skeletal fragments of marine organisms such as coral or foraminifera. Limestone makes up about 10% of the total volume of all sedimentary rocks. The solubility of limestone in water and weak acid solutions leads to karst landscapes, in which water erodes the limestone over thousands to millions of years. Most cave systems are through limestone bedrock. Limestone has numerous uses: as a building material, as aggregate for the base of roads, as white pigment or filler in products such as toothpaste or paints, and as a chemical feedstock. The first geologist to distinguish limestone from dolomite was Belsazar Hacquet in 1778.

Like most other sedimentary rocks, most limestone is composed of grains. Most grains in limestone are skeletal fragments of marine organisms such as coral or foraminifera. Other carbonate grains comprising limestones are acids, peloids, intraclasts, and extraclasts. These organisms secrete shells made of aragonite or calcite, and leave these shells behind after the organisms die. Limestone often contains variable amounts of silica in the form of chert (chalcedony, flint, jasper, etc.) or siliceous skeletal fragment (sponge spicules, diatoms, radiolarians), and varying amounts of clay, silt and sand (terrestrial detritus) carried in by rivers.

Some limestones do not consist of grains at all, and are formed completely by the chemical precipitation of calcite or aragonite, i.e. travertine. Secondary calcite may be deposited by supersaturated meteoric waters (groundwater that precipitates the material in caves). This produces speleothems, such as stalagmites and stalactites. Another form taken by calcite is oolitic limestone, which can be recognized by its granular (oolite) appearance. The primary source of the calcite in limestone is most commonly marine organisms. Some of these organisms can construct mounds of rock known as reefs, building upon past

generations. Below about 3,000 meters, water pressure and temperature conditions cause the dissolution of calcite to increase nonlinearly, so limestone typically does not form in deeper waters. Limestones may also form in both lacustrine and evaporite depositional environments.

Calcite can be either dissolved or precipitated by groundwater, depending on several factors, including the water temperature, pH, and dissolved ion concentrations. Calcite exhibits an unusual characteristic called retrograde solubility, in which it becomes less soluble in water as the temperature increases. Because of impurities, such as clay, sand, organic remains, iron oxide and other materials, many limestones exhibit different colors, especially on weathered surfaces.

Limestone may be crystalline, clastic, granular, or massive, depending on the method of formation. Crystals of calcite, quartz, dolomite or barite may line small cavities in the rock. When conditions are right for precipitation, calcite forms mineral coatings that cement the existing rock grains together, or it can fill fractures. Travertine is a banded, compact variety of limestone formed along streams, particularly where there are waterfalls, and around hot or cold springs. Calcium carbonate is deposited where evaporation of the water leaves a solution supersaturated with the chemical constituents of calcite. Tufa, a porous or cellular variety of travertine, is found near waterfalls. Coquina is a poorly consolidated limestone composed of pieces of coral or shells. During regional metamorphism that occurs during the mountain building process (orogeny), limestone recrystallizes into marble. Limestone is a parent material of Mollisol soil group.

Uses: Limestone is very common in architecture, especially in Europe and North America. Many landmarks across the world, including the Great Pyramid and its associated complex in Giza, Egypt, are made of limestone. So many buildings in Kingston, Ontario, Canada were constructed from it that it is nicknamed the 'Limestone City'. On the island of Malta, a variety of limestone called Globigerina limestone was, for a long time, the only building material available, and is still very frequently used on all types of buildings and sculptures. Limestone is readily available and relatively easy to cut into blocks or more elaborate carving. It is also long-lasting and stands up well to exposure. However, it is a very heavy material, making it impractical for tall buildings, and relatively expensive as a building material.

The Great Pyramid of Giza, one of the Seven Wonders of the Ancient World has an outside cover made entirely from limestone.

Courthouse is built of limestone in Manhattan, Kansas

A limestone plate with a negative map of Moosburg in Bavaria is prepared for a lithography print.

Limestone was most popular in the late 19th and early 20th centuries. Train stations, banks and other structures from that era are normally made of limestone. It is used as a facade on some skyscrapers, but only in thin plates for

covering, rather than solid blocks. In the United States, Indiana, most notably the Bloomington area, has long been a source of high quality quarried limestone, called Indiana limestone. Many famous buildings in London are built from Portland limestone.

Limestone was also a very popular building block in the Middle Ages in the areas where it occurred, since it is hard, durable, and commonly occurs in easily accessible surface exposures. Many medieval churches and castles in Europe are made of limestone. Beer stone was a popular kind of limestone for medieval buildings in southern England. Limestone and (to a lesser extent) marble are reactive to acid solutions, making acid rain a significant problem to the preservation of artifacts made from this stone. Many limestone statues and building surfaces have suffered severe damage due to acid rain. Acid-based cleaning chemicals can also etch limestone, which should only be cleaned with a neutral or mild alkaline-based cleaner.

Other uses include:

- It is the raw material for the manufacture of quicklime (calcium oxide), slaked lime (calcium hydroxide), cement and mortar.
- Pulverized limestone is used as a soil conditioner to neutralize acidic soils.
- It is crushed for use as aggregate—the solid base for many roads.
- Geological formations of limestone are among the best petroleum reservoirs;
- As a reagent in flue-gas desulfurization, it reacts with sulfur dioxide for air pollution control.
- Glass making, in some circumstances, uses limestone.
- It is added to toothpaste, paper, plastics, paint, tiles, and other materials as both white pigment and a cheap filler.
- It can suppress methane explosions in underground coal mines.
- Purified, it is added to bread and cereals as a source of calcium.
- Calcium levels in livestock feed are supplemented with it, such as for poultry (when ground up).
- It can be used for remineralizing and increasing the alkalinity of purified water to prevent pipe corrosion and to restore essential nutrient levels.
- Used in blast furnaces, limestone binds with silica and other impurities to remove them from the iron.
- It is often found in medicines and cosmetics.
- It is used in sculptures because of its suitability for carving.

Gagal (Bilaspur district), Broh-Shind (Chamba district), Bhudloge (Darlaghat in Solan district), Dharmkot (Kangra), Kothipura (Bilaspur), Kanjota (Bilaspur), Radinan Area (Sirmaur district), Sundernagar and Alsindi (Mandi district,) Naura Dhar and 'Nandi areas' (Sirmaur district). Four cement factories are, one at Rajban in Sirmaur district Barmana in Bilaspur district, Darlaghat and Bagha in Solan district. Surajpur cement factory near Kalka (In Haryana) is also fed by Himachal areas.

Known for hydel power and apple, the state is set to become the cement

bowl of the country as well with the government gave its nod for setting up the largest cement project in the Chopal area of Shimla district for which Reliance Cementation Private Limited of Anil Dhirubhai Ambani Group was granted a prospecting licence. The company has been assigned 25 square kilometers at Kuru Khera, Sugarthi, Thangar, Pauli Kheram Kandal and Bedera villages for prospecting of deposits. The company has proposed a 5-million tonne plant based on limestone, shale and quartzite. The government generally allows a 2-million-tonne plant at the first instance and the second is allowed later as part of an expansion plant. The new plant will be located about 20 km from the plant being set up by India Cements near Gumma. This is the second project for which a prospecting licence has been granted.

The previous government led by BJP (2007-2012) issued a licence to Dalmia Cements Limited for the Kariyali-Kothi-Sal-Bagh area of Sunni tehsil in Shimla district. The deposits are in the probable category and a detailed geological investigation will be required to assess the exact quantum. Other earlier projects were based on proven deposits and no prospecting was required. The ACC, Lafarge, JK Cements, Laxmi Cements, Ambjua, ABG Group, Abhijit Group, Dalmia and Atha Mines were in the race and had proposed a 2-million-tonne plant. Most lost out when the government decided not to allot the project to a company which had a cement project in the state. Reliance out scored competitors on technical and financial parameters. Normally 130 million tonnes of proven deposits are enough for a 2-million-tonne or a 3-million-tonne plant with a life of 60 years. According to preliminary estimates probable deposits are more than 150 million tonnes and a 5-million-tonne plant is possible with a life of around 40 years.

The four big cement projects are at Barmana (ACC), Darlaghat (Ambuja), Rajban (CCI) and Bagha (Jaypee) having an aggregate capacity of 12.06 million tonnes. Four projects are in the pipelines at Sundernagar and Al sindi in Mandi district, at Broh-Shind in Chamba district and at Chopal. Those will produce an additional 7.27 million tonnes of cement. If one takes the two projects for which prospecting licences have been issued the total capacity to produce clinker will touch the 28-million-tonne mark from which 37 million tonnes of cement can be produced. As most of the companies have set up grinding units outside the state the government has imposed the condition that 50 per cent of the cement will have to be produced within the state.

In 2005-06 the production of limestone was 7,527 metric tonnes, which earned Rs. 60.22 crore while in 2006-07 the production was 7,458 metric tonnes and value was Rs. 67.13 crore. Less production, more value could be attributed to the fact of rising prices. The production of limestone in 2009-10 was 7247 metric tonnes and earning was 77.88 crore, while in 2010-11 its production went up to 11307 MT and revenue generated was Rs. 113.07 crore. The production in 2013 reached at 14054 MT and its value was Rs. 154.60 crore. In the years to follow more and more production will generate additional income to the state exchequer..

onite Cement Plant – (Mohradhar) Company FCI Aravali Gypsum and Minerals India Ltd.

2. Dolomite: Dolomite is an *anhydrous carbonate* mineral composed of calcium magnesium carbonate $CaMg(CO_3)^2$. The word dolomite is also used to describe the sedimentary carbonate rock, which is composed predominantly of the mineral dolomite (also known as dolostone).

Most probably the mineral dolomite was first described by Carl Linnaeus in 1768. In 1778, it was described by the Austrian naturalist Belsazar Hacquet as the "stinking stone". In 1791, it was described as a rock by the French naturalist and geologist, Déodat Gratet de Dolomieu (1750–1801) the first from the buildings in the old city of Rome and later as samples collected in what is now known as the Dolomite Alps of northern Italy. The mineral was given its name in March 1792 by Nicolas de Saussure, naming it after De Dolomieu. Hacquet and Dolomieu met in Laibach in 1784, which may have contributed to De Dolomieu's work.

The mineral dolomite crystallizes in the trigonal-rhombohedral system. It forms white, tan, gray, or pink crystals. Dolomite is a double carbonate, having an alternating structural arrangement of calcium and magnesium ions. It does not rapidly dissolve or effervesce (fizz) in dilute hydrochloric acid as calcite does. Crystal twinning is common. Solid solution exists between dolomite, iron rich ankerite and the manganese rich kutnohorite. Small amounts of iron in the structure give the crystals a yellow to brown tint. Manganese substitutes in the structure is also up to about three percent MnO. A high manganese content gives the crystals a rosy pink colour. Lead, zinc, and cobalt also substitute in the structure for magnesium. The mineral dolomite is closely related to huntite $Mg_3Ca(CO_3)_4$. Because dolomite can be dissolved by slightly acidic water, areas of dolomite are important as aquifers and contribute to karst terrain formation.

Uses: Dolomite is used as an ornamental stone, a concrete aggregate, a source of magnesium oxide and in the Pidgeon process for the production of magnesium. It is an important petroleum reservoir rock, and serves as the host rock for large strata-bound Mississippi Valley-Type (MVT) ore deposits of base metals such as lead, zinc, and copper. Where calcite limestone is uncommon or too costly, dolomite is sometimes used in its place as a flux for the smelting of iron and steel. Large quantities of processed dolomite are used in the production of float glass. In horticulture, dolomite and dolomitic limestone are added to soils and soilless potting mixes as a pH buffer and as a magnesium source. Home and container gardening are common examples of this use. Dolomite is also used as the substrate in marine (saltwater) aquariums to help buffer changes in pH of the water.

Particle physics researchers like to build particle detectors under layers of dolomite to enable the detectors to detect the highest possible number of exotic particles. Because dolomite contains relatively minor quantities of radioactive materials, it can insulate against interference from cosmic rays without adding to background radiation levels. Dolomite is a popular choice for Motorcycle speedway tracks throughout Australia and New Zealand. Depos-

its of this mineral are found in the following localities (a) in Kothipura and Panjota blocks of Bilaspur district and (b) in Nalagarh area of Solan district.

3. Pyrite: The mineral pyrite, or iron pyrite, also known as *fool's gold,* is an iron sulfide with the formula FeS^2. This mineral's metallic luster and pale brass-yellow hue give it a superficial resemblance to gold, hence the well-known nickname of fool's gold. The colour has also led to the nicknames brass, brazzle, and Brazil, primarily used to refer to pyrite found in coal.

Pyrite is the most common of the sulfide minerals. The name pyrite is derived from the Greek word (pyrites), *"of fire"* or *"in fire",* in turn from (pyr), "fire". In ancient Roman times, this name was applied to several types of stone that would create sparks when struck against steel; Pliny the Elder described one of them as being brassy, almost certainly a reference to what we now call pyrite. By Georgius Agricola's time, the term had become a generic term for all of the sulfide minerals. Pyrite is usually found associated with other sulfides or oxides in quartz veins, sedimentary rock, and metamorphic rock, as well as in coal beds and as a replacement mineral in fossils. Despite being nicknamed fool's gold, pyrite is sometimes found in association with small quantities of gold. Gold and arsenic occur as a coupled substitution in the pyrite structure. In the Carlin–type gold deposits, arsenian pyrite contains up to 0.37 wt% gold.

Uses: Pyrite enjoyed brief popularity in the 16th and 17th centuries as a source of ignition in early firearms, most notably the wheellock, where the cock held a lump of pyrite against a circular file to strike the sparks needed to fire the gun.

Pyrite has been used since classical times to manufacture copperas, that is, iron (II) sulfate. Iron pyrite was heaped up and allowed to weather (an example of an early form of heap leaching). The acidic run off from the heap was then boiled with iron to produce iron sulfate. In the 15th century, such leaching began to replace the burning of sulfur as a source of sulfuric acid. By the 19th century, it had become the dominant method. Pyrite remains in commercial use for the production of sulfur dioxide, for use in such applications as the paper industry, and in the manufacture of sulfuric acid. Thermal decomposition of pyrite into FeS (iron (II) sulfide) and elemental sulfur starts at 550 °C; at around 700 °C pS_2 is about 1 atm.

A newer commercial use for pyrite is as the cathode material in Energizer brand non-rechargeable lithium batteries. Pyrite is a semiconductor material with a band gap of 0.95 eV. During the early years of the 20th century, pyrite was used as a mineral detector in radio receivers, and is still used by 'crystal radio' hobbyists. Until the vacuum tube matured, the crystal detector was the most sensitive and dependable detector available- with considerable variation between mineral types and even individual samples within a particular type of mineral. Pyrite detectors occupied a midway point between galena detectors and the more mechanically complicated perikon mineral pairs. Pyrite detectors can be as sensitive as a modern 1N34A diode detector.

Pyrite has been proposed as an abundant, inexpensive material in low cost photovoltaic solar panels. Synthetic iron sulfide is used with copper sulfide to create the experimental photovoltaic material. Pyrite is used to make marcasite jewellery. Marcasite jewellery, made from small faceted pieces of pyrite, often set in silver, was popular in the Victorian era. Marcasite jewellery does not contain marcasite, which is a medieval term that encompassed both pyrite and the mineral now called marcasite.

In Himachal Pradesh pyrite is found near Tara Devi (Shimla district).

4. Gypsum: Gypsum is a soft sulfate mineral composed of *calcium sulfate dihydrate,* with the chemical formula $CaSO_4 \cdot 2H_2O$. It can be used as a fertilizer, is the main constituent in many forms of plaster and is widely mined. A massive fine-grained white or lightly tinted variety of gypsum, called alabaster, has been used for sculpture by many cultures including Ancient Egypt, Mesopotamia, Ancient Rome, Byzantine empire and the Nottingham alabasters of medieval England. It is the definition of a hardness of 2 on the Mohs scale of mineral hardness. It forms as an evaporite mineral and as a hydration product of anhydrite.

Gypsum occurs in nature as flattened and often twinned crystals, and transparent, cleavable masses called selenite. Selenite contains no significant selenium; rather, both substances were named for the ancient Greek word for the Moon. Selenite may also occur in a silky, fibrous form, in which case it is commonly called *"satin spar"*. Finally, it may also be granular or quite compact. In hand-sized samples, it can be anywhere from transparent to opaque. A very fine-grained white or lightly tinted variety of gypsum, called alabaster, is prized for ornamental work of various sorts. In arid areas, gypsum can occur in a flower-like form, typically opaque, with embedded sand grains called desert rose. It also forms some of the largest crystals found in nature, up to 12 meters (39 ft) long, in the form of selenite.

Gypsum is a common mineral, with thick and extensive evaporite beds in association with sedimentary rocks. Deposits are known to occur in strata from as far back as the Archaean eon. Gypsum is deposited from lake and sea water, as well as in hot springs, from volcanic vapors, and sulfate solutions in veins. Hydrothermal anhydrite in veins is commonly hydrated to gypsum by groundwater in near-surface exposures. It is often associated with the minerals halite and sulfur. Pure gypsum is white, but other substances found as impurities may give a wide range of colors to local deposits.

Because gypsum dissolves over time in water, gypsum is rarely found in the form of sand. However, the unique conditions of the White Sands National Monument in the US state of New Mexico have created a 710 km2 (270 sq miter) expanse of white gypsum sand, enough to supply the construction industry with drywall for 1,000 years. Commercial exploitation of the area, strongly opposed by area residents, was permanently prevented in 1933 when president Herbert Hoover declared the gypsum dunes a protected national monument.

Gypsum is also formed as a by-product of sulfide oxidation, amongst others by pyrite oxidation, when the sulfuric acid generated reacts with calcium carbonate. Its presence indicates oxidizing conditions. Under reducing conditions, the sulfates it contains can be reduced back to sulfide by sulfate reducing bacteria. Electric power stations burning coal with flue gas desulfurization produce large quantities of gypsum as a by-product from the scrubbers. Orbital pictures from the Mars Reconnaissance Orbiter (MRO) have indicated the existence of gypsum dunes in the northern polar region of Mars, which were later confirmed at ground level by the Mars Exploration Rover (MER) Opportunity.

Uses of Gypsum :

- Gypsum board is primarily used as a finish for walls and ceilings, and is known in construction as drywall, sheet rock or plasterboard.
- Gypsum blocks are used like cement blocks in building construction.
- Gypsum mortar is an ancient mortar used in building construction Plaster ingredient (surgical splints, casting moulds, modelling)
- Fertilizer and soil conditioner: In the late 18th and early 19th centuries, Nova Scotia gypsum, often referred to as plaster, was a highly sought fertilizer for wheat fields in the United States. It is also used in ameliorating high sodium soils.
- A binder in fast-dry tennis court clay.
- As alabaster, a material for sculpture, especially in the ancient world before steel was developed, when its relative softness made it much easier to carve than stone with available tools.
- A wood substitute in the ancient world: For example, when wood became scarce due to deforestation on Bronze Age Crete, gypsum was employed in building construction at locations where wood was previously used.
- A tofu (soy a bean curd) coagulant, making it ultimately a major source of dietary calcium, especially in Asian cultures which traditionally use few dairy products.
- Adding hardness to water used for home brewing.
- Used in baking as a dough conditioner, reducing stickiness, and as a baked-goods source of dietary calcium. The primary component of mineral yeast food.
- A component of Portland cement used to prevent flash setting of concrete soil/water potential monitoring (soil moisture tension).
- A common ingredient in making mead.
- In the medieval period, it was mixed, by scribes and illuminators, with lead carbonate (powdered white lead) to make gesso, which was applied to illuminated letters and gilded with gold in illuminated manuscripts.
- In foot creams, shampoos and many other hair products.
- A medicinal agent in traditional Chinese medicine called *shi gao*

- Impression plasters in dentistry.
- Used in mushroom cultivation to stop grains from clumping together.

This mineral is found in substantial quantities in the following localities of the state; (a) near Kuthar in Solan district, (b) near Bathri in Chamba district and (c) in parts of Kinnaur and Lahaul-Spiti districts. It is also found at Korga and Bharil areas of Sirmaur district. About 4 million tonnes reserves are estimated in these areas.

5. Quartzite Glass Sand: Pukhar Area (Bilaspur district).

6. Magnesite: Magnesite is a mineral with the chemical formula $MgCO_3$ (magnesium carbonate). Mixed crystals of iron II carbonate and magnesite (mixed crystals known as ankerite) possess a layered structure: monolayers of carbonate groups alternate with magnesium monolayers as well as iron II carbonate monolayers. Manganese, cobalt and nickel may also occur in small amounts. Magnesite occurs as veins in and an alteration product of ultramafic rocks, serpentinite and other magnesium rich rock types in both contact and regional metamorphic terrains. These magnesites often are cryptocrystalline and contain silica in the form of opal or chert. Magnesite is also present within the regolith above ultramafic rocks as a secondary carbonate within soil and subsoil, where it is deposited as a consequence of dissolution of magnesium-bearing minerals by carbon dioxide within groundwater.

Uses: Similar to the production of lime, magnesite can be burned in the presence of charcoal to produce MgO, which in the form of a mineral is known as periclase. Large quantities of magnesite are burnt to make magnesium oxide: an important refractory material used as a lining in blast furnaces, kilns and incinerators.

- Magnesite can also be used as a binder in flooring material. - Furthermore it is being used as a catalyst and filler in the production of synthetic rubber and in the preparation of magnesium chemicals and fertilizers.
- In fire assay, magnesite cupels can be used for cupellation as the magnesite cupel will resist the high temperatures involved.
- At times magnesite is dyed to make beads used as ornaments.

It is found in Gumrola Suai Area of Chamba district.

7. Barytes: Baryte, or barite, ($BaSO_4$) is a mineral consisting of barium sulfate. The baryte group consists of baryte, celestine, anglesite and anhydrite. Baryte itself is generally white or colourless, and is the main source of barium. Baryte and celestine form a solid solution $(Ba,Sr)SO_4$.

Baryte occurs in a large number of depositional environments, and is deposited through a large number of processes including biogenic, hydrothermal, and evaporation, among others. Baryte commonly occurs in lead-zinc veins in limestones, in hot spring deposits, and with hematite ore. It is often associated with the minerals anglesite and celestine. It has also been identified in meteorites.

Uses: Some 77% is used worldwide as a weighting agent for drilling fluids in oil and gas exploration to suppress high formation pressures and prevent blowouts. As a well is drilled, the bit passes through various formations, each with different characteristics. The deeper the hole, the more barite is needed as a percentage of the total mud mix. An additional benefit of barite is that it is nonmagnetic and thus does not interfere with magnetic measurements taken in the borehole, either during logging-while-drilling or in separate drill hole logging. Barite used for drilling petroleum wells can be black, blue, brown or gray depending on the ore body. The barite is finely ground so that at least 97% of the material, by weight, can pass through a 200-mesh (75-μm) screen, and no more than 30%, by weight, can be less than 6 μm diameter. The ground barite also must be dense enough so that its specific gravity is 4.2 or greater, soft enough not to damage the bearings of a tricone drill bit, chemically inert, and containing no more than 250 milligrams per kilogram of soluble alkaline salts.

Other uses are in added-value applications which include filler in paint and plastics, sound reduction in engine compartments, coat of automobile finishes for smoothness and corrosion resistance, friction products for automobiles and trucks, radiation-shielding cement, glass ceramics and medical applications (for example, a barium meal before a contrast CAT scan). Baryte is supplied in a variety of forms and the price depends on the amount of processing; filler applications commanding higher prices following intense physical processing by grinding and micronising, and there are further premiums for whiteness and brightness and colour.

Historically baryte was used for the production of barium hydroxide for sugar refining, and as a white pigment for textiles, paper, and paint. Although baryte contains a "heavy" metal (barium), it is not considered to be a toxic chemical by most governments because of its extreme insolubility. Good quality barytes are found in the following parts of the state- (a) in Kanti, Mishwa, Tatyana, Dhala, Pipli and Tiler Dhar areas of Sirmaur district and (b) in Naldera area of Shimla district. In 2005-06 the production of Barytes was 0.41 metric tonnes of the value of Rs. 0.70 lakh, while in 2006-07 it went upto 0.99 lakh and earning of Rs. 1.68 crore. In 2009-10 its production come down to 0.03 metric tonnes and value only Rs. 0.7 lakh.

8. Rock Salts: Mandi is the only district in India from where rock salt is extracted on the commercial basis. Though there is no surface exposure of rock salt, the leached salt grit locally known as *'lokhan'* indicates its presence. It is found at two places in Mandi district at 'Gumma' and 'Drang'. In 2003 Geological chapter of Himachal stopped the mining of rock salt which was restarted in December 2013.

The production of rock salt in 2005-06 was 2 metric tonnes and market value of Rs. 17 lakh, in 2006-07 the production reduced to 1.78 metric tonnes earning Rs. 22 lakh. By 2009-10, the production remained at 2 metric tonnes and value Rs. 33 lakh while in 2010-11 the production remained stagnant at 2 metric tonnes but its value came down to 21 lakh. The decrease in value

came due to lesser demand. To increase its demand more in the coming years, salt should be presented in most refined form for human consumption. Salt mines of Drang and Gumma were closed on 17th January 2011, after a royalty dispute between geologist department of Himachal Pradesh and Hindustan Salt Ltd. But in October 2013, union government allocated Rs. 300/- crore for reviving these natural Salt mines.

The basic rock salt mining being undertaken by Hindustan Salt Ltd. in Mandi district is likely to be converted into a full-fledged solution mining project, making Himachal the only state in North India where edible salt will be produced at a mega scale. "The fact that the project will provide employment to over 400 people of the area, both at the mining state and the refinery, will be important for the economy of the area,". Hindustan Salt Ltd. had agreed to pay Rs 30 lakh pending dues and seek a fresh mining lease so that they could make it a profitable venture.

Till now mining of rock salt was being done for cattle consumption, but it was not being refined to be made fit for human consumption. So far 75 percent of the salt requirement of the country is met from Gujarat, followed by 12 percent supply from Rajasthan. As such setting up of solution mining in Darang area Himachal Pradesh will be the first state in northern India to have salt production for human consumption.

9. Slate: Slate is a fine-grained, foliated, homogeneous metamorphic rock derived from an original shale-type sedimentary rock composed of clay or volcanic ash through low-grade regional metamorphism. It is the finest grained foliated metamorphic rock. Foliation may not correspond to the original sedimentary layering, but instead is in planes perpendicular to the direction of metamorphic compression.

A very strong foliation is called "slaty cleavage". It is caused by strong compression causing fine grained clay flakes to regrow in planes perpendicular to the compression. When expertly "cut" by striking parallel to the foliation, with a specialized tool in the quarry, many slates will form smooth flat sheets of stone which have long been used for roofing and floor tiles and other purposes. Slate is frequently grey in color, especially when seen, en masse, covering roofs. Slate is not to be confused with shale, from which it may be formed, or schist.

The word "slate" is also used for certain types of object made from slate rock. It may mean a single roofing tile made of slate, or a writing slate. This was traditionally a small smooth piece of the rock, often framed in wood, used with chalk as a note pad or notice board, and especially for recording charges in pubs and inns. The phrases *"clean slate"* and *"blank slate"* come from this usage. Slate is mainly composed of the minerals quartz and muscovite or illite, often along with biotite, chlorite, hematite, and pyrite and, less frequently apatite, graphite, kaolinite, magnetite, tourmaline, or zircon as well as feldspar.

Slate in buildings: Slate can be made into roofing slates, which are nstalled by a slater. And, are a type of roof shingle, or more specifically a type f roof tile. Slate has two lines of breakability – cleavage and grain – which nake it possible to split the stone into thin sheets. When broken, slate retains natural appearance while remaining relatively flat and easy to stack. A "slate oom" occurred in Europe from the 1870s until the first world war allowed by he use of the steam engine in manufacturing slate tiles and improvements in he road and waterway transportation systems.

Slate is particularly suitable as a roofing material as it has an extremely ow water absorption index of less than 0.4%, making the material water-proof. In fact, this natural slate, which requires only minimal processing, has the lowest embodied energy of all the roofing materials. Natural slate is used by building professionals as a result of its beauty and durability. Slate is incredibly durable and can last several hundred years, often with little or no maintenance. Its low water absorption makes it very resistant to frost damage and breakage due to freezing. Natural slate is also fire resistant and energy efficient.

Slate roof tiles are usually fixed either with nails, or with hooks. Nails were traditionally of copper, although there are modern alloy and stainless steel alternatives. Both these methods, if used properly, provide a long-lasting weather tight roof with a life-span of around 80–100 years.

Slate suppliers suggest that using hook fixing means that:

- areas of weakness on the tile are fewer since no holes have to be drilled
- roofing features such as valleys and domes are easier to create since narrow tiles can be used
- hook fixing is particularly suitable in regions subject to severe weather conditions since there is a greater resistance to wind uplift as the lower edge of the slate is secured.

The metal hooks are, however, visible and may be unsuitable for historic properties.

Slate tiles are often used for interior and exterior flooring, stairs, walkways and wall cladding. Tiles are installed and set on mortar and grouted along the edges. Chemical sealants are often used on tiles to improve durability and appearance, increase stain resistance, reduce efflorescence, and increase or reduce surface smoothness. Tiles are often sold gauged, meaning that the back surface is ground for ease of installation. Slate flooring can be slippery when used in external locations subject to rain. Slate tiles were used in 19th century UK building construction (apart from roofs) and in slate quarrying areas. Slates can also be set into walls to provide a rudimentary damp-proof membrane. Small offcuts are used as shims to level floor joists. In areas where slate is plentiful it is also used in pieces of various sizes for building walls and hedges, sometimes combined with other kinds of stone. In modern homes slate is often used as table coasters.

Other uses

- A grave with inscription on slate, Because it is a good electrical insulato and fireproof, it was used to construct early-20th century electric switchboard and relay controls for large electric motors. Fine slate can also be used as whetstone to hone knives.

- Due to its thermal stability and chemical inertness, slate has been used for laboratory bench tops and for billiard table tops. In 18th- and 19th-century schools, slate was extensively used for blackboards and individual writing slates for which slate or chalk pencils were used.

- In areas where it is available, high-quality slate is used for tombstones and commemorative tablets. In some cases slate was used by the ancient Maya civilization to fashion stele.

In Himachal Pradesh state is found at Mandi, Chamba and Kangra districts at many places. Nearly 222 slate quarries are producing slates in Mandi, Chamba, Sirmaur and Kangra districts. These slates are used for roofing and flooring purposes. In the upper Shimla hills several slate quarries are producing very solid slates for roofing as it protects from heavy snowfall in these areas. Slate quarrying is a serious threat for environment. In the past, state pollution control Board took serious action against slate quarries.

The production of slates in 2005-06 was 2 metric tonnes having value of Rs. 17 lakh, while in 2006-07 its production went up slightly upto 8 metric tonnes and value of Rs.1.15 crore. In 2009-10, the production increased to 9 metric tonnes and value Rs.1.84 crore but in 2010-11 its production came down by 33 percent and reached at 6 metric tonnes and value Rs. 1.22 crore. The value fixation depends upon demand and rising prices.

10. Uranium: Uranium is a silvery-white metallic chemical element in the actinide series of the periodic table, with symbol U and atomic number 92. A uranium atom has 92 protons and 92 electrons, of which 6 are valence electrons. Uranium is weakly radioactive because all its isotopes are unstable (with half-lives of the 6 naturally known isotopes, U-233 - U-238, varying between 69 years and 4½ billion years).

The most common isotopes of uranium are uranium-238 (which has 146 neutrons and accounts for almost 99.3% of the uranium found in nature) and uranium-235 (which has 143 neutrons, accounting for 0.7% of the element found naturally). Uranium has the second highest atomic weight of the primordially occurring elements, lighter only than plutonium. Its density is about 70% higher than that of lead, but not as dense as gold or tungsten. It occurs naturally in low concentrations of a few parts per million in soil, rock and water, and is commercially extracted from uranium-bearing minerals such as uraninite.

In nature, uranium is found as uranium-238 (99.2739–99.2752%), uranium-235 (0.7198–0.7202%), and a very small amount of uranium-234 (0.0050–0.0059%). Uranium decays slowly by emitting an alpha particle.

The half-life of uranium-238 is about 4.47 billion years and that of uranium-235 is 704 million years, making them useful in dating the age of the Earth.

Many contemporary uses of uranium exploit is its unique nuclear properties. Uranium-235 has the distinction of being the only naturally occurring fissile isotope. Uranium-238 is fissionable by fast neutrons, and is fertile, meaning it can be transmuted to fissile plutonium-239 in a nuclear reactor. Another fissile isotope, uranium-233, can be produced from natural thorium and is also important in nuclear technology. While uranium-238 has a small probability for spontaneous fission or even induced fission with fast neutrons, uranium-235 and to a lesser degree uranium-233 have a much higher fission cross-section for slow neutrons. In sufficient concentration, these isotopes maintain a sustained nuclear chain reaction. This generates the heat in nuclear power reactors, and produces the fissile material for nuclear weapons. Depleted uranium (238U) is used in kinetic energy penetrators and armour plating.

Uranium is used as a colourant in uranium glass, producing orange-red to lemon yellow hues. It was also used for tinting and shading in early photography. The 1789 discovery of uranium in the mineral pitchblende is credited to Martin Heinrich Klaproth, who named the new element after the planet Uranus. Eugène-Melchior Péligot was the first person to isolate the metal and its radioactive properties were discovered in 1896 by Henri Becquerel. Research by Enrico Fermi and others, such as J. Robert Oppenheimer starting in 1934 led to its use as a fuel in the nuclear power industry and in Little Boy, the first nuclear weapon used in war. An ensuing arms race during the Cold War between the United States and the Soviet Union produced tens of thousands of nuclear weapons that used uranium metal and uranium-derived plutonium-239. The security of those weapons and their fissile material following the breakup of the Soviet Union in 1991 is an ongoing concern for public health and safety

In Himachal Pradesh Uranium is found in Hamirpur and Kullu districts. This is found in massive quantity near *Chhinjara* and Jari (Banjar) in Parbati valley and near Dhela in Garsah valley in Kullu district.

Some other minerals also occur in Himachal Pradesh. But their quantity is not much. They are–

Mineral	Area
Gold	Sirmaur
Coal	Kangra, Mandi and Solan
Iron ore	Kangra, Kullu and Mandi
Mica	Kinnaur, Lahaul-Spiti and Kullu
Lead and Zinc	Kullu, Sirmaur and Solan
Pyrite	Chamba and Shimla
Copper	Chamba, Lahaul-Spiti, Kinnaur & Kullu

Antimony	Lahaul-Spiti
Cobalt, Nickle and Silver	Kullu

Masonary stones, sand and boulders the minor minerals are collected for local construction purposes. In Himachal Pradesh the geological wing is engaged in carrying out the detailed exploitation and exploring of these minerals. It is said to be obligatory on the part of this department to prove or disprove the existence and the extent of mineral potential. The geological wing does preparation of mining plans to demarcate and delineate the areas under mining operation for safe and scientific working. It investigates environmental studies of mining to know the impact of mining and industries in the water and air pollution. It operates flying squad for checking illegal movement and mining of minerals in the Pradesh.

11. Oil and Natural Gas: Deot Sidh in Hamirpur, Ramshahr in Solan and Jwalamukhi in Kangra district. Besides this, there are six mineral springs in Jwalamukhi, having water to medicinal value because of their calcium, sodium and iodine contents. The spring water of *'Kalath'* near Manali in Kullu district ranks the best mineral water in the world.

Energy Park Nauni Varsity: A state-level energy park established at the Dr Y S Parmar University of Horticulture and Forestry at Nauni by the Himachal Pradesh Energy Development Agency (HIMURJA). The project, which was funded by the Ministry of New and Renewable Energy (MNRE), Government of India, New Delhi, under the Special Area Development Program, is the first such park set up in Himachal.

The MNRE had provided Rs 90 lakh, while the university contributed Rs 5 lakh for the establishment of the park. The Department of Environmental Science, College of Forestry, is now looking after this project. This park will help demonstrate the working and use of NRSE technologies through working models and help educate the masses and students regarding applications of renewable energy sources, energy conservation and their socio-environmental benefits. *There are number of boards and corporations set up by the state government to expedite the process of development. Some of them are-*

Himachal Pradesh State Electronics Development Corporation Limited

The Himachal Pradesh State Electronics Development Corporation was set up on 22nd October, 1984 for accelerating the electronics industry in the state. The role of the corporation is primarily a catalyst one, whereby private sector is assisted in every way to setup projects in the joint and assisted sectors. The electronics corporation has also set up a computer centre in 1988. At present the corporation is engaged in the supply of electronics equipments such as photo copiers, fax machines, electronic typewriters, VCPs, VCRs, computer, black & White and coloured televisions, video cameras to the government and public undertakings of the State.

Himachal Pradesh State Industrial Development Corporation Limited (HPSIDC)

The Himachal Pradesh State Industrial Development Corporation (formerly known as Himachal Pradesh Mineral and Industrial Development Corporation) was established in November, 1966 as a company wholly owned by the state government. The Corporation is a major agency in the state to promote the setting up of medium and large-scale industrial units.

It also acts as the state level financial institution under the refinance scheme of the Industrial Development Bank of India in addition to Himachal Pradesh Financial Corporation. Another important function of the corporation is the development of industrial infrastructure. In this field it has identified a number of projects for promotion and assistance in the private sector. Care is being taken to undertake such industrial development which are dictated by natural features and endowments of the state particularly its hill terrain, temperate or cold climate and dust free atmosphere.

Himachal Pradesh General Industries Corporation (HPGIC)

This corporation came into existence in the year 1972 with the name of Himalaya Fertilizers Limited, Nalagarh, as a subsidiary company of Himachal Pradesh Industrial Development Corporation. Later, in the year 1988-89, the manufacturing units of Himachal Pradesh State Industries Development Corporation were transferred to this company and it was made an independent undertaking of the state government. The corporation had its head office at Shimla. This corporation has now six diverse manufacturing units including NPK granulated fertilizers plant :

(a) Himalaya Fertilizers, Manjholi;
(b) Nurpur Silk Mills, Nurpur;
(c) Mining Project, Bilaspur;
(d) Furniture Factory, Bilaspur;
(e) Hosiery Factory, Nalagarh;
(f) Country Liquor Bottling Plant, Mehatpur

(a) Himalaya Fertilizers, Manjholi : This unit is engaged in the production of various grades of balanced granulated fertilizer mixtures having an installed capacity of 50,000 MT. However, it produces mostly two grades of 12:32:16 and 15:15:15 for the consumption by the farmers in Himachal Pradesh and other grades of 15:15:7:5 and 12:25:6 for sale outside the state. It also produces, on demand 15:7, 5:15 and 15:15:7:5 NPK mixtures. Due to the high cost of raw materials, the fertilizers produced from this plant are costly. Another industry installed in 1984-85 by the corporation in the premises of Manjholi is that of iodized salt to overcome the deficiency of iodine under deficiency eradication programme. The name of the product produced from this plant is HIMSALT.

(b) Nurpur Silk Mills, Nurpur : This unit is situated at Nurpur in Kangra district and is engaged in the production of silk yarn and silk cloth.

This unit purchases the crop of cocoon produced in the state and helps the farmers.

(c) **Mining Project, Bilaspur** : This unit is extracting limestone using modern techniques and the entire production is supplied at remunerative prices to National Fertilizers Ltd, Naya Nangal.

(d) **Furniture Factory, Bilaspur** : This unit is engaged in the manufacturing of wooden and steel furniture for offices, schools and domestic requirements.

(e) **Hosiery Factory, Nalagarh** : This unit is engaged in the production of woollen hosiery knitwears.

(f) **Country Liquor Bottling Plant, Mehatpur** : This unit is engaged in the production of double distilled spiced country liquor. Sales are made to L-13 licences in the quantity prescribed by the state excise department.

Himachal Pradesh State Small Industries & Export Corporation Ltd.

Himachal Pradesh State Small Industries and Export Corporation Ltd., was incorporated on 20th October, 1966 under the Companies Act, 1956. Its head office is at Shimla and main objectives are :

(a) to aid, counsel, assist, finance, protect and promote the interests of small industries in the state;

(b) to take all necessary steps to utilize the potential productive capacity of plants operated by the small industrial concerns;

(c) to promote and operate schemes for development of small industries.

(d) to carry on the business of dealers in hardware, tools engineering articles, ferrous and nonferrous metal ware etc.

(e) procurement distribution of scarce and controlled raw materials.

(f) to provide subsidy for shipment of export samples subject to maximum of 5,000 rupees per sample and a total of 20,000 rupees per undertaking in a single financial year;

(g) units exporting their entire production are exempted from the payment of electricity duty for a period of five years from the date of commencement of production.

At present the corporation is handling the procurement and distribution of (a) iron and steel, (b) steam coal, (c) cement and (d) palm fatty acid for small-scale industrial units.

Himachal Pradesh State Handicrafts and Handloom Corporation

This corporation came into existence in March, 1974. It lays stress on the social objectives rather than commercial objectives. The handicrafts and handloom industry falls under the small sector. The corporation is catering to the needs of the weaker sections of the society, particularly scheduled castes and scheduled tribes, to free the weavers and artisans from exploitation

by the master weavers and traders. The main activities undertaken by the corporation are :

(i) **Revival of extinct crafts** : The crafts, which are in a state of extinction are being revived by the corporation. These includes metal and rumal craft of Chamba, gompa style of Spiti paintings at Manali and Tabo. The ancient Indian system of *guru and chela* is being followed to revive the craft.

(ii) **Design development** : New designs are being evolved and introduced in various crafts of the Pradesh under this scheme. These designs carry the basic essential traditional spirit of Himachal designs. For this design development a centre is being run at Shimla.

(iii) **Pre-loom, loom and post-loom facilities** : The corporation also provides through its procurement unit scheme, raw materials, improved handloom, accessories and marketable designs. It supplies the same to the weavers mfor conversion into woven products against piece-rate wage system. To facilitate the delivery of raw material, the corporation is running various sale depots to sell raw material, at reasonable rates.

(iv) **Skill development** : For the promotion of crafts, the corporation is running various training centres. In these centres, the training is being provided in carpet weaving, handloom weaving, typical 'Kinnauri shawls' etc.

(v) **Production in worksheds** : Facilities are provided to the artisans and weavers to undertake production in workshops on piece-rate wage basis. Nearly 24 production sheds are being run by the corporation to produce textile weaving, furniture, toy making, wooden utensil making, carpet weaving, doll making and footwear.

(vi) **Marketing** : The corporation is running a number of sales depots for the sale of its products. It also organizes exhibition-cum-sale, participates in trade fairs and festivals.

(vii) **Hill area woollen and handloom development project** : Concentrated efforts of the corporation have helped the craftsmen and weavers of the state to achieve higher degree of perfection while maintaining their traditional significance. A special project for the hill areas is funded by the central government. It provides 50 percent loan and 50 percent subsidy. This project includes training-cum-demonstration centres, production-cum-service centres, marketing-cum-market survey and design-cum-quality-control-cum-fashion centres.

Industrial policy of the State Government

Himachal Pradesh, since its inception, has been an environment conscious State and has introduced many measures to conserve its forests and environment. The stated objectives of the State Industrial Policy are as under:

- Dispersal of industries and service sector activities throughout the State.
- Uniform growth of industries and service sector throughout the State.
- Facilitate generation of employment opportunities for local resource

owners and stakeholders.

• Reiterate the Government's commitment to the development of key infrastructure sectors like Power, Housing, Social Infrastructure development, Human resource Development and Vocational Education so as to create a congenial investment climate for growth of existing industries and to attract new investments in the State.

• Give industrial incentives of fiscal nature.

• Facilitating ease of doing business and specifically address the issues impeding industrial growth such as procedures for setting up of industry, obtaining mandatory permissions required under various labour laws, addressing issues related to transportation of industrial produce so as to lay the foundation for a strong and consistent growth of the industrial sector.

• To promote cleaner production and adoption of environment management system; disincentives for polluting industries which are in the Negative list of the State Policy and promote public disclosure of pollution status at the unit and cluster level.

Bio Technology Park Nalagarh: On 27th July 2010, the state government gave its consent to setup biotechnology park, under Public Private partnership.

Himachal Pradesh Khadi & Village Industries Board

Himachal Pradesh Khadi and Village Industries Board was constituted on 8th January, 1968. The Khadi and village industries have an important role in the economic development of villages and in creating employment opportunities in the hill rural sector at low capital cost. The board is helping people in preserving the cultural heritage besides earning livelihood honourably by getting opportunities at the places of their residences. The objectives of the board are :

(i) to encourage, promote and help in the development of khadi and village industries.

(ii) to provide work to persons who have been professionally engaged in khadi and village industries.

(iii) to grant loan to individuals, societies and institutions, which are engaged in village and khadi industries work.

(iv) to encourage establishment of cooperative societies.

(v) to make the necessary arrangements for the training courses related to khadi and village industries.

Himachal Pradesh Agro Industrial Packaging India Ltd.

Himachal Pradesh Agro Industrial Packaging Limited, was set up on 9th February, 1987 as a government undertaking. The main objectives of the company are to carry on the business of manufacturers, suppliers, designers, consultants, sellers, buyers, exporters and importers. It provides all kinds of corrugated packaging material, and to develop an integrated carton for the

manufacture of corrugated paper board, Craft papers, Craft and pulp. It also meets the packaging requirement of fruit and vegetable growers as a substitute for wood packing with a view to conserve depleting forest resources in the state. Under Phase-I, the company setup a carton manufacturing plant at **Pragati Nagar, Tehsil Kotkhai.** This plant is in operation since October, 1990, and is partly meeting the requirements of fruit packaging.

Department of Labour and Employment

The Department came into being in 1972. Its activities can broadly be divided into two wings pertaining to labour and employment. Labour wing is responsible for the implementation of 28 labour laws (central and state) with a view to establishing and maintaining peace in the industrial establishments. Under the provisions of the Industrial Disputes Act 1947, labour courts-cum-industrial tribunals have been set up at Shimla and Dharamshala to decide industrial disputes. Under the Factories Act, 1948, registration and renewal of factories licenses is done. It also ensures the safety of workers. Employment wing is responsible for registration, sponsoring and giving vocational guidance to the interested candidates. It also collects employment market information, as per provisions of the Employment Exchanges (Compulsory Notification of Vacancies) Act, 1959 and Persons with Disabilities Act (Equal Opportunities, Protections of Rights and Full Participation) Act, 1995.

The Himachal Pradesh Financial Corporation (HPFC)

The Himachal Pradesh Financial Corporation (HPFC) is the premier agency of the state which caters to the financial needs of medium and small-scale industries. The corporation has been set up under the State Financial Corporation's Act, 1951 (Central Act) which governs its working. The main function of the corporation is to meet term loan requirements of small-scale and medium scale industries. Term loans are given for the acquisition of fixed assets like land, building, machinery and equipment. The loans are given for setting up new industrial units as well as for expansion and modernization of the existing unit. The objective is to promote industries in this backward region for the industrial development of the state.

The primary function assigned to the corporation is that of a "Central Procurement Agency" for all the controlled and non-controlled essential commodities (as identified by the central /state government under the public distribution system) at the wholesale level and further to distribute these commodities through the district cooperative federations or the tehsil cooperative unions (which function as sub-wholesalers); and where these are weak or do not exist, to distribute directly to the fair price shops. Besides this, the corporation may undertake trading, storage, movement (including interstate movement) and distribution of such other essential commodities which may be required as per demand from consumers in general, from time to time so as to ensure their availability in the open market at reasonable rates. *The head office of the corporation is situated at Shimla* headed by the

managing director who is assisted by three general managers, namely procurement manager, distribution manager and finance manager.

The entire state has been divided into two divisions with headquarters at Dharamshala and Solan. Each division is headed by a divisional manager who supervises the areas being run by an area manager. The headquarters of the seven area managers are located at Shimla, Solan, Nahan, Dharamshala, Hamirpur, Mandi and Chamba. Procurement offices have been established at Barmana and Darlaghat from where supplies of cement to various government department/boards/ corporations as well as for sale under public distribution system (PDS) are being arranged. These offices are functioning under the control of area manager, Solan.

State Council of Science, Technology and Environment

The State Council of Science, Technology and Environment was established by the Government of Himachal Pradesh in 1986. It is a society registered under the Registration of Societies Act XXI of 1860. The main objectives of the council are :

(1) To advise and guide in formulating science and technology policy and programmes.

(2) Development and transfer of appropriate technologies.

(3) Pooling and exchange of scientific knowledge.

(4) Promotion, popularization, research, development dissemination of science, technology and environment in the Pradesh.

TRANSPORT AND COMMUNICATION IN HIMACHAL PRADESH

Roads are the lifeline of the economy of the State. Existing transport system prevailing in the State comprises several modes of transport including rail, road, air transport, mule tracks etc. Transport has recorded a substantial growth over the years, both in network and output of the system. Road transport plays a key role in socio-economic development. Most suitable for short and medium distance, it offers a number of advantage such as flexibility, reliability, speed and door to door service. It complements other modes of transport. The necessity of good network of roads is greater in a mountainous State like Himachal, where no development is possible without the construction of roads.

The Ancient Trade Routes: The Hamta, Rohtang and Baralacha passes were used by the sheep, mule and yak *'carvans'* since ages, to serve Indian trade links with Tibet and Yarkland. These highways had several branch routes. 'Dinkar', a spot at the confluence of the river Pin and Spiti and 'Rampur' were important places. The Yarkland route ran through Ladakh, Chamba, Lahaul, Mandi and terminated at Hoshiarpur. No tax or transit duty was levied on the goods exported to or imported from Tibet according to the treaty signed between Kehri Singh, Raja of Bushahr and Grajayadoke, the King of Tibet. The Commander of Tibetan Army at the time of treaty was *Guldenchhen* in Tibeto-Ladakhi war in 1681-83 A.D. Material transactions as such were generally made in kind. Wine extracted from the grapes of Kinnaur, wool and woollens have been very popular with the people of plains since time immemorial. The hill people in exchange of these used to get salt and rice at the trade fairs, held at trade centres like Hoshiarpur, Rampur and Kannauj.

The Modern Trade Routes: Till the formation of Himachal Pradesh on 15th April 1948 with the amalgamation of 30 erstwhile princely states, it was divided and subdivided under the supremacy of Raja, Rana and Thakurs. Local rulers had neither interest nor resources to get these trade routes widened and metalled. So progress in road construction remained almost stagnant for a long time. During the second half of the 19th century, British took interest to make hilly terrain accessible. So in 1840 *Kalka-Shimla road* construction work was started. Bhalkhu played a great role in tracing this road. Later on, two narrow gauge railway lines were also built up; one from Kalka to Shimla and the other from Pathankot to Joginder Nagar.

The progress has been steady after Independence. The total length of roads in Himachal Pradesh at the time of its formation was 588 kilometers. In the rest of the areas, there were either footpaths or mule tracks. In the absence of a good network of roads, transportation of goods from one place to other, was

highly difficult. The problem was acute, since there were no permanent bridges on the Perennial rivers and streams which flow through the state. The people of the Pradesh were fully aware of the need of a network of roads and of the hindrances its absence was creating in the pace of development. Keeping in view the need of healthy transport and communication network, government of the Pradesh allocated 46.1 percent of the total allocation of First Five-Year-Plan to the transport and communication programmes. The curiosity of the State Government to ensure high quality transport can be judged from the priority given to this sector in the past Twelve Five-Year-Plans.

TABLE - 1

PLAN ALLOCATION FOR TRANSPORT AND COMMUNICATION 1951-2017

Plan	Transport and Communication (Rs. in lakh)	Percentage to the total allocation
1	2	3
1st Plan (1951-56)	243.54	46.1
2nd Plan (1956-61)	595.22	37.1
3rd Plan (1961-66)	1191.10	35.2
Annual Plan (1966-69)	1351.03	34.0
4th Plan (1969-74)	3251.14	28.4
5th Plan (1974-79)	5540.00	23.9
6th Plan (1980-85)	11865.00	17.2
7th Plan (1985-90)	16450.00	15.66
Annual Plan (1990-92)	–	–
8th Plan (1992-97)	33115.00	13.2
9th Plan (1997-02)	61470.00	10.8
10th Plan (2002-07)	163594.00	13.5
11thPlan (2007-12)	214233.00	15.55
12th Plan (2012-17)	471048.00	20.66

Source: Planning Documents (1951-2012)

The policy of allocation of more funds in favour of linking inaccessible areas to the world outside, yielded results and where it took a person, days and days together, travelling on foot along narrow and dangerous footpaths to reach civilisation, the distance could now be covered in hours in comfortable buses and dialling any number in the world. In the past decades, a great improvement has been made in the telecommunication sector too.

During 1966, with the merger of Punjab hill areas with Himachal Pradesh, the area of the Pradesh was doubled, but the road mileage of the merged area was proportionately less, it being 1,343 km of motorable and 175 km. of jeepable. Thus total road length of roads in the Pradesh rose to 3,480 km. motorable road and 985 km. jeepable. Linking old and new areas of the Pradesh was difficult job, completed during the annual plan period (1966-69). Unlike

the plains, most of the streams, rivers to be crossed, being snowfed, are perennial. So, we can't, therefore, have even fairweather roads without constructing bridges on these streams.

Till seventh decade of 20th century there were rope crossings and *'jhoolas'* over big rivers while on smaller streams, there were wooden bridges which were good enough for pedestrians and at the most for mule traffic. In the last decade of 20th century, a great progress has been made in the construction of big and small bridges. A bridge over the Yamuna at 'Paonta Sahib' has been constructed. This links Himachal Pradesh with Uttrakhand. A bridge on the Beas at 'Nadaun' provides all weather shortest link between Dharamshala and Chamba on the one side and Bilaspur and Shimla on the other. Over the river Satluj, some of the important bridges are at Kandror, Slapper, Tattapani, Luhri, Kharo, Moorang and Gymthing. *The bridge at Kandror in district is the highest in Asia.* The bridge on Yamuna at Paonta is the largest in Himachal Pardesh. On the river Ravi, several suspension bridges have been erected at Bagga, Chaurah and Siatla.

Liberal allocation of funds and keen interest shown by the Government in the development of roads network has resulted in the setting up of all weather links with the areas, which were proverbial inaccessible; such as Lahaul-Spiti, Kinnaur, Outer Seraj of Kullu district, Pachhad and Renuka tehsils of Sirmaur district, Janjheli area of Mandi district and Bharmaur and Tissa of Chamba district. The people of these areas, used to take weeks to reach the nearest tehsil headquarters, now coming to district headquarters, sub-divisional headquarters is a matter of a day. But, still there are a great number of areas which have not been linked with the roads and need immediate attention for their speedier development. The construction of roads has certainly given a new direction to the economy of the Pradesh.

The density of roads of Himachal Pradesh was 31.1 kilometres (per 100 km. area, 1991). The construction of these roads also provides with a source of employment to over 50,000 persons every year.

The classification of the roads in Himachal Pradesh Can be put in the following manner:-

(i) Primary roads- Connecting one district with another and also providing interstate links;

(ii) Secondary roads- Connecting district towns with respective tehsil headquarters;

(iii) Tertiary roads- Supplying intervillage and tehsil connections;

(iv) Quaternary roads- Mainly consisting of bridle paths and mule-pack tracks;

Apart from these, the National Highways provides an important link to strengthen the roads system.

By March 1999 Himachal Pradesh had following National Highways providing inter state links:

(a) NH-IA Jalandhar–Madhopur-Jammu–Banihal–Srinager–Baramula-Uri (14 km in Himachal Pradesh).

(b) Junction with NH No. 22 near Chandigarh–Ropar–Bilaspur–Mandi-Kullu–Manali (232 kms. in Himachal Pradesh).

(c) NH21 Ambala–Kalka–Shimla–Rampur–Chini–Indo-Tibet Border Road (398 kms. in Himachal Pradesh).

(d) NH No. 20 Pathankot to Mandi (Nationalised on 17th February 1989, 220 kms.).

(e) Jalandhar–Amb–Hamirpur–Sarkaghat–Mandi (273 kms Nationalised on 24th September 1998).

(f) Swarghat-Nalagarh-Pinjaur Road which connects the Chandigarh-Mandi Highway with Chandigarh–Shimla Highway (24th September 1998)

(g) Ambala-Kala Amb-Nahan-Paonta-Haridwar Road (24th September 1998)

In 2012, some of the National Highways were renamed and some more included in the list.

1. NH-03 Jalandhar, Hoshiarpur-Gagret-Mubarikpur-Nadaun-Hamirpur-Sarkaghat-Dharampur-Mandi-Kullu-Manali (318 km)

2. NH No. 05 Chandigarh-Kalka-Parwanoo-Solan-Shimla-Theog-Narkanda-Rampur-Wangtu-Chini-Shipkila-Near China Border (295.416 kms)

3. NH No. 07 Kala Amb-Paonta-Dehradun-Rishikesh-Haridwar (57 kms)

4. NH-103 Hamirpur-Bhota-Ghumarwin-Ghagas- (76 kms)

5. NH No. 105 Pinjore-Baddi-Nalagarh-Swarghat (48.875 kms)

6. NH No. 154 Pathankot-Nurpur-Palampur-Joginder Nager-Mandi-Sunder Nagar-Ghagas-Bilaspur-Nauni (267.800 kms)

7. NH No. 205 Ropar-Kiratpur-Swarghat-Nauni-Darlaghat-Shimla (123 kms)

8. NH No. 303 Nagrota-Ranital-Jwalamukhi-Nadaun (72 kms)

9. NH No. 305 Sainj-Luhri-Anni-Jalori-Aut (97 kms)

10. NH No. 503 Mattor-Kangra-Ranital-Dehra-Gopipur-Bharwain-Mubarikpur (72.9 kms)

11. NH No. 707 Paonta-Rajban-Shillai-Minas-Hatkoti (119.5 kms)

12. NH No. 907 Laldhank-Batachowk Road (7.420 kms)

The Hindustan - Tibet Road

It was the India of the mid -1800s, and Lord Dalhousie was appointed as Governor-General of India. He introduced India to its first railway, lays out its first telegraph line, establishes its postal system and starts the public works Department. Amidst all this reformation, he anoints Simla (Shimla) as the Summer Capital of the East India Company. Not much later, thwarted by

climate-induced ill-health, he was forced to move camp to Chini (the present-day Kalpa in Kinnaur) upstream of the Satluj. Its strategic location in the then princely state of Bushahr, as an offshoot of the ancient Silk route widely used by traders from Central Asia and China, does not escape him. Soon after, he ordered the construction of the ambitious Hindustan-Tibet road through a region dubbed by awestruck 19th century travellers as the Valley of the Shadow of Death. Mouthed famously by Rudyard Kipling's Kim in his turn-of-the-century novel by the same name. *"At last world- a valley of leagues where the high hills were fashioned of a mere rubble and off the knees of the mountains. "Surely the Gods live here!" said Kim,... "This is no place for men!"*

Not much has changed for 21st century Kinnaur. Tucked away in the northeastern edge of Himachal Pradesh, rubbing shoulders with Tibet, this high altitude Himalayan district faces splendid isolation in the heartless winter. Despite the erosion of geographical seclusion (as a direct consequence of the historic Great Road, today, motorable and known to us as the National Highway 22, Kinnaur still present an idyllic picture of life above 12,000 feet. Shattered every now and then by the man-induced wrath of nature. Crisscrossed by the formidable, albeit magnificent, Zanskar, Dhauladhar and Greater Himalaya ranges, Kinnaur is bestowed with innumerable peaks, valleys, glaciers and deep gorges carved out by the Satluj and its tributaries. The capricious Satluj announces its thunderous presence in India, a short distance from Shipki, the last village on the Tibetan side, before lashing through to the plains of Punjab.

Snaking along, above and across this redoubtable river are the many treacherous footpaths trod by traders, surveyors and travellers of yore; ferrying goats, wool, borax, spices, opium and espionage between Rampur on the left bank of the Satluj, and the tent-city of Guru in China. Accessed through the Shipki Pass at 16,000 feet, ancient trade fair; a vibrant tradition that continues, centuries later, come November.

It was Lord Dalhousie's visits to Bushahr that led to the re-examining of possible commercial routes as envisaged during the Gurkha wars. Through the treaty of 1815, the hill states had bound themselves to constructing roads within their territories when called upon by the colonial government. Following the ceding of free land by the states of *Patiala*, *Baghat* and *Keonthal*, the first lap of the Hindustan-Tibet Road from Kalka to Shimla commenced in the year 1849. Soon after, hunting and sight-seeing trips along this road became the main attractions of the Shimla season, but the Governor General found the hill station overrated. Terming it merely a suitable eyrie from which to watch the newly annexed plains that stretch below, he preferred instead to conduct his official duties out of Chini.

The dry weather, and possible, the unmatched view of the Kinner Kailash bathed in moonlight, placed him a mere forty-six mail hours, or four marching days away from the Summer Capital. In practice, regrettably, he could not

convince the Board of Control in London, already reeling from the Punjab conquest, about the low cost of construction, despite pressing forced labour into use. Consequently, while the Cart Road between Kalka and Shimla would proudly ferry wheeled traffic by the 1860s, the road beyond Shimla would remain a small cut bridle path, never more that 7 to 8 feet in width. It would zigzag through Theog, Narkanda and Kotgarh to Rampur, across the Wangtu Bridge to culminate at Chini.

Today, a newer, broader NH 22 has replaced the bridle path; essentially following the same route till Wangtu. Here on the highway meanders along the left bank of the Satluj towards neighbouring Spiti. At Khab (confluence), an offshoot ascends to Namgea, a couple of hours run from Shipki Pass and the India -Tibet border beyond. This new alignment of the highway has placed Chini on an Cikkary road through Rekong Peo, Kinnaur's modern-day capital; an ugly, congested township with marvellous views of Jorkandern, the highest peak of the Kinner Kailash massif.

Hydroelectric power projects straddling the Satluj, Nathpa Jhakri and Karcham-Wangtu, have changed the character of this once-serene landscape. Construction and plying of heavy trucks over the years has resulted in deplorable road conditions. Not too long ago, a section of the NH 22 was featured in the History among the Deadliest Roads series for its hazardous driving conditions. Proving emphatically, that the more things change, the more they stay the same. Even a 150 years apart.

Kinnaur is a land seeped in mythology, nurtured and contained, no doubt, due to the inaccessibility of the region. Ancient Indian texts considered the mystical Kinners (people of Kinnaur) as supernatural beings, halfway between humans and gods. The Kinner Kailash range is purportedly the mythical winter abode of Lord Shiva.

The Pandavas, too chose Kinnaur to spend their last year of exile in visible from across Jangi, on the old Hindustan - Tibet Road, is a hamlet called Moorang, the name indicating a place where three water channels meet. Remarkable for the strikingly beautiful mountains surrounding the village, as much for a distinct mud structure crowning a rocky hilltop in the foreground. Silhouetted against the sky and age. The Pandava fort is supposed to have been built by them during their stay here; it presently houses *'Ormig Devta,'* the reigning deity of the village.

Philologist and Orientalist, Csoma de Koros is widely acknowledged as the founder of Tibetology. An interest he stumbled upon while trying to trace the origin of, and establish a connection between, the Magyars and the Uyghurs of Central Asia; believing they shared nomadic anciently. In 1820, he sailed for Turkey, Cyprus , and Egypt before joining, at Beirut, a caravan for Baghdad. The Central Asian War forced him to move south towards Peshawar, from where he accompanied French officers Jean-Freancios Allard and Jean-Baptiste Ventura to Lahore.

He planned to visit Yarkand, using the commercial routes over the Karakoram via Leh, but had to abort plans due to the dangers involved. It was during this period that he met William Moorcraft, a British officer, who presented him a copy of *"Alphabetum Tibetanum,"* supposedly the first book on Tibet, an absolute terra incognito, thus far. Hoping, clearly, to discover new sources about the history of ancient Hungarians he decided to learn Tibetan, using Persian as an intermediate language. Csoma would spend the rest of his life involved in one way or the other in Tibetan studies.

In 1825 the government of India granted him a modest monthly stipend of fifty rupees, and in return he promised to produce a dictionary, grammar, and short accounts of Tibetan literature and history. While in Zanskar, he amassed a huge collection of Tibetan manuscripts, retiring with them to a cottage in the village of Kanum on the Satluj river in Upper Bushahar from 1827 to 1830.

He spent those years under extreme privation while immersed in the study of the Tibetan language under the tutelage of Lama Sans-rgyas-phun-tshogs. It was here, in an almost-forgotten hamlet in Kinnaur, that the first ever Tibetan-English dictionary, comprising over 30,000 words, was compiled by Alexander Csoma de Koros, an accidental student of the subject.

On 20th January 2012, union transport ministry sanctioned a national highway for Mandi Parliamentary constituency form Aut to Rampur via Jalori Pass- Luhri-Sainj nearly 97 kms., connecting state highway no. 22A to 22B.

According a survey in conducted by central government in March-April 2013, the roads in Hamirpur district were found, the best in all India report.

Roads are the primary requirement of development. That is why keeping in view the strategic importance of roads, the government has given road construction's responsibility to the Border Road organisazation (BRO).

The tribal areas of Himachal Pradesh forms 42.6 percent of state's total area yet amazingly contains only 4.2 per cent of the total population of the state. The density of roads for tribal areas per 100 sq km. thus works out to only 6.7 km. as against Pradesh's average of 36.4 km. (1999) and 43.13km. (2013). This itself is indicative of the fact that the means of communications in the tribal belt of the state are in rudimentary condition. The problem is more acute in Pangi and Bharmaur subdivisions of Chamba district.

The road construction in the tribal subdivisions of Bharmaur and Pangi of Chamba district is being mainly carried out by the P.W.D (Public Works Department) of Himachal Pradesh. Village paths and some mule roads are being constructed through the community Development Blocks as well. The reason for low density of roads in these tribal areas is probably due to very low density of population (persons per sq. km. 2001 and 2 persons 2011 census). This makes the per capita cost of road construction very high. The density of roads, for other than tribal areas was 58.36 km. per 100 sq. km (2013) of the area.

TABLE - 2

ROADS INCLUDING NATIONAL HIGHWAYS
(AS ON 31ST MARCH, 2013)

Year	Motorable (Single+) double lane	Jeepable	Less than Jeepable	Metalled	Unmetalled	Total
1	2	3	4	5	6	7
1948-51	288	300	–	43	545	588
1955-56	717	700	1,142	69	2,490	2,559
1960-61	1,586	522	1,367	–	–	3,478
1966-67	4,220	864	1,857	–	–	6,941
1970-71	7,609	608	2,400	–	–	10,617
1975-76	10,190	691	3,464	–	–	14,345
1980-81	12,605	633	4,195	4,489	12,944	17,433
1985-86	15,003	363	4,672	5,500	14.538	20,038
1990-91	17,290	826	4,329	6,430	–	22,445
1992-93	18,160	865	4,328	7,144	16,209	23,353
1993-94	18,520	895	4,397	7394	16418	23,812
1995	18,920	871	4,385	7724	16452	24,176
1996	19310	910	4445	8304	16361	24665
1997	19760	921	4475	8406	16760	25156
1998	20270	961	4542	8690	17083	25773
2005	24496	511	3581	10512	12924	28588
2007	27584	381	2299	12310	15274	30264
2009	30302	345	1803	13180	17122	32450
2011	31867	290	1565	14950	16917	33722
2013	32965	260	1422	15615	17165	34647

Source: (i) Statistical Outline of H.P., HPDES 1985-2013.

According to the National Transport policy, all villages were ultimately to be linked with all weather motorable roads by the year 2001 A.D. It was estimated that about 40500 km. roads are required to be constructed in Himachal Pradesh to connect all villages, giving density of 72.75 km. per 100 sq. km. area, Seeing the location of villages on the slopes of the hill ranges, it may however, not be possible to provide motorable roads to connect each village, as such an attempt may lead to landslides and ecological disturbances. Construction of total motorable roads length to link about 12347 villages other than isolated villages will either be connected individually or as a cluster covered within 1 km. of distance and altitude difference of 100 meters, while leaving another 4650 isolated villages unconnected, but would fall within 1-3 km. of distance and altitude difference of 300 mets. And these isolated villages would be linked by mule roads and gravity type aerial cable ways for transportation of goods from such villages to the nearest motorable roads where feasible.

By the end of March 1999, there were 16997 inhabited villages in

Himachal Pradesh out of these in 1985, 7083 had been connected by roads, while in 1990, 7416, in 1997, 7627 and till 31st March 1998. 7654 villages had been connected with roads. The period from 1999 onwards a large number of roads were constructed under *Pradhanmantri Gramin Sadak Yojna* and so till 2010-11, 9870 villages had been covered by roads. Among twelve district of the state, Hamirpur district has the highest density of roads. In 2013, the roads of Hamirpur district were rated the best in the country.

Road Transport

The major objective of transport planning is to meet the transport needs of urban and rural areas and provide transport infrastructure necessary for the growth of economy and accessibility to remote and backward areas. Road transport in the absence of other modes of mechanised transport, plays an active role in the economic and social development of Pradesh. *On 2nd October 1974, with the amalgamation of then Himachal Government Transport and Mandi-Kullu Road Transport Corporation, Himachal Road Transport Corporation (HRTC)* was set up to provide a coordinate, organised, efficient and effective transport services throughout the Pradesh and also on joint routes with neighbouring States/Union Territories. At present, 82 percent of the passenger transport is nationalised. Till 31st March 1998, H.R.T.C had 1,753 buses on 1,658 routes. These buses used to cover a distance of 1,34,264 km. and carry about twenty lakh passengers per annum. These buses included 78 night services and 25 video fitted deluxe and semi-delux buses.

In 2004-05 there were 1652 buses of Government ownerships, 56 attached buses running on 1830 routes while in 2005-06 the number was 1645 Government buses, 57 attached buses and route under operation were 1855, covering a distance of 1,49,574 kilometres per annum. By 2006-07 the number of buses were 1763, attached buses 79, routes 1870 and distance covered 1,54,657 kilometres. To meet the Growing demand of public transport buses, in the year 2001-02 private bus operators were given a large number of routes to ensure quick transport system, all over the state. In 2008-09, there were 1881 buses, 27 attached buses, routs under operation 1975 and distance covered 1,61,862 kilometres. Upto 31st March 2011 there were 1979 Government buses, 19 attached buses, routes under operation 2140 and distance covered 1,69,823 kilometres.

TABLE - 3

NATIONALISED TRANSPORT H.P. 1950-51-1912-13 (AS ON 31ST MARCH)

Unit	Buses nos.	Trucks nos.	Others nos.	Total nos.	Distance covered (000 kms.)	Routes (numbers)
1	2	3	4	5	6	7
50-51	63	55	8	126	2,590	22
55-56	104	126	21	251	3,836	45
60-61	196	170	29	395	4,664	66

70-71	525	254	61	840	17,680	214
75-76	773	143	53	969	34,564	414
80-81	839	31	42	912	56,027	662
85-86	1,259	11	46	1,316	80,298	1,016
90-91	1,525	8	60	1,593	80,407	1,400
93-94	1,598	9	56	1,663	1,22,194	1,499
97-98	1,735	9	57	1,829	1,34,264	1,658
2003-04	1652	12	63	1783	1,45,041	1830
2006-07	1763	11	64	1417	1,54,657	1870
2009-10	2005	10	72	2108	1,62,855	2004
2012-13	2240	15	88	2315	1,78285	2240

Source: Important Facts on Himachal Pradesh DESHP – 1912-13.

To make journey comfortable Super luxury, luxury and deluxe buses have been introduced on inter- state and long routes. In the year 2009, the drivers of HRTC were found most efficient and caring in all India survey.

The growth in economy and increase in per capita income has resulted in the purchase of personal vehicle on large scale by the residents. In 2008, the total number of registered vehicle in the state was 48525, in 2009, 58852, in 2010, 79370 and in 2012 79883. The implementation of pay commission report in 2009-10 suddenly increased the sale of luxury items in the state.

There are 20 operating units/subunits functioning in the Pradesh. For repair and maintenance of buses, there are two workshops at 'Taradevi' and 'Mandi'. Due to proper repair and maintenance of buses, the incidence of the breakdown per 10,000 km. has come down from 0.51 in 1992 to 0.30 in 1998 as against All India average of 0.94 during 1996-97. For some years, H.R.T.C. is facing huge financial losses, due to over-aged buses, tax evasion, theft cases, nondistribution of tickets by conductors, accidents, inefficiency and lethargic attitude of transport employees.

Repeatedly government transport has also become target of people's wrath and wickedness. During 1986-87, Rs. 542 lakh, in 1987-88, Rs. 1,059 lakh loss was occurred to H.R.T.C. The figure of loss touched 12 crore in 2001-02, 13.9 crore in 2005, 18.92 crore in 2008, 28.15 crore in 2010 and 35 crore in 2013. Running of bus services on unremunerative routes, as a social obligation and grant of travel concessions to various sections of society are other reasons of resulting losses. H.R.T.C. has Planned to include new buses in its fleet of 1979 (2014 A.D.) buses to provide better and organised bus services in the tribal and backward areas, to ensure trouble free services to these areas, old buses are being replaced gradually.

BUS STANDS: The government in 2011 decided to construct modern bus stands at Hamirpur, Chintpurni, Una, Baddi, Parwanoo, Manali and Dhalli in Shimla on design, build, operate and transfer (DBOT) basis under public private partnership (PPP) mode. By the end of 2013, most of these were either constructed or at the verge of completion.

Important Bridges of Himachal Pradesh

Name	Type	River on which constructed	Road on which located
Chakki	High level	Beas	Kangra-Pathankot
Chamba	Suspension and pre-fabricated	Ravi	Chamba-Pathankot
Dehra Gopipur	Pre-fabricated	Beas	Dharamshala-Hoshiarpur
Gambhar	Prefabricated concrete	Gambhar	Bilaspur-Kiratpur
Kandrour	High level	Satluj	Bilaspur-Hamirpur
Kharamukh	Suspension	Ravi	Chamba-Bharmour
Luhri	Suspension	Satluj	Shimla-Karsog
Mandi	Suspension	Beas	Mandi- Pathankot
Nadaun	Concrete	Beas	Jwalamukhi-Hamirpur
Pandoh	Suspension	Beas	Mandi- Kullu
Paonta	Prefabricated	Yamuna	Nahan-Dehradun
Rakh	Suspension and Prefabricated	Ravi	Chamba - Bharmour
Sataun	Suspension	Giri	Jagadhari-Rajban
Slapper	Prefabricated	Satluj	Shimla-Mandi
Swan	High level	Swan	Kangra-Hoshiarpur and Una-Hoshiarpur
Tattapani	Suspension	Satluj	Shimla- Karsog
Wangtoo	Suspension	Satluj	Hindustan-Tibet

Source: Public Works Department, Himachal Pradesh.

HARSIPATTAN BRIDGE: On 30th June 2011, a 214 meter bridge was inaugurated over the Beas river in Kangra district. It is a double lane bridge, where work started in 2002 and completed at the cost of Rs 17.69 crore. The initial DPR of the bridge was prepared for Rs. 781 lakh and approved during BJP regime, but no progress was made from 2002-2007. In 2009 another DPR of Rs 865.10 lakh was approved as a result of escalated cost. The bridge has a 7.5 m carriage way with a 1.5 met footpath on both sides.

The bridge connects 16 panchayats of Sandhol, 4 panchayat of Jangleberi and Kakkar area of Hamirpur district, 3 panchayats of Jaisingpur in Kangra district and surrounding areas of Mandi district. As on date nearly 60 thousand people will directly benefit from this bridge.

CHAMBA PATTAN BRIDGE: Chamba Pattan Bridge was opened on 11th April 2012, by then Chief Minister Prem Kumar Dhumal. Earlier, people of the area used to cross the Beas, using a "temporary bridge made after joining

boats" or by boats. The temporary bridge at times proved fatal. One such tragic accident claimed the lives of 60 persons when a boat carrying them sank in the Beas. The incident that occurred on June 5, 1976, is still etched on the minds of the elderly. The Chamba Pattan bridge was the first of its kind in the state as it had been built without any pillars. This 200 -meter -long and 32 meter high bridge has been constructed at a cost of Rs 17.65 crore in a record period of three years.

AUCKLAND TUNNEL : Chief Minister PK Dhumal dedicated the first traffic tunnel constructed in Shimla town since Independence by throwing it open for vehicular traffic 9th April 2012, thereby reducing distance between Victory tunnel to Sanjauli by about 800 m. The tunnel was constructed at a cost of Rs 5.5 crore, besides a bridge on it has also been completed and with the total cost of both being at Rs 7.30 crore.

The story of Himachal's progress lies in the intensive and quality network of roads, rail track and airports. To fully harness the scenic beauty from tourism point of view, transport and communication network is the only panacea.

AIRPORTS IN HIMACHAL PRADESH

Himachal Pradesh being a hilly state and a popular destination for tourists needs good quality of air ports to harness its natural beauty without making much investment for the attraction of visitors. But the approach of state and central Government in this regard has not been very encouraging. The followings are the air ports located in Himachal Pradesh.

1. *Anandel Ground* – For helicopter landing in Shimla.

2. *Jubbar Hatti* – In Shimla district (26 km from Shimla opened on 24th May 1987).

3. *Bhunter* – at Bhuntar in Kullu district, 10 m from Kullu town

4. *Gaggal* – In Kangra district. This is the biggest airport in Himachal Pradesh. (Opened on 20th December 1989).

5. *Kaza* – The airport at highest altitude is under construction in district Spiti. This is 187 km from district of headquarters keylong.

6. *Rangreek* – Airport in Spiti Valley.

Himachal Pradesh Government is giving top priority to airports construction; knowing fully that future of tourism industry is based on this modern facility. The Government has planned to set up few more airports in Hamirpur, Mandi and Banikhet in Chamba district.

Helipads at present are available at *Dodra Kawar, Kaza, Kelyong. Killar, Rohru, Bankuffar, Sangla, Tabo, Annadale Bharmaur, Rampur, Chamba, Mandi, Hamirpur* etc. With the starting of Gaggal airport, there is enormous scope of introducing air-sports like Micro-light flying, ballooning, parasailing, Aero Modelling, gliding and power flying besides Hang gliding.

HELI-TAXI SCHEME Chief Minister P.K. Dhumal inaugurated the much- awaited heli-taxi service from Annadale helipad on 28 January 2011.

Railways in Himachal

Himachal Pradesh has only two short lengths of narrow gauge lines, one from Kalka to Shimla, and the other is Pathankot to Jogindernagar. Railways was introduced in Himachal Pradesh in 1903 A.D. The length of railways routes in the State remained at 209 kms. till 31. March 1988. Shimla-Kalka 96 kms. was completed on 2nd November 1903 and came into operation from January 1906. These Kalka Shimla route has 103 tunnel, 969 bridges, 20 stations and 5 level crossing.

The contract for the construction for Kalka Shimla rail line was given to East India Company on 29th June it in 1898. This rail line has oldest communication network system in the world. Kalka Shimla line was declared world heritage on 8th July 2008. Joginder Nagar-Pathankot has length of 113 kms. The construction for Nangal-Talwara railway line is in progress, which shall extend the railways to some more areas.

On 11th January 1991, Una was also linked with railways by laying 16 kms. broad gauge from Nangal to Una, thus increasing the total length to 225 kms. Although construction of railway line is very difficult in Himachal, yet it is imminent to bring it on the industrial map of India.

On 5th July 2011, a broad gauge railway track to Amb-sub division in Una was thrown open to the public by union minister of state for railways

Himachal Pradesh Road Transport Corporation (HRTC)

This corporation came into existence on 2nd October, 1974 with the amalgamation of Himachal Government Transport, a government commercial departmental undertaking and Mandi, Kullu Road Transport Corporation with a view to provide quick, efficient, adequate, well knit and coordinated transport facilities to the people throughout the Pradesh and on joint routes in the neighbouring states and union territories. HRTC is providing its service in one of the most difficult areas of the country with best mileage output.

COMMUNICATION

Telecommunication is communication at a distance by technological means, particularly through electrical signals or electromagnetic waves. The word is often used in its plural form, telecommunications, because it involves many different technologies.

Early means of communicating over a distance included visual signals, such as beacons, smoke signals, semaphore telegraphs, signal flags, and optical heliographs. Other examples of pre-modern long-distance communication included audio messages such as coded drumbeats, lung-blown horns, and loud whistles. Modern technologies for long-distance communication usually involve electrical and electromagnetic technologies, such as telegraph,

telephone, and teleprinter, networks, radio, microwave transmission, fiber optics, and communications satellites.

A revolution in wireless communication began in the first decade of the 20th century with the pioneering developments in radio communications by Guglielmo Marconi, who won the Nobel Prize in Physics in 1909. Other highly notable pioneering inventors and developers in the field of electrical and electronic telecommunications include Charles Wheatstone and Samuel Morse (telegraph), Alexander Graham Bell (telephone), Edwin Armstrong, and Lee de Forest (radio), as well as John Logie Baird and Philo Farnsworth (television).

Himachal Pradesh, which remained isolated region for a long period, has come under the influence of modern means of transport and communication. The work which was performed by pigeons and horse riders, is being efficiently done by postmen, buses, trains, aeroplanes, telephones, mobile phones, fax, internet, telegraphs, newspapers, radios, televisions etc. To think about the utility of these means in the past, was a day dreaming, but with the spread of eduction, it has become a reality.

The following table shows the growth of means of communication in the Pradesh since 1956 onwards:

TABLE - 4

MODERN MEANS OF COMMUNICATION

Year	No. of Post Offices	No. of Radio Sets
1	2	3
1956	314	2,216
1968	1,320	58,224
1971	1,681	91,678
1975	1,779	84,582
1981	2,363	1,25,208
1982	2,388	N.A.
1986	2,430	N.A.
1989	2,538	N.A.
1991	2,608	N.A.
1994	2,726	N.A.
1995	2,726	N.A.
1996	2,745	N.A.
1997	2,752	N.A.
1998	2,756	N.A.
1999	2,765	N.A.
2002	2780	N.A.
2006	2779	N.A.
2009	2777	N.A.
2013	2769	N.A.

Source: Statistical Outline of Himachal Pradesh Issues.

Number of letter boxes were, 6,055 in 1981, 6,742 in 1986 and 7,037 in 1994, 7042 in 1995 and 7304 in 1998. In 2005, the number of post boxes

were 7646, in 2007, 7640, in 2009 7629 and in 2011 the number remained at 7629. After the introduction of courier services in the state by the end of 20th century, the number of letter boxes remained almost the same. There is continuous decrease in the number of Post offices, Radio sets and other traditional mode of communication since 2004-05 onwards because of Computer, Internet, Mobile phone etc. Now land line telephones are also paying the way for cordless and mobile phones all over the state. Telegraph system was finally closed on July 14, 2013, all over the country. The old traditional means of communication are speedily losing their strength and utility to make place for hitech media equipments, to make life faster and smoother.

NUMBER OF TELEPHONE EXCHANGES, TELEPHONE SETS AND TELEGRAPH OFFICES (AS ON 31st MARCH):

TABLE - 5

Year	Telephone Exchange	Telephone Sets	Telegraph Offices
1	2	3	4
1984	164	16,017	N.A
1985	190	17,139	414
1986	206	21,469	433
1990	290	33,191	666
1994	410	62,615	871
1996	539	1,14,469	920
1998	611	1,81,886	1,368
1999	614	2,14,620	1,382
2002	896	4,44,435	1440
2006	970	5,17,625	366
2009	1005	5,08,367	174
2013	954(P)	4,12,341	NIL

Source: Statistical Outline Himachal Pradesh Issues.

The growth of radio sets in the beginning remained inadequate in comparison to the growth of population. But after 1975, it has risen very sharply. Same happened in the growth of post offices and telephones, because low density of population in the hills renders the task of providing such facilities difficult, but scattered population also provides *raisen 'd' eter for more* communication facilities. The credit for making Himachal miles ahead than others in the telephone network goes to former central telecommunication minister Pt. Sukh Ram.

Expansion of road links, railway lines, airstrips, waterways and modern means of communications, with growing literacy rate will provide a new shape and position to this tiny Himalayan State, which till yester years was nothing but liability on Central Government. Now its economic growth has shown direction towards self-reliance and emergence of a new developed Himachal Pradesh.

The Himachal Pradesh of 21st century is entirely different of what it was in the second half of the 20th century. It is fast emerging as developed state of Indian Union. The honesty, hard work and faith in positivity, all are combined to ensure healthy and speedy development.

Knowing fully well the importance of various places, institutes and religious places, the ministry of post and telegraph has released postal stamps on many of them.

Himachal Through Postal Stamps

Sr. No.	Name	Value in Rs.	Date of issuing
1.	Nicholas Roerich	1.00	09-10-1974
2.	Monal	2.00	24-04-1975
3.	Dr. Y.S Parmar	0.60	04-08-1988
4.	Kayang	4.00	30-04-1991
5.	The Lawrence School Sanawar	2.00	04-10-1997
6.	Tabo Monastery	5.00	31-10-1999
7.	Tabo Monastery	1.00	31-10-1999
8.	Master Mitrasen	4.00	09-10-2001
9.	Children Day (HP)	3.00	14-11-2000
10.	Sobha Singh	4.00	21-11-2001
11.	Kalka Shimla Railway centenary	5.00	09-11-2003
12.	Yaspal	5.00	03-12-2003
13.	Major Somnath Sharma	5.00	31-12-2003
14.	Pahari Gandhi Baba Kanshi Ram	0.50	24-09-2004
15.	St. Bede's College Shimla	50.00	24-02-2006
16.	Chandertal Lake	5.00	25-07-2007
17.	Bishop Cotton School	2.00	06-10-2009

FORESTS AND NATURAL WEALTH

Forest since the dawn of civilization has shaped the life, economy and habitat of the human beings and perform a number of functions including ecological and recreational. History illustrates that for centuries man has recklessly destroyed forests for habitation, cultivation, fuel, industrial development, fodder, constructions etc. Other indirect advantages are flood control, soil conservation, ground water recharge, control of air pollution and of climatic extremes and surface run off and sustained precipitation which can't be assessed in terms of money benefits.

The Forests of Himachal Pradesh known for their grandeur and majesty are like a green pearl in the Himalayan crown. This life supporting systems are presently under great stress due to impact of modern civilization, economic development and growth in human and cattle population. According to national Forest Policy, 1988, atleast two thirds i.e. 66% of the geographical area should be under forest in the hilly states like Himachal Pradesh. However, keeping in view that about 20 % of the area is inaccessible and beyond the tree limit, the State Government aims to bring 50% of the geographical area under forest cover.

The forests of the State have been classified on an ecological basis as laid down by Champion and Seth, and can be broadly classified into Coniferous Forests and broad-leaved Forests. Distribution of various species follows fairly regular altitudinal stratification. The vegetation varies from Dry Scrub Forests at lower altitudes to Alpine Pastures at higher altitudes. In between these two extremes, distinct vegetational zones of Mixed Deciduous Forests, Bamboo, Chil, Oaks, Deodar, Kail, Fir and Spruce, are found.

The richness and diversity of our flora can be gauged from the fact that, out of total 45,000 species found in the country as many as 3,295 species (7.32%) are reported in the State. More than 95% of the species are endemic to Himachal Pradesh and characteristic of Western Himalayan flora, while about 5% (150 species) are exotic, introduced over the last 150 years. The forests of Himachal Pradesh are rich in vascular flora, which forms the conspicuous vegetation cover.

The territory of Himachal Pradesh is mountainous except for small valley areas. The altitude varies from 350 meters in the foot hills to 7000 meters in the high hills that results in marked differences in climate. Due to it the state is bestowed with a diversified and rich flora and forests constitute one of the most important renewable resources in the state. Visualising scientifically, the forests help in shaping our natural environment. It is influenced variously (i) micro climate by maintaining the humidity, temperature, wind, precipitation and radiation (ii) soil environment affecting soil composition, soil structure and chemical properties etc. (iii) flood conditions through the

Table No.1

District wise Forest in Himachal Pradesh (As per Forest Survey of India Report - 2009)

Area (Sq.Km.)

District	Geo. Area	Forest Area	Tree covered area			% of Geo. Area Total Forest Cover
			Very Dense Forest	Moderate Dense Forest	Open Forest	
Bilaspur	1,167	428	24	171 167 362	31.02	
Chamba	6,522	5,030	853	773	810 2,436	37.35
Hamirpur	1,118	219	39	92	114 245	21.91
Kangra	5,739	2,842	310	1,221	531 2,062	35.93
Kinnaur	6,401	5,093	82	263	257 602	9.40
Kullu	5,503	4,952	586	789	583 1,958	35.58
Lahaul Spiti	13,841	10,133	15	32	146 193	1.39
Mandi	3,950	1,860	373	735	565 1,673	42.35
Shimla	5,131	3,418	739	1,037	608 2,384	46.46
Sirmaur	2,825	1,843	130	568	685 1,383	48.96
Solan	1,936	728	55	404	390 849	37.6
Una	1,540	487	18	298	205 521	31.6
Total	**55,673**	**37,033**	**3,224**	**6,383**	**5,061 14,668**	**100.00**

Source: Dept. of Forest Himachal Pradesh

Forestry in Himachal is more than just about wood and fuel. Himachal has a thriving non-wood forest products industry, which produces latex, gums, resins, essential oils, flavours, fragrances and aroma chemicals, incense sticks, handicrafts, thatching materials and medicinal plants. About 40% of non-wood forest products production is consumed locally. About 50% of the total revenue from the forestry industry in Himachal is in non-wood forest products category. In 2010, the Food and Agriculture Organisation of the United Nations estimated India's forest cover to be about 68 million hectares, or 24% of the country's area. The 2013 Forest Survey of India declared that its forest cover increased to 69.8 million hectares by 2012, per satellite measurements; this represents an increase of 5,871 square kilometers of forest cover in 2 years. However, the gains were primarily in northern, central and southern Indian states, while northeastern states witnessed a net loss in forest cover over 2010 to 2012.

functioning of interception, evaporation, infiltration, runoff both surface and subsurface and siltation of rivers and lake beds, etc. (iv) erosion by movement of water and wind and (v) human health by protecting physical and chemical contaminations, noise pollution etc.

According to the national forest Policy at least 60 percent of the geographical area in a hilly state like Himachal Pradesh should have been under forests to fulfil both protective and productive functions. Major change, in this policy (Forest Policy) of the state was effected in April 1978, by adopting the concept of three dimensional Forest farming. This new policy focused the need of involvement of people in plantation programmes with the three objective in view, that is *soil conservation, production of timber* and *fodder for domestic cattle.* Thus the concept of multi-utility function of woods was included in the new Forest Policy. And consequently the Forest Department was designated as Department of Forest Farming and Environment Conservation in sequel to the New Forest Policy. The state modified its Forest Policy in 1980, within the framework of National Forest Policy of 1952. According to this new policy the state was to bring atleast 50 percent of the total area under forests by the year 2000 A.D. and to achieve this objective, it had drawn up a 20 year perspective plan for afforestation in 1980. These 20 years saw huge investment interms of money but forest cover remained the same. Infact the construction of hydel power projects have resulted in the depletion of more trees in the state.

Forests are an important resource of Himachal Pradesh. Although the area classified as "Area Under Forest" is 36,986 sq. km. and forms about 66.4 percent of the geographical area of the state, yet the effective forest cover is much lower than this area primarily on account of the fact that a very large area is either alpine meadows or is above the tree line. As per state Forest Report 1995, an area of 12,501 sq. km. is actual forest area with density ranging from 10 percent to 40 percent 9,565 sq. km. of dense forests, having a crown of 40 percent and above and 2,936 sq. km. with crown density between 10 percent to 40 percent. In addition to this 1845 sq. km. has been described as scrubs.

The green forests cover an area of 14346 sq. km. under different types of forest species thick or scattered, as per legal definition and constitute about 25.8 percent of the total geographical area of the state.

According to legal status, the classification of the forest area in Himachal Pradesh is as under

Forest Types	Area in sq. km.
(A) Forest under the control of Forest Department	
(1) Reserved	1896
(2) Demarcated Protected Forests	11559
(3) Un-demarcated Protected Forests	19914
(4) Un-classed	680

(5)	Other Managed by Forest Dept.	807
(6)	Non-Managed by Forest Dept.	551
	Total (A)	**35407**
(B)	**Ownership**	
(1)	State Ownership	34049
(2)	Cantonment and Municipal Forests	39
(3)	Private Individual Forests	1319
	Total (B)	**35407**
(C)	**Composition**	
(1)	Coniferous	8339
(2)	Broad leaved	5797
(3)	Scrub/Bamboos	91
(4)	Blanks and pasture	21180
	Total (C)	**35407**
(D)	**Management Status**	
(1)	Area covered by working plan	25063
(2)	Area not covered by working plans including Alpine Pastures and parts of UPS	10344
	Total (D)	**35407**

Forest Types in Himachal Pradesh

1. Moist Tropical Forests
2. Dry Tropical Forests
3. Montane Sub-Tropical Forests
4. Montane Temperate Forests
5. Sub-Alpine Forests
6. Alpine Scrub

Himachal Pradesh has a rich natural vegetation. The vegetation extends right from the foothills to the snow line. A considerable part of the state lies above the line of perpetual snow where nothing grows. These areas fall within Kangra, Chamba, Lahaul-Spiti, Shimla and Kinnaur districts. In Himachal Pradesh 57 percent of the forest area is found in eastern basin of the Yamuna and the Satluj and 42 percent in the western river basin of the Beas and Ravi. There is hardly one percent forest area in the cold, arid and highly mountainous part of the Chenab river basin.

In Himachal Pradesh a wide variety of flora is found with thousands of species. This can be put under following category.

Type of flora	Numbers
Flowering Plants	3,120 species
Conifers	13 species
Peteriophytes	124 species

Orchids 38 species

The main forests region of Himachal Pradesh are–

I Sub-Montane or Sub-Tropical Region.

This forest region constitute of the Southern most tracts of the state. It includes the physiorgaphic units such as–

(a) The Shivalik hills

(b) The Dun type valleys

(c) Foothills of the lower Himalayan part of Chamba, Kangra, Una, Hamirpur, Bilaspur, Mandi, Solan and Sirmaur lie within this region. In this region a typical sub-tropical climate is experienced.

The principal forest types found in this region are–

(a) Sal forests (dominated by *Shorea robusta*)

(b) Riverine Khair and Sisham Forests.

(c) Chir pine forests.

(d) Dry deciduous forests.

(e) Lower moist broad leaved forests.

A. Trees : Khair, Siris, Kachnar, Semal, Tun, Mango, Behul, Shisham etc.

B. Shrubs Ritha, Tut, Behera and Chil. Vitex, Munj, Ber etc.

C. Grasses Ipomea, Dodonea, Bamboo. Vetiver, Sanchrus, Munjh etc.

II-Montane or Temperate Region

Temperate forest region lies to the north of the sub-montane or sub-tropical region. The following areas fall under this zone–

(a) The upper hills of lower Himalayas

(b) The middle Himalayas

(c) The lower tracts of the higher Himalayas.

This region forms a part of Chamba, Kangra, Bilaspur, Mandi, Kullu, Shimla, Solan, Sirmaur and Kinnaur districts. A typical temperate climate prevails in this tract.

The prominent forest type found in this region are–

(a) Oak forests dominated at different elevations by *Ban Kharsu* and Moru Oak.

(b) Deodar forest

(c) Blue pine forest

(d) Fir and Spruce forest

(e) Mixed broad-leaved forest

(f) Chir pine forest (only at lower elevations)

A. Trees Kunish, Poplar, Willow, Ohi, robinia, Drek etc.

B. Shrubs Kail, Chil Toon, Behmi, Chulli, walnut, Khirik etc.

C. Grasses Vitex, Berberis, Carrisa. Lolium, Dactylis, Phleum, Phylaris etc.

III Alpine and Sub-Alpine Regions

Sub-Alpine forest region represents the uppermost limit of tree growth which usually extends from an elevation of about 3000 meters to the snow line. The areas included in this region are–

(a) Upper slopes of the lower and middle Himalayas
(b) The higher Himalayas
(c) South facing lower slopes of the trans Himalayas

This region forms parts of Chamba, Kangra, Kullu, Lahaul-Spiti, Kinnaur and Shimla districts. A typical arctic climate prevails in this tract.

The main forest types which forms a part of this region are–

(a) Fir and spruce forest (b) High level blue pine forest
(c) Alder forest (d) Birch forest
(e) Rhododendron forest (f) Moist alpine scrub

A. Trees Deodar, Fir Spruce, Maple, Ash, Bhojpatra etc.

B. Shrubs Horse Chestnut, Alder, Robinia, poplar, Walnut etc.

C. Grasses Berberis. Festuca, Dactylis, Bromus, Lucerne, white Clover, Red Clover, dioscorea etc.

In this region a very heavy snowfall is experienced and the ground is covered by a thick blanket of snow for several weeks at a stretch. Thus, the period available for the growth of plants is very short.

IV Trans Himalayan Region

This forest region has a poor vegetative growth. It consists of the areas lying in the rain shadow of the main Himalayan range. The areas included in this zone are–

(a) Inner dry valleys of the main Himalaya
(b) The trans Himalaya

This region forms part of Chamba, Kullu, Lahaul-Spiti, Shimla and Kinnaur districts. Since rainfall is very low, so only thorny species grow in this zone.

The main forest types forming a part of this region are–

(a) Chilgoza or Neoza pine forest (b) Dry deodar forest
(c) Dry juniper scrub (d) Dry alpine scrub.

A. Trees- Birch, Juniper, Cypress, Willow etc.

B. Shrubs-Saussurea lappa, Cotoneaster microphylla, Artemesia etc.

C. Grasses Festuca arundinacea, Dectylis glomerata etc.

In this region upper reaches are covered under perpetual blanket of snow. Tree growth is restricted to the moist strips of land. *Chilgoza* pine and *Neoza pine* forests are found in only one district in India i.e. *Kinnaur* in Himachal Pradesh.

Since 1971, after attaining statehood this has been a priority agenda of

the state Government to expand the forest cover in the state. To achieve this a number of programmes were initiated to ensure larger participation of the people.

Table No. 2

Geographical Distribution of Forests (As per FSI Report 2009)

	Area Km²	Percentage of Geographical area.	Percentage of Forest Area
1. Geographical Area	55,673	100.00	--
2. Forest Area (Legally classified)	37,033	66.52	100.00
3. Area under Tree Cover	14,668	26.35	39.61
i)Very Dense Forest	3,224	5.79	08.71
ii)Moderate Dense Forest	6,383	11.47	17.24
iii)Open Forest	5,061	9.09	13.66
Legal Classification of Forest		Area(Km²)	Percentage
1. Reserved Forests		1896	05.12
2. Demarcated protected Forests		11387	30.75
3. Un-demarcated Protected Forests		21656	58.48
4. Unclassed Forests		976	02.63
5. Others(managed by Forest Department		370	01.00
6. Not managed by Forest Department.		748	02.02
Total		37033	100.00

Himachal Pradesh has 2 National Parks and 32 Sanctuaries covering an area of 7160.75 Sq. Km. which constitutes about 12.7 % of the total forest area of the State. After rationalization, there will be 5 national Parks, 3 Conservation Reserves and 26 Sanctuaries covering an area of 8358.48 Sq. Km., which would be 15% of the total forest area of the State. Afforestation works in the State began from the first Five Year Plan and are continues till date (i.e. financial year 2013-14). About 10385 Sq. Km. area has been covered through plantation activity. Afforestation over an area of 2,825 Sq. Km. was undertaken prior to 1980 and is presumed to have been captured in the satellite imageries being used by the Forest Survey of India. Plantation over an area of 7442 Sq. Km. has been undertaken after 1980. Due to the concerted efforts of the Forest Department in the direction of afforestation, the State has witnessed an increase in forest cover from 11780 Sq. Km. in 1991 to 14679 Sq. Km. in 2011. There has, thus, been an increase of 2899 Sq. Km. in the forest cover of the State. As per the Forest Survey of India Report 2011, an increase of 11 Sq. Km. in the forest cover over 2009 has been noticed in the State.

In terms of forest canopy density classes, the State has an area of 3,224 Sq. Km. under very dense forest, 6,381 Sq. Km. under moderately dense forest and 5,074 Sq. Km. under open forest. The moderately dense forest has decreased by 2 Sq. Km. whereas, open 216 forest has increased by 13 Sq. Km. There has been no change in dense and very dense forest. The overall quality

of forests in the State has remained unchanged.

CONSERVATION OF ENDANGERED CHILGOZA PINE: Pinus gerardiana for botanists and commonly known as *neoza pine* the nut-bearing tree species is being pushed towards extinction due to reckless harvesting and the over extraction of the edible seed. The conservation of the species in the state is vital for its survival as it is found only in the narrow dry temperate belt extending from Afghanistan to Himachal Pradesh. The plan was being prepared after studying all past efforts to regenerate and conserve the neoza forests and it would take care of not only the technical but also the socioeconomic aspects to help promote the sustainable harvesting of the nut by involving the local people. They were unaware of the harmful impact of the bad harvesting practices being followed by them.

Forests Cover By Different Forest Type	Area (Km^2)
1. Tropical Dry Deciduous Forests	2,140
2. Tropical Thorn Forests	43
3. Sub-Tropical Pine Forests	3,853
4. Sub-Tropical Dry Ever Green Forests	470
5. Himalayan Moist Temperate Forests	4,064
6. Sub-Alpine and Alpine Forests	2,512

Since 1971, after attaining statehood this was on priority agenda of the state Government to expand the forest cover in the state. To achieve this a number of programmes were organised to ensure larger participation of the people. Deforestation leads not only deterioration of natural environment but also of cultural environment as the former feeds the latter. In a simplified way deforestation means increase in temperature. If it continues we lose the aesthetic panorama of the area that ultimately would affect the nature and economy of the area, causing depletion of numerous species resulting into different levels of temperature effects.

Due to merciless felling of trees, the area under forests, which was 21,58,527 hectares in 1967-68 had been reduced to 21,18,958 hectares in 1979-80 and 21,14,187 hectares in 1981-82. This was irony of our system that this large scale cutting was done by those who were supposed to preserve forests and had the responsibility to expand forest cover in the state.

In the past, many administrative and legislative measures have been taken by the government to stop illicit cutting and smuggling of the timber. The measures are–

Himachal Pradesh Resin and Resin products (Regulation of Trade) Act 1981.

Himachal Pradesh Forest (Regulation of Trade) Act 1982.

Himachal Pradesh Specific Corrupt practices Act, 1984.

Himachal Pradesh preservation and Maintenance of Forest based Essential Commodities Act 1984.

The exploitation of private forests has also been regulated by enactment of Himachal Pradesh land presentation Act 1978, read with Himachal Pradesh Forest produce (Regulation of Trade) Act 1982.

Forest wealth of Himachal Pradesh is estimated at about 60,000 crore at 1996-97 prices and 1,50,000 crore in 2011-12. Most of precious coniferous forests are of such nature that these can not be truly regenerated by human beings if these are cut once. The government has imposed a complete ban on commercial felling and the only removals from the forests are either by way of timber distribution rights to one people or salvage extraction. Even the silvicultural harvestable volume according to working plan prescriptions would be annually worth over Rs. 250 crore. However, the government has denied itself this resource over the last decade primarily for preserving the fragile Himalayan ecology and environment in over all national interest. From the year 1985-86, a Social Forestry (Umbrella) project has been launched for raising fuel, fodder and small timber species, A *tree patta* scheme has been introduced in the state for landless poor people. Under this scheme trees planted by an individual in government land would belong to him. In the village, voluntary organizations are permitted to plant trees in government lands adjoining their villages. The state will retain 25 percent of the sale proceeds and 75 percent will go to the individual planters or organizations.

Mid Himalayan Watershed Project: This project was implemented on 1st October 2005 with the help of world bank in 10 district of the state, covering 42 blocks and 602 panchayats. The basic objective of this project was to ensure more plantation, to create job opportunity in the concerned area by involving people in the development natural resources. In February 2009, the world bank extended this project to whole of Himachal Pradesh. The project continued till 31st March 2013.

To increase the area under green cover, there are also projects which are aided externally. Some of them are–

Indo-German Eco-Development Project (Changar Area Project): This project is meant for Changar area of Palampur sub-division. The project has multi-disciplinary approach by integrating the departments of Forests, Agriculture, Horticulture and Animal Husbandry.

Himachal Pradesh Forestry Project U.K.: It is a hundred percent reimbursement project. The project aims at introducing new process of planning and governance by involvement of the people under the joint Forest Management mechanism. The project also supports subsidiary silvicultural operations in the existing forests.

Watershed Development Projects For Himachal Hills

(Kandi Project): This project was funded by world Bank. It aims at ecological rehabilitation of the catchments areas of five rivers, viz, *Markanda* in Sirmaur district, *Ghaggar and Sirsa* in Solan district, *Swan* in Una district and *Chakki* in Kangra district and also to improve socio-economic conditions of farmers

living in these areas. Kandi area falls in the catchments of the above five rivers where soils are highly eroded and are subjected to drought conditions throughout the year. This is also multi-disciplinary project.

In the past years along with illicit felling, fire has also been noticed as a big threat to the forest. It is therefore necessary that check posts at suitable places are established to curb illicit timber trade, fire fighting equipments and techniques are introduced and made available to all forest divisions where fire is a major destructive element and communication network is also required for good management and protection.

Beside timber, the forests of the state contain a large number of medicinal and aromatic plantation used by pharmaceutical and perfumery industry. It is a well known fact since ancient times that Himalayan region has remained pioneer in India, possessing plants with medicinal properties. In Himachal Pradesh, the Chamba valley, Churdhar Valley and Kullu Valley are rich in medicinal plants. According to a legend, Hanuman had probably collected *Sanjivni* herb from Churdhar peak of Himachal Pradesh to save the life of Lakshmana the younger brother of lord Ram during that famous battle against Ravana the king of Lanka. There is also an old story that a nomadic shepherd who having cut deep his finger was cleaning the oozing blood by plucking leaves of different forest species. Spontaneously while passing through thick aromatic bushes along with his flock of sheep found miraculously the cut on the finger cured. Amazingly he found one of the plants responsible for it. To verify further the wonderful curative power of this herb he cut apart the head of one of his sheep and to his amazement the sheep restored to life with the application of the herb. The story pertains to Chur valley, where many herb species are grown.

Herbs due to their easy availability and medicinal value are of great importance for man. To keep himself healthy and free from diseases, man enjoying its curing powers even today. Himachal Pradesh is considered as vast repository of medicinal herbs. In Himachal Pradesh, more than *1500 drug plants* are reported to be found. The germ plasm of various plants bearing alkaloids, flavonoids, glycosides, terpenoids, steroids, essential oils, bitter tonics, tannins etc. have been discovered from here. A lot of confusion is created about the name of medicinal plants by local names, Ayurvedic names and other names. Therefore, the need is to have uniform system of identification and nomenclature for reasons of ignorance, many valuable plants unknown to local residents are destroyed in the process of collecting certain other ones. Medicinal plants grow wild in forest areas or weeds in fields. Local people collect the useful parts of such plants and sell to some local traders or to an outsider who may be frequenting the area for the purpose. There has not been any serious attempt so far for the cultivation of such plants in the State yet. The procured material is generally dispatched to *'Amritsar'* Haridwar and *'Dehradun'* which are the main markets catering to the produce of Himachal Pradesh. Some of the valuable drugs found in

Himachal forests are:

Aconitum heterophyllum wall – (Atis, Patis); Aconitum violaceum – (Mitha Patis); Angelica glauca – (Chura); Berberis aristata – (Kasmal Daru harida); Camellia sinesis – (Chai); Diascorea deltoidea wall – (Singhi Mingli); Hydrocotyle asiatica L.Syn.: Centell asiatica – (Brahmi); Heracelum candican wall – (Patrala); Pierorhiza kurroa – (Karu); Podophyllum hexandrum – (Bankakri); Viola odorata – (Banaksha); Prinsepiautilis – (Bhekul); Cannabis sativa – (Bhang); Cominum cyminum – (Kala Zira); Clausena pentaphyla – (Ratanjot); Terminalia belerica roxb – (Bahera); Terminalia chebula – (Harad); Cinnamomum tamala, Nees and Eberm (Tejput); Saussurea lappa (Kuth); Valeriana (Nahini) and Zanthosylum alatum (Tirmur).

Aconitum heterophyllum Wall (Atis Patis): Aconitum heterophyllum Wall is a critically endangered wild medicinal herb of alpine Himalaya and cultivation is recommended owing to its large demand in the herbal market and to ensure the conservation of wild habitats. Therefore, observations on floral biology, pollen germination, pollination, and fruit and seed setting after implying different breeding systems are carried out for its successful domestication and improvement in cultivation practices. The study reveals that the plants grown in hothouse conditions showed considerable variation in the production of flowers and seeds. Flowering occurs from the second week of September to late October, with 20 days of peak flowering. Anthers dehisced longitudinally between 7:30 and 11:00 a.m, strongly dependent on higher temperature.

The pollen grains per anther varied between 2000 and 6000, which means an average of 80,000 pollen grains per flower. Nectar production begins at anther dehiscence and coincides with maximum stigmatic receptivity. Bees are observed as pollinators. Pollen germination and pollen tube elongation are maximum in 5% sucrose. Controlled pollination reveals that this species is self-incompatible, although few fruits develop from selfing. Such fruits are smaller than the fruits produced by open pollinated and from hand-crossed flowers and most abort early in development.

Aconitum violaceum (Mitha Patis) : Aconitum violaceum is a perennial species distributed in the Himalayan region of India, Pakistan and Nepal. Within India, it has been recorded in the alpine slopes in an altitude range of 3600–4800 mts. The plant is used in Tibetan medicine, has a bitter taste and a cooling tendency. It is antiinflammatory and febrifuge. It is also used in the treatment of snake and scorpion bites.

Angelica glauca (Chura): Angelica species grow to 1–3 m tall, with large bipinnate leaves and large compound umbels of white or greenish-white flowers. Their large, sparkling, starburst flowers are pollinated by a great variety of insects (the generalist pollination syndrome), the floral scents are species-specific, and even specific to particular subspecies. The active ingredi-

ents of angelica are found in the roots and rhizomes and contains furocoumarins in its tissues which make the skin sensitive to light.

Berberis aristata (Kasmal Daru harida): Berberis aristata, also known as Indian Barberry or Tree Turmeric, belongs to the family Berberidaceae and the genus Berberis (pronounced br'ber-is). The genus comprises approximately 450-500 species of deciduous evergreen shrubs and is found in the temperate and sub-tropical regions of Asia, Europe, and America. Berberis aristata is native to the Himalayas in India and in Nepal. This also naturally found in the wet zone of Sri Lanka.

Uses: The fruits of the species are eaten by people living in areas where the plant is found, often as a dessert. They are juicy and contain plenty of sugars and other useful nutrients that supplement their diet. Its stem, roots, and fruits possess medicinal properties and are used in many ayurvedic treatments of ailments, such as urinary problems. The roots can also be used for making an alcoholic drink. The plant as a whole is a good source of dye and tannin which is used for dyeing clothes and for tanning leather.

Medicinal uses: The root bark contains berberine, quaternary ammonium salt of isoquinoline alkaloid. Berberine has antibacterial, antifungal, antiviral and antioxidant properties. It can possess antiinflammatory, antitumor and anti-diabetic activities. Shri Padmavathi Mahila Viswavidyalayam Tirupati, conducted a study to evaluate the effectiveness of ayurvedic medicine. They designed a study to provide scientific evidence for the use of *Berberis aristata* in the treatment of urinary troubles caused as a side effect of the anticancer chemotherapy drug, cisplatin. Cisplatin is known to cause nephrotoxicity which is a renal disease or dysfunction. In conclusion, the researchers found that the side effects of cisplatin were reversed by the antioxidant properties of the decoction of root bark of *Berberis aristata.*

Other research universities in India also studied the medicinal properties of Berberis *aristata.* In a scientific study of the antidiabetic activity of the plant, diabetic rats treated with the ethanol extract of the roots showed a significant reduction of serum glucose level, however, it also showed a significant increase in the level of HDL cholesterol. Additional research must be conducted to determine if the hypolipidemic properties of the plant could serve as a protective mechanism against the development of atherosclerosis, which is usually associated with diabetes.

A preparation called *rasaut* is prepared from this plant. Rasaut is prepared by boiling the bark of the root and of the lower part of the stem in water. The solution is then strained and evaporated till a semisolid mass is obtained; this is *rasaut.* It is mixed with either butter and alum, or with opium and lime-juice. It is also reported to be a mild laxative.

Camellia sinensis (Chai): Camellia sinensis is the species of plant whose leaves and leaf buds are used to produce the popular beverage tea. It is of the genus Camellia a genus of flowering plants in the family Theaceae. White tea,

yellow tea, green tea, and black tea are all harvested from this species, but are processed differently to attain different levels of oxidation. Kukicha (twig tea) is also harvested from Camellia sinensis, but uses twigs and stems rather than leaves. Common names include tea plant, tea shrub, and tea tree (not to be confused with *Melaleuca alternifolia,* the source of tea tree oil).

There are two major varieties used for tea: Chinese tea, Camellia sinensis var. sinensis, and Assam tea, Camellia sinensis var. assamica. Camellia sinensis is native to East, South and Southeast Asia, but it is today cultivated across the world in tropical and subtropical regions. It is an evergreen shrub or small tree that is usually trimmed to below 2 m (6.6 ft) when cultivated for its leaves. It has a strong taproot. The flowers are yellow-white, 2.5–4 cm (0.98–1.57 inch) in diameter, with 7 to 8 petals.

The seeds of Camellia sinensis and Camellia oleifera can be pressed to yield tea oil, a sweetish seasoning and cooking oil that should not be confused with tea tree oil, an essential oil that is used for medical and cosmetic purposes, and originates from the leaves of a different plant. Camellia sinensis plant, with cross-section of the flower (lower left) and seeds (lower right).

The leaves are 4–15 cm (1.6–5.9 in) long and 2–5 cm (0.79–1.97 in) broad. Fresh leaves contain about 4% caffeine. The young, light green leaves are preferably harvested for tea production; they have short white hairs on the underside. Older leaves are deeper green. Different leaf ages produce differing tea qualities, since their chemical compositions are different. Usually, the tip (bud) and the first two to three leaves are harvested for processing. This hand picking is repeated every one to two weeks.

There are three main kinds of tea produced in India:

Assam tea comes from the northeastern section of the country. This heavily forested region is home to much wildlife, including the rhinoceros. Tea from here is rich and full-bodied. It was in Assam that the first tea estate was established, in 1837.

Darjeeling Tea– the Darjeeling region is cool and wet, and tucked in the foothills of the Himalayas. Tea plantations reach 2200 meters. The tea is delicately flavoured, and considered to be one of the finest teas in the world. The Darjeeling plantations have 3 distinct harvests, termed 'flushes', and the tea produced from each flush has a unique flavour. First (spring) flush teas are light and aromatic, while the second (summer) flush produces tea with a bit more bite. The third, or autumn flush gives a tea that is lesser in quality.

Nilgiris tea comes from a part of India that is almost as high as Darjeeling. This southern Indian region has elevations between 1,000 and 2,500 meters. The flavours of Nilgiris teas are subtle and rather gentle. They are frequently blended with other, more robust teas.

Diascorea deltoidea wall (Singhi Mingli): Dioscorea is a genus of over 600 species of flowering plants in the family Dioscoreaceae, native throughout the tropical and warm temperate regions of the world. The vast

majority of the species are tropical, with only a few species extending into temperate climates. It is named after the ancient Greek physician and botanist Dioscorides.

They are tuberous herbaceous perennial lianas, growing to 2–12 meter tall or more. The leaves are spirally arranged, mostly broad heart-shaped. The flowers are individually inconspicuous, greenish-yellow, with six petals; they are mostly dioecious, with separate male and female plants, though a few species are monoecious, with male and female flowers on the same plant. The fruit is a capsule in most species, a soft berry in a few species.

Several species, known as yams, are important agricultural crops in tropical regions, grown for their large tubers. Many of these are toxic when fresh, but can be detoxified and eaten, and are particularly important in parts of Africa, Asia, and Oceania.

One class of toxins found in many species is steroidal saponins, which can be converted through a series of chemical reactions into steroid hormones for use in medicine and as contraceptives.

Hydrocotyle asiatica L.Syn. Centell asiatica (Brahmi): Centella asiatica, commonly known as centella, is a small, herbaceous, annual plant of the family *Mackinlayaceae* or *subfamily Mackinlayoideae* of family *Apiaceae,* and is native to wetlands in Asia. It is used as a medicinal herb in Ayurvedic medicine, traditional African medicine, and traditional Chinese medicine. It is also known as the Asiatic pennywort or Indian pennywort in English, among various other names in other languages.

Centella grows in tropical swampy areas. The stems are slender, creeping stolons, green to reddish-green in color, connecting plants to each other. It has long-stalked, green, reniform leaves with rounded apices which have smooth texture with palmately netted veins. The leaves are borne on pericladial petioles, around 2 cm. The rootstock consists of rhizomes, growing vertically down. They are creamish in colour and covered with root hair.

The flowers are white or pinkish to red in colour, born in small, rounded bunches (umbels) near the surface of the soil. Each flower is partly enclosed in two green brackts. The hermaphrodite flowers are minute in size (less than 3 mm), with 5-6 corolla lobes per flower. Each flower bears five stamens and two styles. The fruit are densely reticulate, distinguishing it from species of Hydrocotyle which have smooth, ribbed or warty fruit. The crop matures in three months, and the whole plant, including the roots, is harvested manually.

According to the American Cancer Society, although centella is promoted for its health benefits, "available scientific evidence does not support claims of its effectiveness for treating cancer or any other disease in humans". However some research has shown a possible health benefit in the form of reduction of the progression of subclinical arterial lesions in low-risk asymptomatic subjects.

In India, particularly, it is popularly known by a variety of names: *bemgsag, brahma manduki, brahmanduki, brahmi, ondelaga* or *ekpanni* (south India, west India), *sarswathi aku* (Andhra Pradesh), *gotu kola, khulakhudi, mandukparni, mandookaparni,* or *thankuni* (Bengal), depending on region. Bacopa monnieri is the more widely known for Brahmi; both have some common therapeutic properties in Vedic texts and are used for improving memory. C. asiatica is called brahmi particularly in north India, although that may be a case of mistaken identity introduced during the 16th century, when brahmi was confused with mandukaparni, a name for C. asiatica. Probably the earliest study of mandookaparni as medya rasayana (improving the mental ability) was carried out at the Dr. A. Lakshmipathy Research Centre (now under CCRAS).

Heracelum candican wall (Patrala): Heracleum candicans Wall. (Apiaceae), an endangered Himalayan native medicinal herb, is commercially useful as a major source of Xanthotoxin. Natural population of the plant are exclusive source of raw material being supplied to drug industries. Due to indiscriminate overharvesting and several other biotic pressures, a speedy decline in populations of the plant has been registered in northwest Himalaya. *Ex situ* cultivation of threatened medicinal plant species is unanimously accepted as viable option for sustainable supply of homogenous quality raw materials and their conservation management.

Genus *Heracleum* of the family is very well known worldwide for their traditional and modern uses. *Heracleum* is a derivative of Latin word, *Herâclêus* or belonging to *Hercules* (itself derived from the Greek) means 'glory of Hera'. The genus, widely distributed in temperate Europe, Asia , North America and Abyssinia, comprises of 120-125 species worldwide. However, Schmidt, reported 70 species from north temperate regions and tropical mountains. India and adjoining countries like Nepal, Bhutan, Sri-Lanka, Burma, Pakistan and Bangladesh represent 21 species. These species mainly occur in northern, northeastern and southern parts of India . Out of the 15 species reported from the Himalayan region, 6 species occur in North-west Himalaya, 2 in Trans Himalaya, 3 in Central Himalaya and remaining 4 in Eastern Himalaya. This is a widespread, taxonomically complex genus and many species are morphologically similar.

Pierorhiza kurroa (Karu): Picrorhiza kurroa is one of the major income generating non-timber forest products found in the Nepalese Himalayas. It is one of the oldest medicinal plants traded from the Karnali zone. Known as Kutki, it is a perennial herb and is used as a substitute for Indian gentian (Gentiana kurroo).

It is found in the Himalayan region from Kashmir to Sikkim at an elevation of 2700-4500m and in Nepal, found abundantly between 3500 to 4800m. It is found far away from the community and takes from hours to days to walk to its growing habitat. It has been reported that Picrorhiza has been harvested to near extinction.

The rhizome has a long history of use in Indian Ayurvedic medicine for the treatment of digestive problems. Other uses have been proposed (e.g. for *asthma, liver damage, wound healing,* vitiligo) but the medical evidence is not yet conclusive. It appears to be relatively safe based on its long history of traditional use.

Podophyllum hexandrum (Bankakri): The perennial herb Podophyllum hexandrum, bearing the common names Himalayan may apple or Indian may apple, is native to the lower elevations in and surrounding the Himalaya. It is low to the ground with glossy green, drooping, lobed leaves on its few stiff branches, and it bears a pale pink flower and bright red-orange bulbous fruit. The ornamental appearance of the plant makes it a desirable addition to woodland-type gardens. It can be propagated by seed or by dividing the rhizome. It is very tolerant of cold temperatures, as would be expected of a Himalayan plant, but it is not tolerant of dry conditions. Its name in Hindi and Ayurveda is *bantrapushi* or *Giriparpat.*

The plant is poisonous, but when processed has medicinal properties. The rhizome of the plant contains a resin, known generally and commercially as Indian Podophyllum Resin, which can be processed to extract podophyllotoxin, or podophyllin, a neurotoxin. The North American variant of this Asian plant contains a lower concentration of the toxin, but has been more extensively studied.

Phodophyllum hexandrum has some good population in the Great Himalayan National Park of Himachal Pradesh. In the fringes of the famous Valley of Flowers National Park the study conducted by Prof C.P. Kala shows some scattered population of this important species, locally called as *'ban kakdi'.* Here its density is about 0.98 individuals per meter square. It grows across the Indian Himalayan region.

Viola odorata – (Banaksha); Viola odorata is a species of the genus Viola native to Europe and Asia, but has also been introduced to North America and Australia. It is commonly known as *wood violet, sweet violet, English violet, common violet, florist's violet,* or *garden violet.* The plant is known as *Banafsa, Banafsha* or *Banaksa* in India. It is a hardy herbaceous flowering perennial.

Uses: The sweet scent of this flower has proved popular throughout the generations particularly in the late Victorian period, and has consequently been used in the production of many cosmetic fragrances and perfumes. The French are also known for their violet syrup, most commonly made from an extract of violets. In the United States, this French violet syrup is used to make violet scones and marshmallows.

The scent of violet flowers is distinctive with only a few other flowers having a remotely similar odour. References to violets and the desirable nature of the fragrance go back to classical sources such as Pliny and Horace when the name 'Ion' was in use to describe this flower from which the name of the

distinctive chemical constituents of the flower, the ionones – is derived.

There is some doubt as to whether the true extract of the violet flower is still commercially available at all. It certainly was in the early 20th Century. The violet leaf is absolute however remains widely used in modern perfumery. The leaves are edible and contain a deal of soothing mucilage. Water extracts of the plant have some in vitro antibacterial properties.

Prinsepiautilis – (Bhekul); Prinsepia is a genus of trees in the Rosaceae. It bears fruit which look like a cherry. The plant grows largely in India, China, Bangladesh, and Taiwan, yet P. sinensis is hardy in zone 4, to about -32°C. The plant is named for James Prinsep, scholar, antiquarian, architect, secretary of the Asiatic Society in Calcutta, India, and member of the well-known Prinsep family of India, an Anglo-Indian family prominent in Indian affairs for several generations.

Cannabis sativa – (Bhang); Cannabis sativa is an annual herbaceous plant in the *Cannabis genus,* a species of the Cannabaceae family. People have cultivated cannabis sativa throughout recorded history as a source of industrial fibre, seed oil, food, recreation, religious and spiritual moods, and medicine. Each part of the plant is harvested differently, depending on the purpose of its use.

Its seeds are chiefly used to make hempseed oil which can be used for cooking, lamps, lacquers, or paints. They can also be used as caged-bird feed, as they provide a moderate source of nutrients for most birds. The flowers (and to a lesser extent the leaves, stems, and seeds) contain psychoactive chemical compounds known as cannabinoids that are consumed for recreational, medicinal, and spiritual purposes. When so used, preparations of flowers (marijuana) and leaves and preparations derived from resinous extract (e.g. hashish) are consumed by smoking, vaporizing and oral ingestion. Historically, tinctures, teas, and ointments have also been common preparations.

Cominum cyminum (Kala Zira); It is a flowering plant in the family Apiaceae, native from the east Mediterranean to India. Its seeds (each one contained within a fruit, which is dried) are used in the cuisines of many different cultures, in both whole and ground form.

Cumin is the dried seed of the herb Cuminum cyminum, a member of the parsley family. The cumin plant grows to 30–50 cm (12–20 inch) tall and is harvested by hand. It is an annual herbaceous plant, with a slender, glabrous, branched stem which is 20–30 cm (8–12 in) tall and has a diameter of 3–5 cm (1 1/4–2 inch). Each branch has two to three subbranches. All the branches attain the same height, therefore the plant has a uniform canopy. The stem is coloured grey or dark green. The leaves are 5–10 cm (2–4 inch) long, pinnate or bipinnate, with threadlike leaflets. The flowers are small, white or pink, and borne in umbels. Each umbel has five to seven umbellts. The fruit is a lateral fusiform or ovoid achene 4–5 mm (1/6–1/5 in) long, containing two mericarps with a single seed. Cumin seeds have eight ridges with oil canals. They

resemble caraway seeds, being oblong in shape, longitudinally ridged, and yellow-brown in colour, like other members of the umbelliferae family such as caraway, parsley and dill.

The main producer and consumer of cumin is India. It produces 70% of the world production and consumes 90% of its own production (which is 63% of the world production). Other producers are Syria (7%), Turkey (6%) and Iran (6%). The remaining 11% production is assigned to other countries. Totally, around 300,000 tons of cumin per year is produced worldwide. In 2007 India produced around 175,000 tons of cumin on an area of about 410,000 hectare i.e. the average yield is 0.43 tons per hectare.

Uses: Cumin seeds are used as a spice for their distinctive flavour and aroma. It is globally popular and an essential flavouring in many cuisines, particularly South Asian, Northern African and Latin American cuisines. Cumin can be found in some cheeses, such as Leyden cheese, and in some traditional breads from France. It is commonly used in traditional Brazilian cuisine. Cumin can be an ingredient in chili powder (often Tex-Mex or Mexican-style), and is found in achiote blends, adobos, sofrito, garam masala, curry powder, and bahaarat. Cumin is also popularly used by cannabilistic tribes as part of the ritual.

Cumin can be used in its ground form or as whole seeds. It helps to add an earthy and warming feeling to food, making it a staple in certain stews and soups, as well as spiced gravies such as chili. It is also used as an ingredient in some pickles and pastries.

Medical Uses: In Sanskrit, Cumin is known as Jira. Jira means "that which helps digestion". In Ayurvedic system of medicine, dried Cumin seeds are used for medicinal purposes. The dried cumin seeds are powdered and used in different forms like *kashaya* (decoction), *arishta* (fermented decoction), *vati (tablet/pills)*, and processed with ghee (a semifluid clarified butter). It is used internally and sometimes for external application also. It is known for its actions like enhancing appetite, taste perception, digestion, vision, strength, and lactation. It is used to treat diseases like fever, loss of appetite, diarrhea, vomiting, abdominal distension, edema and puerperal disorders.

A popular drink in southern India such as Kerala and Tamil Nadu is called jira water, made by boiling cumin seeds in water. It is understood that cumin is beneficial for heart disease, swellings, tastelessness, vomiting, poor digestion and chronic fever.

Clausena pentaphyla (Ratanjot); This belongs to Family Rutaceae and largely found in the sub-Himalayan tract from Garhwal to Sikkim; also in Chakrata range, popularly known as Ratanjot (var.), Rowana. Surasi is a doubtful synonym.

Uses: Bark-anti-inflammatory, spasmolytic; used in veterinary medicine for wounds and sprains.

Aerial parts contain coumarins-clausmarins A and B. Coumarins exhibit

spasmolytic activity. The root also contains coumarins. Root and stem bark of Clausena excavata also contains coumarins-clausenin.

Terminalia belerica roxb (Bahera); Terminalia bellirica, known as "Bahera" or Beleric or bastard myrobalan, (Sanskrit: Vibhitaka , Aksha is a large deciduous tree common on plains and lower hills in Southeast Asia, where it is also grown as an avenue tree. The basionym is Myrobalanus bellirica Gaertn.. William Roxburgh transferred M. bellirica to Terminalia as "T. bellerica (Gaertn.) Roxb.". This spelling error is now widely used, causing confusion. The correct name is *Terminalia bellirica* (Gaertn.) Roxb.

The leaves are about 15 cm long and crowded toward the ends of the branches. It is considered a good fodder for cattle. Terminalia bellirica seeds have an oil content of 40%, whose fatty-acid methyl ester meets all of the major biodiesel requirements in the USA (ASTM D 6751-02, ASTM PS 121-99), Germany (DIN V 51606) and European Union (EN 14214). The seeds are called *bedda nuts.*

In traditional Indian Ayurvedic medicine, Beleric is known as *"Bibhitaki"* (Marathi: Behada) (Terminalia belerica). In its fruit form, it is used in the popular Indian herbal rasayana treatment triphala. In Sanskrit it is called vibhidaka.

"This tree, in Sanskrit *Vibhita* and *Vibhitaka* (fearless), is avoided by the Hindus of Northern India, who will not sit in its shade, as it is supposed to be inhabited by demons. Two varieties of T. belerica are found in India, one with nearly globular fruit, 1/2 to 3/4 inch in diameter, the other with ovate and much larger fruit. The pulp of the fruit (Beleric myrobalan) is considered by Hindu physicians to be astringent and laxative, and is prescribed with salt and long pepper in infection of the throat and chest. As a constituent of the triphala (three fruits), i.e., emblic, beleric and chebulic myrobalans, it is employed in a great number of diseases, and the kernel is sometimes used as an external application to inflamed parts. On account of its medicinal properties the tree bears the Sanskrit synonym of *Anila-ghnaka,* or "wind-killing.

This kernels are eaten by the Lodha people of the Indian subcontinent for their mind-altering qualities.

The nuts of the tree are rounded but with five flatter sides. It seems to be these nuts that are used as dice in the epic poem Mahabharata. A handful of nuts would be cast on a gaming board and the players would have to call whether an odd or even number of nuts had been thrown. In the Nala, King Rituparna demonstrates his ability to count large numbers instantaneously by counting the number of nuts on an entire bough of a tree.

Terminalia chebula (Harad); Terminalia chebula, in Hindi it is called *Harad, Haritaki, or Harada,* respectively 'Inknut'. In Urdu it is called *'Hareer'.* In Sri Lanka it is called *Aralu.* In Marathi it is called as *'Hirada'*, in Kannada it is called *'Alalekaayi'*, in Tamil it is called *'Kadukkai'* and in Malayalam it is known as *'Kadukka'.* In Bengali it is called *Horitoky.* In Assamese it is called

Silikha. In Telugu it is called *'Karakkaya'*. In the United States it is found in some Indian stores; it is known as *'Harde Whole'*.

It is a deciduous tree growing to 30-metre (98 ft) tall, with a trunk up to 1-metre (3 ft 3 in) in diameter. The leaves are alternate to subopposite in arrangement, oval, 7–8-centimetre (2.8–3.1 in) long and 4.5–10-centimetre (1.8–3.9 in) broad with a 1–3-centimetre (0.39–1.18 in) petiole. The fruit is drupe-like, 2–4.5-centimetre (0.79–1.77 in) long and 1.2–2.5-centimetre (0.47–0.98 in) broad, blackish, with five longitudinal ridges.

There are many varieties such as: Terminalia chebula var. chebula. Leaves and shoots hairless, or only hairy when very young. Leaves and shoots silvery to orange hairy. This tree yields smallish, ribbed and nut-like fruits which are picked when still green and then pickled, boiled with a little added sugar in their own syrup or used in preserves; this preserve is called *'Hareer Ka Murabba* in Urdu language. The seed of the fruit, which has an elliptical shape, is an abrasive seed enveloped by a fleshy and firm pulp. It is regarded as a universal panacea in the Ayurvedic Medicine and in the Traditional Tibetan medicine. It is reputed to cure blindness and it is believed to inhibit the growth of malignant tumours.

The dry nut's peel is used to cure cold-related nagging coughs. The bark/peel of the nut is placed in the cheek. Although the material does not dissolve, the resulting saliva, bitter in taste, is believed to have medicinal qualities to cure cold related coughs. Its fruit has digestive, antiinflammatory, anthelmintic, cardiotonic, aphrodisiac and restorative properties and is additionally beneficial in flatulence, constipation, piles, cough and colds.

Uses: Haritaki is a rejuvenative, laxative (unripe), astringent (ripe), anthelmintic, nervine, expectorant, tonic, carminative, and appetite stimulant. It is used by people who have leprosy (including skin disorders), anemia, narcosis, piles, chronic, intermittent fever, heart disease, diarrhea, anorexia, cough and excessive secretion of mucus, and a range of other complaints and symptoms. According to the Bhavaprakasha, Haritaki was derived from a drop of nectar from Indra's cup. Haritaki is used to mitigate *Vata* and eliminate *ama* (toxins), indicated by constipation, a thick greyish tongue coating, abdominal pain and distension, foul faeces and breath, flatulence, weakness, and a slow pulse. The fresh fruit is dipana and the powdered dried fruit made into a paste and taken with jaggery is *malashodhana*, removing impurities and wastes from the body. Haritaki is an effective purgative when taken as a powder, but when the whole dried fruit is boiled the resulting decoction is grahi, useful in the treatment of diarrhea and dysentery.

The fresh or reconstituted fruit taken before meals stimulates digestion, whereas if taken with meals it increases intelligence, nourishes the senses and purifies the digestive and genitourinary tract. Taken after meals Haritaki treats diseases caused by the aggravation of *Vayu, Pitta* and *Kapha* as a result of unwholesome food and drinks. Haritaki is a rasayana to Vata, increasing awareness, and has a nourishing, restorative effect on the central nervous

system. Haritaki improves digestion, promotes the absorption of nutrients, and regulates colon function.

Cinnamomum tamala, Nees and Eberm (Tejput); *Cinnamomum tamala, Indian bay leaf,* also known as *tejpat, Malabar leaf, Indian bark, Indian cassia,* or *malabathrum* is a tree within the Lauraceae family which is native to India, Nepal, Bhutan, and China. It can grow up to 20 m (66 ft) tall. It has aromatic leaves which are used for culinary and medicinal purposes. It is thought to have been one of the major sources of the medicinal plant leaves known in classic and medieval times as malabathrum (or malobathrum).

The leaves, known as *tejapatta* or *tejpatta* in Hindi and in Nepali, *Tejpat* in Assamese and *tamalpatra* in Marathi and in original Sanskrit, are used extensively in the cuisines of India, Nepal, and Bhutan, particularly in the Moghul cuisine of North India and Nepal and in Tsheringma herbal tea in Bhutan. It is called Biryani Aaku or Bagharakku in Telugu. They are often labelled as "Indian bay leaves," or just "bay leaf", causing confusion with the leaf from the bay laurel, a tree of Mediterranean origin in a different genus, and the appearance and aroma of the two are quite different. This may lead to confusion when following Indian or Pakistani recipes. Bay laurel leaves are shorter and light to medium green in colour, with one large vein down the length of the leaf, while tejpat are about twice as long and wider, usually olive green in colour, and with three veins down the length of the leaf. True tejpat leaves impart a strong cassia- or cinnamon-like aroma to dishes, while the bay laurel leaf's aroma is more reminiscent of pine and lemon. Indian grocery stores usually carry true tejpat leaves.

Uses: The bark is also sometimes used for cooking, although it is regarded as inferior to true cinnamon or cassia. In a recent study made by D.K. Sharma, C.Varshneya, P.Bharadwaj, and B.S.More of Department of Pharmacology and Toxicology CSKHPKVV Palampur Himachal Pradesh revealed that Methanolic Extract of C.tamala leaves @ 10mg/Kg to Alloxan induced diabetic rats for 15 days resulted in significant reduction in blood glucose level, blood glcosylated haemoglobin, LPO, serum AST, and ALT and significant increase in the antioxidant enzymes such as CAT, GSH, and SOD. However restoration of blood glucose and other parameters were much faster in Glibenclamide treated rats. Their studies indicated that C.tamala could be used as an adjunct therapy in Diabetes.

Saussurea lappa (Kuth); Saussurea is a genus of about 300 species of flowering plants in the family *Asteraceae,* native to cool temperate and arctic regions of Asia, Europe, and North America, with the highest diversity in alpine habitats in the Himalaya and central Asia. Common names include *saw-wort* and *snow lotus,* the latter used for a number of high altitude species in central Asia. They are perennial herbaceous plants, ranging in height from dwarf alpine species 5–10 cm tall, to tall thistle-like plants up to 3 m tall. The leaves are produced in a dense basal rosette, and then spirally up the flowering stem. The flowers form in a dense head of small capitula, often surrounded by dense

white to purple woolly hairs; the individual florets are also white to purple. The wool is densest in the high altitude species, and aid in thermoregulation of the flowers, minimising frost damage at night, and also preventing ultraviolet light damage from the intense high altitude sunlight.

Uses: A number of the high alpine Himalayan species are grown as ornamental plants for their decorative dense woolly flower heads; they are among the most challenging plants to grow, being adapted to harsh climates from 3500–5000 m altitude, demanding cool temperatures, a very long (up to 8–10 months) winter rest period, and very good soil drainage in humus-rich gravel soils.

Saussurea lappa has been shown to inhibit the mRNA expression of iNOS by lipopolysaccharide stimulated macrophages, thus reducing nitric oxide production. In rats, high doses of 50-200 milligrams per kilogram of crude ethanolic extract reduced observed inflammation in standard laboratory tests, and 25-100 milligrams per kilogram of the sesquiterpene fraction of the extract reduced several molecular markers of inflammation. Ethanol extracts were shown to have analgesic and antiinflammatory effects at high doses of 75-300 milligrams per kilogram. As the slow-growing wild plant is endangered by collections, a substitute grown in tissue culture has been suggested, which is mostly equivalent. Generally the analgesic and antiinflammatory effects of the plant are much inferior to those of 10 milligrams of indomethacin.

Valeriana (Nahini): Valerian is a perennial flowering plant, with heads of sweetly scented pink or white flowers that bloom in the summer months. Valerian flower extracts were used as a perfume in the sixteenth century. Native to Europe and parts of Asia, valerian has been introduced into North America. It is consumed as food by the larvae of some Lepidoptera (butterfly and moth) species, including Grey Pug. Other names used for this plant include *garden valerian* (to distinguish it from other Valeriana species), *garden heliotrope* (although not related to Heliotropium), and allheal. Red valerian, often grown in gardens, is also sometimes referred to as valerian, but is a different species from the same family and not very closely related.

Valerian, in pharmacology and herbal medicine, is the name of a herb or dietary supplement prepared from roots of the plant. Crude extract of the root is often sold in the form of capsules. Valerian root has sedative and anxiolytic effects. It can also be classified as a drug since its consumption produces a sedative or medicinal effect, while it is not exclusively a type of food. These effects are suspected to be mediated through the GABA receptor. The amino acid valine is named after this plant.

Uses: Valerian is most often used to treat insomnia. It can be considered an alternative treatment for hypnotic drugs. It is also sometimes used as an alternative for sedatives, such as benzodiazepines in the treatment of certain anxiety disorders.

Whether or not valerian is an efficacious treatment for insomnia is still a

very open question. Multiple recent systematic reviews of the medical research literature and meta-analyses have produced conflicting conclusions regarding the efficacy of the substance.

In the United States, valerian is sold as a nutritional supplement. Therapeutic use has increased as dietary supplements have gained in popularity, especially after the Dietary Supplement Health and Education Act was passed in 1994. This law allowed the distribution of many agents as over-the-counter supplements and therefore allowed them to bypass the regulatory requirements of the Food and Drug Administration (FDA).

In addition to being used for the treatment of insomnia and other sleep disorders, valerian has also been used to treat anxiety and gastrointestinal pain caused by irritable bowel syndrome. It has also been used in alternative medicine to treat symptoms such as nervous tension, excitability, and stress as well as intestinal colic or cramps and as a muscle relaxant.

Zanthosylum alatum (Tirmur): Timur or Tirmur is a shrub belonging to the family Rutaceae. It is found in the warmer valleys of the Himalaya, ranging between 1000 and 2100 met. above sea level. It also grows in the Eastern Ghats in Orissa and Andhra Pradesh at 1200 met, and the lesser Himalayan ranges in the northeastern part of India (e.g., Naga Hills, Meghalaya, Mizoram, and Manipur). Eleven species of the genus Zanthoxylum in India, of which 6 occur in the Himalayan region. The Himachal Himalaya harbours 4 species of Zanthoxylum, namely, Z. armatum DC., Z. acanthopodium DC., Z. oxyphyllum Edgew., and Z. budrunga.

The people uses timur due to its availability near their winter settlements. They use timur fruit in the form of condiments, spices and medicine. In the preparation of certain traditional dishes, the use of timur as a flavouring agent or spice is very popular. During winter, a soup made from the dried fruit (known as hag) is consumed by the entire family to keep warm. A chutney (like a sauce), locally known as dunkcha, is also a popular food item in the parts of Uttrakhand.

Timur is used in curing various common ailments such as toothache, common cold, cough, and fever, as it is believed to give warmth to the body. To cure toothache, a fresh or dry fruit is pressed over the affected tooth and is kept in position till it loses its pungency. Young shoots of timur are used as toothbrushes. Recently people have also started to use powder made from the dried fruit for cleaning teeth. Common stomach complaints are treated with timur soup. The tribal community also brew liquor from timur, but the resulting liquor is palatable only to those highly addicted. Most members of the community consider the tree to have religious significance and magical properties. Walking sticks are made out of its branches. In recent times however, the use of timur in alcohol, as a spice and as a leech repellent appears to have declined.

To take maximum advantage of herbs found in the Pradesh, State

Government has set up laboratories and Ayurvedic centres. With advanced investigation, there is a probability to find more medicinal herbs, which might provide remedy to, what is known today as *incurable diseases.*

ENDANGERED HERBS: While environmentalists have been expressing concern over the dwindling herbal reserves of the hill state considered to be the storehouse of medicinal plants, no scientific assessment of threatened species was ever carried out. Out of 1300 species found in the state 47 have been put in red list.

Based on the International Union for Conservation of Nature (IUCM) criteria, 42 field botanists, plant taxonomists and foresters from reputed institutes of the country evaluated 57 selected species for the Comprehensive Assessment and Management Prioritisation and categorized 11 species as critically endangered, 19 endangered and 17 vulnerable. The main factors responsible for the decline included unscientific and over exploration, a loss of habitat due to increasing biotic interference and climate change. The short listed 23 important species for conservation, propagation and cultivation have been identified in the first phase. It included 11 species, forming part of the *ashtavarga* " group used in ayurvedic medicines and three tree species, *taxus baccatra, bhojpatra* and *tejpatta.* These herbs are used for preparing life saving formulation and boosting body power.

TABLE - 3

FORESTS AREA/PRODUCTION/VALUE OF MAJOR AND MINOR PRODUCTS

Unit	Area under Forests (000 hect.)	Timber Production (000 cubic meters)	Major product (000 Rs.)	Minor product (000 Rs.)
1950-51	877.2	511.20	6,341.0	1843.0
1955-56	1044.0	454.80	9,630.0	2915.0
1960-61	1044.0	489.10	15,827.0	7063.0
1970-71	2143.5	524.70	1,33,927.0	13323.0
1975-76	2176.3	477.50	1,27,151.0	14790.0
1980-81	2116.9	560.00	2,83,999.0	26445.0
1985-86	3770.1	531.50	5,34,500.0	23576.0
1990-91	3759.1	312.30	8,68,340	52,578
1993-94	3710.1	371.20	21,64,456	84,837
1995-96	3551.8	425.00	13,420,23	1,41,411
2001-02	3628.49	371.60	14,69,807	1,64,005
2004-05	3628.49	433.10	16,42,398	97,784
2007-08	3628.49	246.90	41,71,481	91,274
2010-11	3628.33	277.90	56,77,734	1,96,726
2012-13	3628.33	315.40	6,87,310	2,30,732

Source: Important Facts on Himachal Pradesh DESHP.

These herbs are consumed in bulk by the pharmaceutical industry for preparing life saving ayurvedic and allopathic formulations and boosting vigour, vitality and strength to help improve the resistance of the body to a host of diseases. For instance, taxol extracted from *taxus baccata* is used for

making anticancer drugs and *patish* (aconitunm heterophyllum) for treating lever related ailments and fever. It is now for the first time that a comprehensive plan was prepared for the conservation of herbs which are at the verge of extinction.

Forests Planning: The state forest department has not been paying due attention to the scientific management of forest resources. The indifferent attitude of the department can be gauged from the fact that out of 38 territorial forest divisions, the working plans for only nine divisions had been completed and duly approved by the state government and the centre till 1999. Up to 2006, the number went up by 12 and till 2013 only 15 subdivision were completed. The working plans for the remaining divisions were either in various stages of preparation or under the scrutiny of the government.

Working plans, which normally cover a period of 15 years, used to be completed well in time in earlier days. As a result, the field officers did not face any problems in managing the forests. However, nowadays by the time the department is able to complete the plan for a division, more than half the period is already over. For instance, the working plan for 1991-2006 for *Nalagarh, Nurpur* and *Nachan* were under scrutiny of the government till 2003. Similarly, the plans for 1992-2007 for *Pangi* and *Kinnaur* were under preparation up to 2001 and for *Renuka, Kutlehar* and *Mandi,* approval were pending with the government till 2006.

The working plans for **Una, Dehra, Dharamshala and Palampur** expired in March 1997. As per the working plan code the preparation for the new plan should be undertaken two to three years before the expiry of the existing plan. Apart from the delay in starting work on the plans, the department has not been providing adequate staff and other facilities to the working plan officers. In 1980, the department made a rule that any divisional forest officer not making a forest working plan would be debarred from promotion. However, the rule has not been implemented so far. While the working plan wing had been burdened with a top heavy setup, the officers who actually prepare the plan had not been given adequate staff.

The failure of the department to prepare working plans in time would not only affect forest management but might also create problems. Following a verdict of the Supreme Court approval of working plans by the Government of India has been made mandatory. The working plan provides a true picture of the state of forests, evaluates the results of the scientific management carried out during the previous plan and makes prescriptions for the period for which it was meant. It also includes detailed information regarding wildlife.

In the past even forest roads and rest houses were constructed in accordance with the working plan. However, these days such decisions are taken on political considerations. The Himachal Pradesh had in 1997 approved a proposal for carrying out green fellings in accordance with the working plans, but it could not be done in the absence of approved working plans.

The State Forest Corporation had floated bounds to raise financial resources. It remains to be seen whether the state goes ahead with its plans to carry out green fellings. The preparation of working plans in itself is not enough, the accountability of each employee will have to be determined to ensure high success rate. Incidentally, Himachal Pradesh was one of the few hill states where scientific forest management was introduced by the British rulers. Lord Dalhousie, the then Governor-General of India, was the first to recognise the need for taking steps for the conservation of forests in the Himalayan region. He issued detailed instructions in this regard in 1849 and appointed Captain Longden to carry out the necessary exploration work and prepare a report on forests. The report was completed in two years and in 1853 itself about 2000 deodar trees were planted in the land locked *Pangi valley.*

While the forest department, which came into being in 1864, started preparing working plans towards the end of the 19th century, the rulers of Bushahr state got one made by Mr. Brandes, a scientist turned forest officer, in 1862. The neglect in recent years of the forest working plan is a matter of concern for the environmentalists and foresters. While the Centre had decided to implement the national forest policy in a time-bound manner by bringing 33 percent of the total geographical area of the country under forest cover by 2012, it was not possible to achieve the target in hill states like Himachal Pradesh

As per the policy at least 60 per cent of the area of the hills must be under tree cover, which is virtually impossible as there are vast stretches of uncultivable terrain where no vegetation grows. For instance, in Himachal Pradesh out of the total geographical area of 55,673 sq km, forest land accounts for 37,033 sq km, about 67 percent of the total area. However, almost 16,000 sq km out of it, comprising high mountain ranges beyond the tree line, glaciers and ravines, in unculturable. Thus, at best green cover could be spread only over 21,000 sq km, about 37 per cent of the total area of the state as against the target of 60 per cent.

At present, 14,000 sq km (25 per cent of the state's total area) is under forest. In all, about 11,500 sq km, including degraded open forest area, is available for afforestation.

The state Forest Department in 2004, in accordance with the decision of the Centre, drew up a plan to bring an additional 50,000 hectares under forest annually over the next eight years. The Rs 800 crore plan was approved to bring 4 lakh hectares (4,000 sq km) under forest by 2012 to increase the tree cover to 32.5 per cent of the total area.

If only the cultivable area of the state (40,000 sq km) is taken into account the forest cover will account for 45 per cent. The Centre had given an assurance that funds will not be a constrain in the implementation of the plan, but Rs 100 crore required every year for it was a tall order. Since 2004 the department had been spending only about Rs 22 crore to raise new plantations over 15,000 hectares annually. So for department has not been able to

achieve its own set target, reasons whatsoever may be, shows the negligence of the government and the department.

BIOTIC PRESSURE ON FORESTS

Forests in Himachal Pradesh cover a considerable part of the total geographical area. During the past decades man has increasingly interfered with the fragile forest ecosystem of this mountainous region as more and more wood is extracted for fuel, fodder for cattle, timber for constructing houses and small wood for agricultural use. The pressure on forests is being put through the following ways.

(A) Grazing: Grazing by domestic animals is perhaps the most important factor responsible for the ever increasing biotic pressure on the forests of the state. This has brought about a retrogressive change in the forest environment. People in the hills need domestic animals for milk and milk products, agricultural operations. wool and wool based fabrics and animal dung for manuring fields.

Overgrazing of forest and pasture lands causes following environment problems:

- Gullies develop in the tracks frequented by cattle. These are very common in the Shivalik hills, where the formation of gullies is aided by the weak nature of the country rocks, disturbed zones and high erosive capacity of the mountain streams and rivers.
- The growth of pasture land is adversely affected, because overgrazing keep them below the optimum height for metabolic activity.
- The hooves of cattle damage young regeneration, seedlings and even poles. This render the soil prone to accelerated erosion.
- Due to selective grazing of young and succulent grasses only coarse and useless grasses remain in the pastures.

The different forms of grazing prevalent in various parts of the state are– *Dry grazing, 24 hours grazing* and *migratory grazing.*

(B) Forest Fires: Forest fire are common in the tropical, sub tropical and sub-temperate parts of the state in Summer. They cause severe damage to forest ecosystem. Forest fires may be of the following two broad categories.

(i) Intentional fires: Such fires may happen under the following situations:

- miscreants set fire to the forest with a specific intention of damaging the forest wealth.
- local people may set fire to the forest floor just before the onset of monsoon so as induce a good growth of grass which is used for their cattle.
- to hide the stumps of illicit fellings.
- to induce growth of mushrooms during the rainy season.
- to take revenge on official of the Forest department.

(ii) Unintentional fires: Such accidents may be caused by picnickers, trekkers and travellers who may leave unextinguished cigarette butts, matches, camp

fires etc. in the forest during dry season. These soon develop into devastating forest fires.

Chir pine forests in Shivalik hills are largely destroyed by fires every year. Fires have following adverse effects on the forest ecosystem:

- accelerate soil erosion.
- adversely affect regeneration and plantations may be destroyed.
- valuable vegetative growth is destroyed.
- wild animals are forced to migrate and even majority of them perish in the fire.

(C) Lopping: Lopping of leaves and branches of trees growing in the forest is carried out on a large scale for the following purposes.

- Fuel wood to heat homes and cook food.
- Fodder to stall-feed cattle.
- Small timber to make handles of agricultural tools like axes and sickles.

The people in the hills depend upon forest for fuel wood. They enjoy lopping rights for collection of fuel wood and fodder from nearby forests. But to meet their demand they remove more than what is permitted. This is known as **overlopping.** Overlopping damages the forest ecosystem of the state in following manner.

- Reduction in forest cover leads to accelerated erosion.
- Loss to regeneration; and
- Decreases in the productivity of the forests.

Before the enactment of the Forest Conservation Act in 1980, there was a steady decline in the forest area of the state due to the factors listed below.

(a) Construction of roads and canals;

(b) Large forest area was submerged under river valley projects like Bhakhra dam and Pong dam; and

(c) Forest land was cleared for agriculture and horticulture in the past.

(D) Quarrying: Surface mining or quarrying involves the removal of minerals from earth's crust. Stones for the construction of houses have been quarried by the people of this state since earliest times. Slate, sandstone, quartzite and granite are still widely used for constructing walls, flooring and roofing. Quarrying involves the following steps:

- Land is cleared of all vegetation.
- Top soil is removed so as to expose the underlying country rocks.
- Minerals are extracted and removed from the quarry by road.
- Debris is dumped in the surrounding area; and
- When quarrying is abandoned, virtually no effort is made to reclaim it.

(E) Landslides: In Himachal Pradesh landslides of all sizes have become a major environmental problem in the state, particularly during the monsoon season. Landslides occur due to–

(a) geological factors such as faults and thrusts.
(b) soil slumping.
(c) degradation of vegetative cover in the uplands, and
(d) heavy rains and cloud bursts.

Landslides cause immense loss in terms of man and vehicle hours lost due to delays; loss of human property; loss of human and animal life and cost of debris removal. There are many permanent landslides in Himachal Pradesh. Other are active only in rainy reason. Two major permanent landslides in the state are – *Naina Devi Landslide* and *Telangi Landslide.* The areas around hydel power projects have become prone to landslides as explosions have made soil loose and fragile.

(F) **Mountaineering and Trekking:** In the recent past, mountaineering and trekking have become a popular sports in different parts of Himachal Pradesh. Each year a large number of climbers and trekkers go to many parts of the state. This has brought about an unprecedented pressure on the environment, thus resulting in its deterioration. Mountaineering and Trekking are responsible for–

(a) Garbage including empty tins and wrappers are left behind by climbers and trekkers.

(b) They leave behind unextinguished camp-fires and cigarette butts in the forest.

(c) The forests through which they pass are brought under immense strain due to removal of fuel wood and grazing/browsing by their pack animals.

(d) Climbers and trekkers tend to disturb the wildlife of the area through which they pass.

(G) **Heavy Construction:** Ironically heavy constructions in the fragile parts of the state have led to many environmental problems. Heavy construction causes damages in the following ways–

- During blasting operations, more area that has been actually planned may be weakened by the explosion.
- Blasting may lead to the reactivization of geological faults which in turn may cause landslides and rock slides, thus endangering human life and property.
- The debris released during heavy construction causes loss to vegetative cover, young generation, local water level and human settlements.

All the above mentioned factors have led to the decrease in the forest cover of the state, and resulted into:

Accelerated erosion: In areas devoid of a vegetative cover, the rain drops fall directly on the forest floor. *Splash erosion* is caused by the Kinetic energy of the rain drops. The rain drops combine to form small channels which in turn give way to finger like features known as *rills.* Over a period of time, rills enlarge to form *gullies.* If the problem of gully formation is not

checked, it leads to the formation of a *network* of *gullies or ravines.* The soil is bound together by the roots with its network of countless root hair. In the absence of this, the topsoil is quickly washed away by the rain water. Huge quantities of unprotected soil give way to the force of the falling rain water and soil slumping results. Very often this acts as a catalyst in the formation of landslides. Forests in subalpine and alpine tracts also provide protection against *soil erosion.* They reduce damage from avalanches. The thick layer of humus on the topsoil provides a cushion against erosion by snowmelt water.

On the other hand in the absence of a proper vegetative cover, accelerated erosion plays havoc. Very soon no top soil is left on the mountain slopes. Debris brought down from the uplands is deposited over cultivated fields, houses, roads, bridges and canals. Increased situation leads to a reduction in the life of river valley projects.

Changes in local climate and vegetation: Large tracts which were once covered with dense forests are now scrub lands due to heavy biotic pressure. Local climatic changes are also being brought about by the degradation of forests. The bare rocky slopes heat up to surrounding atmosphere by acting as a mirror, whereas dense vegetation acts as an absorbent. Trees also break the force of the prevailing winds.

Moisture regime: There is a fall in the local water table due to denudation of the forest cover. Vegetation aids the rain water to seep into the soil thus helping in its storage as underground water. The ability of the soil to absorb water depends on its permeability which in turn is maintained by the roots, leaf, litter and humus.

Flash Floods: A mountain slope devoid of a vegetative cover or with a poorly stocked forest cover is unable to quickly absorb the thousands of cubic meters of rain water that may pour down from the sky during the span of a few hours in the monsoon season. This unabsorbed rain water reaches the nearby rivers and streams whose channels are not deep enough to accommodate this vast volume of water. Thus, it spills over the banks and floods the adjoining areas. Flash flood cause severe erosion and destroy valuable agricultural lands, roads, bridges, canals and even human settlements.

Slope stability: Stability of slopes is aided by the roots of trees, shrubs and herbs which help to hold the soil together. This is mainly true on very steep slopes. In the case of all major landslides in the state, the loss of vegetative cover has contributed to the failure of slopes.

Leaching: Surface runoff is responsible for the leaching away of important nutrients from the soil. It washes away the clayey components of the soil leaving the residual coarse and unproductive soil behind. The forest soil is rich in organic matter due to a thick layer of humus over the topsoil. Huge torrents leach away this important constituent. However, if this water were to seep into the soil it would carry important nutrients from the top soil to the layers below, thus enriching it.

Soil formation: Disintegration of the country rocks is caused by the roots of trees, shrubs and herbs. They further contribute to the process of soil formation. As the roots grow downwards they penetrate into the small cracks and fissures in the country rocks, thus paving the way for water to form soil. In fact the soils of the state have evolved over a period of million of years aided by the action of roots. This process of soil formation is adversely affected in the absence of roots.

To reduce biotic pressure on forests and increasing green belt area in Himachal Pradesh, the government ought to take immediate steps by enacting stern laws for the protection of vegetation. While constructing roads, dams, cannals, hotels, laying down railway track and promoting trekking and mountaineering, the very survival of human race in the hills should not be put on stake. To ensure pollution free atmosphere, government must give second thought to its policy of setting up cement plant in the state. There is immediate need to curtail implementation of unmindful decisions meant for generating short term employment and causing havoc to environment. The unending quarrying has resulted in the heavy siltaion and danger to multipurpose dams projects.

FOREST FIRES

Excessive reliance of the Forest Department on pine trees in the past few decades in the mid-Himalayan region of the state has become a major source of forest fires. The department had been planting pine trees in forest areas in the past few decades due to the better survival rate of the tree. Today pine forests comprise about 20 percent of the total forest area of Dharamshala circle. Pine trees occupy 27,910 hectares in Dharamshala circle of the Forest Department. The pine forests have created problems for farmers as well as the Forest Department. Pine trees have an allelopathic impact. Allelopathy is a biological phenomenon by which pine trees produce bio-chemicals that do not allow any kind of vegetation growth in the surroundings. There is hardly any undergrowth of grass in the pine forests. Besides, there is generally a heavy deposition of dried pine needles under the trees. These needles are highly inflammable and easily catch fire, especially during summers when the temperatures are high.

Farmers generally set fire in pine forests with the hope that in the forthcoming monsoon, there would be a good growth of grass that can be used as fodder for animals. The possible solution to prevent fire in pine forests is the removal of dried pine needles from the undergrowth. Dried pine needles have a high combustible value. Technology is available for converting dried pine needles into combustible bricks. Already pine needles are being used in kilns in cement plants in Solan district. However, the use is limited and a low percentage of bio-waste generated by pine trees is being used in the state. In case the government made it mandatory for brick-kiln owners and cement plants to use certain portion of pine needle fuel in their kilns, it would generate

the demand for bio-waste of pine trees. The government should ban future plantations of pine trees in the mid-Himalayan region. With this, the percentage of pine forests can be reduced over a period of time. The growth of lantana was also responsible for fires in forest areas. In Dharamshala circle, lantana had spread across 35,000 hectares.

The World Bank in 2013, funded Rs 560 crore under the carbon credit plan for the environment conservation of the greenery and scenery in Himachal Pradesh. The plan for the disposal of solid waste management in the municipal areas in the state was under consideration. The waste would be used for generating energy and gas to meet the requirement of electricity and cooking gas, adding that in the first phase, four such units would be set up at different locations of the state.

The State Government has launched a number of schemes to increase the forest cover in the state. Some of these are -

Eradication of Weeds: As per survey conducted by the Forest Department, 185000 hectares of the forest land has been found to be infested with exotic weeds like Lantana in the Shiwaliks. The productive status of the land has decreased due to the invasion of these weeds. Treatment of this area is essential to restore the productive status of these lands. Presently, the areas infested with these weeds are treated under CAMPA and partially under MNREGA scheme funds.

Fire Management: The fire incidence is a regular feature in the Chil pine areas of the State. Normally, the local people set their *ghasnies* on fire for better production of grass. Incidentally, the fire moves to the nearby forests and becomes uncontrolled. The people are not aware about the hazardous effects of the fire on flora and fauna. The department has, although, been implementing the intensification of the forest management scheme (CSS) for fire management but the desired outputs are far from being satisfactory. It has been recommended that people's participation in the fire management need to be ensured and enhanced. The new technologies like briquette manufacturing of chil needles, monetary incentives need to be introduced for the Panchayats / JFMCs to reduce fire incidences in their area.

Pasture and Grazing Land Improvement: The pasture and grazing lands of Himachal Pradesh, considered as one of the most productive ecosystems, are a source of livelihood for a large number of people. However, uncontrolled cattle, sheep, goat grazing is on the pasture lands in high altitudes has resulted in degradation of grazing lands and pasture lands beyond recovery by natural means.

Soil Conservation: Under soil conservation scheme, planting is done in degraded areas which are prone to soil erosion. Planting with legumes and grass species will help in ecorestoration of such areas. 1100 plants per ha. are planted in this scheme and the species selected are multipurpose native species. The soil and moisture conservation works like gully plugs, check dams,

contour trenches, retaining walls, etc., are proposed to be taken up in place of normal plantation activities under soil conservation scheme.

Regeneration of Chilgoza Pine: Chilgoza trees botanically known as *Pinus gerardiana* is known to occur in the Western Himalayas especially in the upper valleys of Ravi, Satluj and Chenab rivers. Chilgoza nuts have very high nutritional value. *They contain highest amount of proteins, found in any nut.* They are the only source of penoleic acid. They also contain high concentration of oleic acid, antioxidants, calcium and iron. However, chilgoza trees are in need of protection. In Himachal Pradesh, State Forest Department is trying artificial regeneration of Chilgoza pine in many places. A new scheme for regeneration of Chilgoza was started during 1987-88, initially under a 100% centrally sponsored scheme. Later on, under State Plan also, the scheme has continued with an aim of developing Chilgoza Pine nursery and subsequent planting in the field.

Sanjhi Van Yojna: Sanjhi Van Yojna, a community based scheme in natural resource management has been introduced in the State of Himachal Pradesh during 1998-99. It aims at empowering people and the communities in accepting greater role and responsibility in management of natural resources in general and forests in particular. The scheme would have long term implications in improving planning and management skills of the communities and ensure equitable and sustainable use of natural resources especially forest produce.

The scheme aims at;

i) involving grass root level institutions like; Gram Panchayats, Mahila & Yuvak Mandals, VDDs, NGOs etc. in eco-restoration.

ii) regeneration of degraded forest areas through community participation.

iii) creation of social assets for the benefit of communities and providing employment opportunity in rural areas.

iv) making availability of better planting material through modern nursery techniques.

v) reorientation of forest staff for facilitating community participation.

vi) to bring more area under tree cover by encouraging plantations in private waste lands on cost-benefit sharing basis.

To begin with 364 Village Forest Development Societies (VFDS) and 153 Village Forest Development Committees (VFDC) were brought under this scheme.

Sanjha Van-Sanjivani Van: With an aim of making Himachal Pradesh a *'Herbal State'* this scheme was introduced during 2009-10, Medicinal plants are being raised and planted in high concentration with the involvement of Joint Forest Management Committees (JFMCs). Initially as many as 525 JFMCs were brought under this scheme. The campaign will be carried to cover

2500 hectares by planting one crore herbal plants in association with 525 JFMCs. This community driven programme will not only help Himachal in becoming a herbal State but would also increase the income of the people. Species like Chilgoza, Kuth, Dioscoria, Dhoop, Aloe-vera, Picrorrhiza, Valeriana, Ephedra etc. are promoted along with other medicinal plants.

Pipal-Bargad Plantation: The State initiated Pipal-Bargad plantation programme in some identified villages as part of awareness generation campaign regarding socioeconomic importance of Pipal and Bargad trees through involvement of village committees, especially the elders. As many as 8536 Pipal and Bargad trees in 3057 identified villages had been planted uptill 2011.

Apna Van Apna Dhan: The scheme envisages providing plants free of cost to the private land owners to encourage them to bring their fallow lands under tree cover. The plants shall be given by the Forest Department from the nearest forest nurseries. Each land owner can get 1000 plants free of cost every year by placing indent of choice of plants from nearest Forest Office.

National Bamboo Mission: The National Bamboo Mission (NBM) is a 100% centrally sponsored scheme. In Himachal Pradesh, National Bamboo Mission (NBM) is in operation since 2007-08. Following activities are being taken up under this mission:

a) Raising of improved varieties of Bamboo plantations;
b) Raising of good quality planting material;
c) Encourage private nursery;
d) Training of farmers and field functionaries;
e) Pest and disease management;
f) Conducting workshops to create awareness.

Himachal Pradesh State Forest Corporation Limited

An undertaking of the Himachal Pradesh Government came into existence on 25th of March 1974. This corporation deals with the Marketing of mainly Timber, Fuel wood, pulpwood, bamboo, khair, rosin, turpentine oil, subsidiary products (viz. phenyl, varnish, black japan). In addition, a Fiber Board Factory at Baijnath is presently engaged in the joinery works, timber chemical treatment and timber seasoning for Government as well as private timber.

H.P. State Pollution Control Board

The H.P. State Pollution Control Board was set up in 1974 is a nodal agency in the administrative structure of the State Government, for the planning, promotion, coordination and overseeing the implementation of environmental programmes.

It was in the last quarter of the 20th century that the foundation of the current direction on Environment Protection was laid and a legislative base initially formed at the national level to protect the environment from the adverse impacts of rapidly expanding industrial society. The legislative and

technological Head Office bases have substantially expanded in the subsequent period primarily necessitated by the agglomeration and magnification of the problems resultant to the development for outpacing the capabilities to resolve them.

A beginning made in the mid-seventies encompassing and integrating environmental concerns in a comprehensive national policy proved quite useful with a tangible degree of success in the subsequent years with highly manifest forms of environmental pollution and other significant concerns of immediate nature. This prompted constant policy and legislative reviews and making suitable amendments wherever necessary to protect the nation from the lurking threat of environmental degradation. Over these years a continuous effort has been made by the Board to expand its activities to fulfil the demands of emerging ecological concerns, challenges and new statutes. The principal activities undertaken by H.P. State Pollution Control Board consist of prevention and control of pollution, protection of environment, in the framework of following legislations:

Water (Prevention and Control of Pollution) Act, 1974: The Parliament in the 25th year of the Republic promulgated this legislation in pursuance to Clause-1 of Article 252 of the Constitution of India, with the objective of prevention and control of water pollution and maintenance and restoration of wholesomeness of water. The H.P. State Pollution Control Board was constituted in 1974 under the provisions of this Act.

Water (Prevention & Control of Pollution) Cess Act, 1977: This Act provides for levy of cess on the water consumed for specific purposes with a view to dissuade wasteful and indiscreet use of water.

Air (Prevention & Control of Pollution) Act, 1981: On the analogy of the Water (Prevention & Control of Pollution) Act, 1974 the Union Government promulgated another identical legislation which was exclusively meant to deal with the problems of air quality and preservation and maintenance thereof.

Environment (Protection) Act, 1986: In order to provide the existing legislation for control of water and air pollution more effectively and to remove the deficiency of these legislation, the Union Government enacted another umbrella legislation in 37th Year of Republic. The prime objective of the legislation was to plug the existing statutory gaps whereby tremendous responsibilities by way of functions have been entrusted to the State Board. The following prominent rules and notifications are significant in context to the role and functions of the H.P. State Pollution Control Board:-

- Manufacture, Storage and Import of Hazardous Chemical Rules, 1989.
- The Hazardous Waste (Management & Handling) Rules, 1989/2000
- Rules for Manufacture, Use, Import, Export and Storage of Hazardous Microorganism, Genetically Engineered Organisms or Cells, 1989.
- Noise Pollution (Control and Regulation) Rules, 1999.

- Biomedical Wastes (Management & Handling) Rules, 1998.
- Recycled Plastics Manufacture and Usage Rules, 1999/2003.
- Municipal Solid Wastes (Management & Handling) Rules, 2000.
- Ozone Depleting Substances (Regulation & Control) Rules, 2000.

Batteries (Management & Handling) Rules, 2000.

The state pollution control board has been quite active to ensure pollution free atmosphere in the state, that is why there is complete ban on plastic bags in the state.

On 10th August 2007, the State Government changed its state bird and animal. Earlier musk deer was state animal and now it is Snow Leopard, state bird was Monal and now it is Jajurana. It was for the first time that Pink Rodo was announced state flower.

The department of forest as lost its valuable land 2506.724 hectare for the construction of hydel power projects, roads, dams, railway line and water channels. In the process 69379 trees were cut and 280 were damaged (upto March 2014). To improve the quality of environment, on 23rd January 2014, the state government has put complete ban on the cutting of peeple (Ficus religiosa or sacred fig) and bargad (Banyan) tree.

Forest Ranjer College Sunder Nagar: The forest Training Institute Sundernagar was upgraded as Forest and Ranjer College by union Forest and Environment Ministry on 30th April 2012. Now forest officers of Punjab, Haryana, Himachal, Jammu and Kashmir, Delhi and Rajasthan are having training from this college. This is the fifth such college in India, the other four are-Haldwani in Uttrakhand, Chanderpur in Maharashtra, Balaghat in Madhya Pradesh and Karsyoung in West Bengal.

SERICULTURE

The reduction of rural poverty continues to be a paramount goal of the developing countries like India as the majority of the poor population still resides in the countryside. The World Bank, for example, estimates that more than 70 % of the world's poor live in rural areas. So far, various strategies have been pursued to address this concern and among the major ones is rural employment creation. The agriculture sector, however, has been contending with a number of factors that have limited its potential for generating new jobs in rural areas. Those factors may include the small land holding size, insufficient capital and investment incentives, the inadequate farm infrastructure, limited market and stagnant prices of agricultural products.

It is therefore necessary to focus on a broader spectrum of the rural economy. The establishment of rural based industries like sericulture, in particular, can be very effective in creating new job opportunities and providing supplemental income. Being a rural agro-based labour intensive industry this sector can also play vibrant role in checking migration from rural to urban areas.

Sericulture is both an art and science of raising silkworms for silk production. Silk as a weavable fiber was first discovered by the Chinese empress Xi Ling Shi during 2,640 B.C. and its culture and weaving was a guarded secret for more than 2,500 years by the Chinese. Silk was a profitable trade commodity in China. Traders from ancient Persia (now, Iran) used to bring richly coloured and fine textured silks from Chinese merchants through hazardous routes interspersed with dangerous mountainous terrains, difficult passes, dry deserts and thick forests. Though, commodities like amber, glass, spices and tea were also traded along with silk which indeed rapidly became one of the principal elements of the Chinese economy and hence, the trade route got the name 'SILK ROUTE'. Even today, silk reigns supreme as an object of desire and fabric of high fashion. Being a rural based industry, the production and weaving of silk are largely carried out by relatively poor sections of the society and this aspect of sericulture has made it popular and sustainable in countries like China and India.

Sericulture, or silk farming, is the rearing of silkworms for the production of silk. Although there are several commercial species of silkworms, Bombyx mori is the most widely used and intensively studied silkworm. According to Confucian texts, the discovery of silk production B. mori dates back to about 2700 BC, although archaeological records point to silk cultivation as early as the Yangshao period (5000 – 3000 BC). By about the first half of the 1st century CE it had reached ancient Khotan, and by CE 140 the practice had been established in India. Later it was introduced to Europe, the Mediterranean and other Asiatic countries. Sericulture has become one of the most important cottage industries in a number of countries like China, Japan, India, Korea, Brazil, Russia, Italy and France. Today, China and India are the two main producers, together manufacturing more than 60% of the world production each year.

Sericulture Industry in India

If fashion is a fine art, then silk is its biggest canvas, and if silk is the canvas, then all its weavers, dyers, designers, embroiderers are the greatest artists. Indian silk has enthralled fashion watchers and all categories of consumers across the world with its vast repertoire of motifs, techniques and brilliant hues. India's traditional and culture bound domestic market and an amazing diversity of silk garments that reflect 'geographic specificity' has helped the country to achieve a leading position in silk industry.

India is the second largest producer of raw silk after China and the biggest consumer of raw silk and silk fabrics. An analysis of trends in international silk production suggests that sericulture has better prospects for growth in the developing countries rather than in the advanced countries. Silk production in temperate countries like Japan, South Korea, Russia etc., is declining steadily not only because of the high cost of labour and heavy industrialization in these countries, but also due to climatic restrictions imposed on mulberry leaf availability that allows only two cocoon crops per

annum. Thus, India has a distinct advantage of practising sericulture all through the year, yielding a stream of about 4 – 6 crops as a result of its tropical climate.

In India, sericulture is not only a tradition but also a living culture. It is a farm-based, labour intensive and commercially attractive economic activity falling under the cottage and small-scale sector. It particularly suits rural-based farmers, entrepreneurs and artisans, as it requires low investment but, with potential for relatively higher returns. It provides income and employment to the rural poor especially farmers with small landholdings and the marginalized and weaker sections of the society.

Types of silks in India: India is a home to a vast variety of silk secreting fauna which also includes an amazing diversity of silk moths. This has enabled India to achieve the unique distinction of being a producer of all the five commercially traded varieties of natural silks namely, *Mulberry, Tropical Tasar, Oak Tasar, Eri* and *Muga*. Silk obtained from sources other than mulberry are generally termed as *non-mulberry* or *Vanya silks*. The bulk of the commercial silk produced in the world is mulberry silk that comes from the domesticated silkworm, Bombyx mori L. which feeds solely on the leaves of the mulberry (Morus sp.) plant. *Tasar silk* is copperish in colour, coarse in nature and is mainly used for furnishing an interiors and secreted by the Tropical Tasar silkworm, Antheraea mylitta which thrives on Asan and Arjun (Terminalia sp.). Rearing is done on naturally growing trees in the forests and is the mainstay for many tribal communities in the states of Jharkhand, Chhattisgarh, Orissa, Maharashtra, West Bengal and Andhra Pradesh. Oak Tasar is a finer variety of Tasar produced by the temperate Tasar silkworm, Antheraea proylei which feeds on natural oak plants (Quercus sp.) and is found in abundance in the sub-Himalayan belt. *Eri silk* is a silk spun from open-ended cocoons and secreted by the domesticated silkworm, Samia cynthia ricini that feeds mainly on castor leaves. *Muga silk* is golden yellow in colour and an exclusive produce of India, primarily the state of Assam where it is the preferred attire during festivities. Muga silk is secreted by Antheraea assama that feeds on aromatic leaves of naturally growing Som (Persia bombycina) and Sualu (Litsea polyantha) plants.

Trends in Indian Sericulture: Over the last decades after independence Indian silk industry has registered an impressive growth, both horizontally and vertically. Plans and schemes implemented by central and state agencies and relentless efforts of thousands of dedicated persons in the fields of research and extension have helped in this context. For instance, the age old multivoltine hybrids have been replaced by multivoltine × bivoltine and bivoltine hybrids. The sericulture industry has witnessed a quantum jump in raw silk productivity. The average yield of 25 kg of cocoons/100 dfl in the recent past has increased and currently the average yields are in the range of 60 – 65 kg/100 dfl. The new technology, besides doubling yields has also led to qualitative improvements in cocoon production with considerably reduced

renditta and has also helped break the climate barrier.

Production: Silkworm larvae are fed by mulberry leaves, and, after the fourth moult, climb a twig placed near them and spin their silken cocoons. This process is achieved by the worm through a dense fluid secreted from its structural glands, resulting in the fibre of the cocoon. The silk is a continuous-filament fiber consisting of fibroin protein, secreted from two salivary glands in the head of each larva, and a gum called sericin, which cements the two filaments together. The sericin is removed by placing the cocoons in hot water, which frees the silk filaments and readies them for reeling. This is known as the degumming process. The immersion in hot water also kills the silkworm pupae.

Single filaments are combined to form thread. This thread is drawn under tension through several guides and wound onto reels. The threads may be plied together to form yarn. After drying, the raw silk is packed according to quality.

The stages of production are as follows:

The silk moth lays thousands of eggs. The silk moth eggs hatch, and the larvae feed on the mulberry leaves.

First, it weaves a net to hold itself.

Next, it swings its head from side to side in the way of the number '8'.

The silk solidifies when it comes in contact with the air.

The silkworm spins approximately 1 mile of filament and completely encloses itself in a cocoon in about two or three days but due to quality restrictions, the amount of usable silk in each cocoon is small. As a result, 5500 silkworms are required to produce 1 kg of silk.

The silk is obtained from the undamaged cocoons by brushing the cocoon to find the outside end of the filament.

The silk filaments are then wound on a reel. One cocoon contains approximately 1,000 yards of silk filament. The silk at this stage is known as raw silk. One thread consists of up to 48 individual silk filaments.

As the process of harvesting the silk from the cocoon kills the larvae, sericulture has been criticized by animal welfare and rights activists. Mahatma Gandhi was critical of silk production based on the Ahimsa philosophy *"not to hurt any living thing"*. This led to Gandhi's promotion of cotton spinning machines, an example of which can be seen at the Gandhi Institute. He also promoted Ahimsa silk, wild silk made from the cocoons of wild and semi-wild silk moths. Ahimsa silk is promoted in parts of Southern India for those who prefer not to wear silk produced by killing silkworms. Ahimsa silk is also known as *peace silk*. In the early 21st century the organisation PETA has campaigned against silk.

The market share of Indian silk exports in the global silk trade is 4 – 5 % which is not significant considering the fact that India is the second largest

producer of raw silk. This is because India has a large domestic market for silk goods and about 85 % of silk goods produced are sold in the domestic market. However, India exports approximately 15 % of its output of all types of silk goods (including value-added items). The export of Indian silk products consists of finished goods like fabrics, made-ups, ready-made garments and furnishing materials like curtains, carpets, bed spreads, cushion covers etc.

This is one of the important cottage industries of Himachal Pardesh, which provides subsidiary employment to farmers for supplementing their income by rearing silkworms and selling cocoons produced by them. For the intensive development of Sericulture, the new scheme of Social Forestry for mulberry plantation and payment of bonus to silk worm rearers has been implemented. Till 1999 it was providing whole time or part time employment to nearly 700 families all over the state. In 1998-99, 1.20 lakh kg. cocoons valuing Rs. 300.00 lakh were produced. District Kangra is pioneer in the field of sericulture Nine silk yarn reeling units have been setup in the private sector, i.e. three each in district Kangra and Bilaspur one each in Mandi, Una and Hamirpur.

In the year 2002-03, the production of silk was 1.45 lakh kg valuing Rs. 450 lakh. The period from 2004 to 2012 was very productive and remunerative from the point of view of sericulture farmers. In 2006-07 the production reached at 2.9 lakh kg and its market value was 560 lakh; in 2009-10, the production was 3.2 lakh kg and value Rs. 680 lakh and by the end of 2012-13 the production touched all time high 3.60 lakh kg and value Rs. 745 lakh. There is continuous efforts on the part of state government to promote sericulture as much as possible, because on the one side it generates employment and on the other tree cover also increases with the plantation of mulbree trees. By 31st March 2014, 9200 rural families were having gainful employment by producing silk cocoons.

The Himachal Pradesh Khadi and Village Industries Board is engaged mainly in development and promotion of village industries and development of Khadi industries. The Board is guided by the pattern laid down by the All India Khadi and Village Industries Commission. The Board helps the rural artisans and carries out schemes for the economic upliftment of the scheduled castes, tribal people, backward classes and poor people in general. The whole of Himachal Pardesh has been declared industrially backward.

The rate of capital investment subsidy has been raised from 15 percent to 25 percent with maximum amount of Rs. 25 lakh. Only for electronic industries the maximum limit of capital subsidy was Rs. 50 lakh. Industrialisation as an economic development has acquired a great relevance in the context of Himachal Pradesh over the last one and a half decades. The contribution of Industrial sector to the Gross Domestic Product of the state has over the years risen from a merely negligible to the present day level of almost 9 percent and is still poised for further growth. Like wise utilisation of power by the industrial sector has now risen to about 60 per cent of the total connected power load.

Science, Technology and Sericulture

Science and technology is used as an effective instrument of growth and change. It is being brought into the mainstream of economic planning in the sectors of agriculture, industry and services. The country's resources are used to derive the maximum output for the benefit of society and improvement in the quality of life. About 85 % of the funds for Science and Technology come directly or indirectly from the Government. Central Silk Board (CSB), Bangalore under the Ministry of Textiles, Govt. of India is the apex body for overall development of sericulture and silk industry in India. The functions assigned to the Board are to promote development of the silk industry by all appropriate measures like undertaking, assisting and encouraging scientific, technological and economic research, improvement of mulberry cultivation, production and distribution of healthy silkworm seed, production of quality raw silk and promotion of silk market etc.

In addition, the board is responsible for advising and reporting to the Govt. of India on all matters relating to the development of the raw silk industry, including the import and export of raw silk. Indian sericulture is not only vast, widely dispersed but also multidisciplinary in nature involving silkworm seed sector, cocoon sector (cultivation of food plants and silkworm rearing) and post cocoon sector (silk reeling, spinning, twisting, processing and weaving). Therefore, Central Silk Board, is coordinating and implementing collaborative research activities in association with National level Research and Development Institutions, State Sericulture Research and Development Institutes, Universities, Department of Science and Technology, Department of Biotechnology, CSIR/ICAR/IARI/IITs/IIMs and other Private and International Research and Development Institutions to promote applied research and development of appropriate technology towards attaining higher quality and productivity levels of Indian silk.

The State Council for Science, Technology and Environment

The State Council for Science, Technology and Environment, Himachal Pradesh, is the nodal agency for the promotion of science and technology and creation of environment awareness in the state. The council was established at Shimla on 3rd January, 1986 under the countrywide programme of the Department of Science and Technology, government of India to promote science and technology in the states.

Objectives

1. To advise the state government on science, technology and environment issues and interventions.

2. To develop, demonstrate and transfer appropriate technologies for hill regions.

3. To exchange scientific knowledge with national and international scientific institutions / organizations.

4. To promote, popularize and disseminate scientific and technological innovations.

5. To create and strengthen science and technology facilities in the state.

6. To promote research and development (R&D) studies relevant to state needs.

7. To establish linkages with universities and R&D institutions.

8. To provide consultancy services in successfully demonstrated / developed technologies.

The core funding to the council is provided by the Government of Himachal Pradesh, department of science and technology, ministry of science and technology, government of India.

Functions

I. Science Promotion, Popularization and Communication

(i) Children science congress
(ii) Patent information centre for patent awareness
(iii) Popularization of science through NGOs
(iv) Science communication programmes
(v) Local radio popularization for disaster management
(vi) Science days celebration

II. Appropriate Technology Dissemination

(i) Implementation of solar passive housing technology for Himachal
(ii) Low cost green house technology propagation
(iii) Appropriate technologies research, development and promotion centre.
(iv) Training of artisans for income generation
(v) Building centres
(vi) National research and technology consortium
(vii) Rooftop rain water harvesting technology
(viii) Hand pump technology for hills
(ix) Propagation of tissue culture techniques
(x) Use of biofertilizers
(xi) Use of pine-needles and lantana as a fuel

Himachal Pradesh State Forest Development Corporation Ltd.

Himachal Pradesh State Forest Development Corporation Limited, an undertaking of the Himachal Pradesh government came into existence on 25th March, 1974. This corporation deals with the marketing of mainly timber fuel wood, pulpwood, bamboo, khair, resin, turpentine oil, subsidiary products (namely, phenyl, varnish, black japan and so on).

Timber Extraction and its Sale : As per the policy of the government timber extraction works were transferred to the corporation in a phased manner and the corporation took over the complete working of the government forests from w.e.f. 25th January, 1983. The corporation has been working for only

salvaging lots comprising of dry, diseased, uprooted and damaged trees, handed over to it by the HP Forest Department for working. On an average, approximate three lakh cubic meter standing volume is being felled and converted every year by the corporation, which is sold in auction through sale depots and also supplied to the government departments, non-right-holders, small-scale industries and so on.

The work of felling and conversion of timber is done by professionally trained labour and its carriage to roadside depots is done either by manual labour or by ropeways and in some cases, where possible, through waterways. All these works are done through labour supply mates under the direct supervision of the corporation staff. The corporation has five sale depots at *Nurpur, Mantaruwala, Parwanoo, Bhadroya* and *Dhanotu* from where the government timber and timber from private lots is sold through auction. The corporation is also working the khair trees from government lots as well as selling other miscellaneous forest produce like pulpwood and fuel wood.

Nationalization of Private Timber : The Himachal government promulgated Himachal Pradesh Forest Produce (Regulation of Trade) Act, 1982 whereby even forest produce standing on private land has to be sold only through the corporation. In pursuance there of annually, about 8,000 cubic meter timber standing volume belonging to private owners is handled by the forest corporation.

Retail Fuel wood Depot : The corporation is running about 61 timber/ fuel wood depots in non-tribal areas spread throughout the state in various towns, townships and important villages for meeting the requirement of the timber, fuel wood and charcoal of non-right-holders. This has resulted in minimizing the malpractices and irregularities in the purchase of timber and fuel wood. The requirement of fuel wood in tribal areas is met with by the corporation by supplying fuel wood to the depots being maintained in tribal areas by the Himachal Pradesh Forest Department. The timber requirement of the government departments is also met with by this corporation by supplying timber from road side depots and from sale depots at rates fixed from time to time.

Ecology, and Hydro -Power: The hydropower and industry sector have been identified as the two main pressure points in Himachal's development journey, which could have an adverse impact on the degrading fragile mountain ecology if timely steps are not taken to ensure sustainable growth with checks and balances. The Environment Master Plan (EMP), prepared by the Department of Environment and Scientific Technology and approved by the government, has identified the vulnerable areas of the state where future planning will have to be done with utmost care. The EMP has been adopted to mainstream environmental concerns into the state's development planning in sectors of economy for the next 30 years.

The EMP has not just identified the pressure areas but also the vulnerability index has been worked out, which basically indicates the population pressure

on the natural environment which determines the quality of life. While the five districts of Mandi, Bilaspur, Shimla, Sirmaur and Hamirpur have been identified as highly vulnerable, the most susceptible tehsils of the state include Mandi, Bilaspur Sadar, Paonta Sahib, Shimla (rural) and Sujanpur Tira.

The recommendations made in the EMP stress on preparation of river basin plans, which determine the carrying capacity of the basin and also include the mapping of catchments. *"River basin plans should specifically focus on determination of flow of rivers which will help in determining ecological flow versus available flow"*. It has also been recommended that a state-level interdisciplinary committee on hydropower be constituted with eminent experts like basin planners, hydrologists, environmentalists, ecologists and socioeconomic experts. This committee could not just coordinate with the Ministry of Forest and Environment but also suggest sustainable hydropower development solutions.

"Sectoral approach to EMP has been adopted in mainstream environmental concerns in the state's development planning in sectors of the economy for the next 30 years". Three sectors of *Infrastructure, Natural Resources Management and Services* have been identified for preparation of EMP. The EMP has been prepared in order to ensure the sustainability of environmental heritage and natural resources of the state and to develop a long-term perspective of achieving environmentally sustainable development. As per the EMP, industry is another sector which, in certain areas, is putting pressure on natural resources like rivers, flora and fauna. *"There is need to mitigate the impact on rivers, flora and fauna and the resulting changes in livelihood because of multipurpose river valley projects, power plants and industries"*. Farmers have something to harvest every three or four months, unlike apple and other fruit crops which have annual bearing of fruit. With a large number of farmers setting poly houses to grow vegetables, the dependence on weather is also decreasing. The planning of Industry and mining should be in such a way that no loss should occur to the ecology. The concept of area friendly industry should be implemented for greater benefits.

HYDRO POWER

Nature has compensated hill states with vast hydropower potential *in lieu* of the sound agricultural system that is available in the plains. If Arabs have oil, Himalayan states in India have the hydropower wealth. Now, it entirely depends upon the ingenuity of the state concerned how expeditiously it mines/milks its treasure trove. Uttrakhand leads all other states in discovering its real wealth. Though by late it's now in the midst of a silent revolution for harnessing the total hydroelectric power potential by 2020 and may become the first hydropower state of India. The Himachal Pradesh Power Department with the help of the Himachal Pradesh State Electricity Board Corporation, has done a commendable job of identifying 120 power projects with a capacity 23,000 MW (50 per cent projects would be of 5 to 50 MW) across five river basins of the state. Ninety-five per cent projects are run-off-the river (RoR) type and are located across the rivers Satluj, Beas, Ravi, Chenab, Pabbar (a tributary of Yamuna) and their tributaries.

In a run-off-the river project, a weir/barrage is constructed across the river and the flow is diverted through a long straight RCC-lined tunnel at a slope gentler than that of the river, so that the end of the tunnel reaches a far higher elevation than the bed of the river. This level difference is utilised to lead the flow to the turbines of the power house to generate electricity. This system faces two inherent deficiencies. Firstly the river in Northern states carry very high discharge during the monsoon season and very low flows during the remaining nine months of the year. Accordingly the power house does not get full supply of water round the year and the installed capacity remains under-utilised for three quarters to bring the average capacity utilization to 45 per cent (It's 95 per cent in case of the Brahmaputra basin).

The power producer, therefore, stores the low flow for 18 hours at the barrage and runs the power plant for six hours per day during the peak demand hours. Secondly, in the absence of a storage dam, the silt in the flowing water during rainy season is not entrapped and quite often the concentration goes very high. Once it exceeds 5,000 PPM, the power house has to be closed to prevent damage to turbine blades/runners. Then, one day's closure of a 500 MW power plant causes a generation loss of 120 lakh units or a revenue loss of about Rs 5 crore during the monsoon.

In order to offset these two deficiencies, it is essential that one or two storage dams, e.g., the Khab projects across the Satluj River, are constructed in the upstream reaches of the river to entrap silt and store flood water during high flow season to be released later during the lean flow period of all downstream projects by at least 30 per cent. The storage dam also prevents floods particularly in the Satluj River, where these have been attributed to release of water from the Parchu Lake in China. However, the state has to

think wisely before embarking upon the construction of a storage dam these days, because it leads to the submergence of vast forest lands besides causing displacement of large number of families. Dislocation and rehabilitation of communities at locations near by or elsewhere is a herculean task.

Although the density of population and forest trees are minimum at higher altitudes, the perceived risks are highly exaggerated by vocal activists to serve their own selfish ends. In such a scenario, obtaining environment and forest clearances from the Ministry of Environment and Forests (MoEF) and other agencies has become a big challenge. Big projects like the Bhakra Dam were cleared in good old days and their approvals were not possible in the present times of social, environmental and political activism. But it is hoped that the state will go in for the construction of some storage dams for aforesaid purpose once all the RoR projects are complete and become operational.

On the positive side, RoR projects cause minimal disruptions in the local environmental and ecosystem and these two are easily mitigable. So RoR hydro projects are basically green (renewable energy) and their clearance should be made comparatively easier. On the other hand, these projects will earn lot of carbon credits in the international market being good substitutes for thermal power plants, which cause massive air pollutions and trigger climate changes besides depleting coal reserves for future generations. The compulsory implementation of the Catchment Area Treatment Plan will further convert the entire state into a single bio-reserve and promote eco-tourism

Out of 120 projects, at least 70 per cent had been allotted till 2013 and these are under different stages of execution. Remaining 30 per cent projects (with a combined capacity of about 5000 MW) maybe allotted with the passage of time. These projects have been initiated both by private and public sector players (SVJN, NTPC, NHPC, HPPCL, HPSEB) almost in equal proportion. Jai Prakash Associates started the trial run of its 1000 MW Karcham-Wangtoo project across the Satluj River. (The project cost the company Rs 7,920 crore or Rs 8 crore per MW). In 2014, the project was sold to gulf based company by J.P. Industries. As such by 2020. Himachal Pradesh will have an additional power generation of 17, 000 MW (7650 MW for 24x7 power generation) and earn good revenue.

Roadblocks: Certain roadblocks, however, have been delaying the execution of these projects and accordingly require the attention of both the Centre and the state, *Firstly,* since some of the projects are located at very faraway places in the Lahaul and Spiti region, the government should build two-three airport for 50- seater planes. In the absence of traffic tunnels, vehicles have to move three times the aerial distance along circuitous roads. Also, some of the important roads are badly damaged due to rains and need immediate repairs and resurfacing. The agencies concerned (State, BRO and NHAI) should start a massive programme of rebuilding the roads with cut off tunnels at important bends to reduce distances. All hydropower projects

sites should be made accessible with good bituminous roads before the start of the projects. For future prosperity of the state, the tunnel rail projects should be taken up urgently, because they will reduce the distances between important towns to one third. Then, Shimla will be only 35 km away from Kalka and an electric train will be able to take one there within an hour. Tunnel rails are urgently required here for defence purposes as well.

Secondly, the MoEF should further decentralize its power to the State Environment Authority (from current 50 MW to 200 MW) for granting clearance for quick financial closure of the projects, as all projects are of identical nature and format. Similarly, for forest clearance, the power of the regional offices of the MoEF needs to be enhanced from five to 50 hectares.

Thirdly, at many places, certain mischievous elements with ulterior motives misguide and mobilize the local people to oppose/stall the construction of projects on flimsy grounds. The state authorities need to deal such undesirable elements with a firm hands. The state also needs to launch a strong awareness campaign to familiarize people with the necessity of early execution of hydropower projects for the prosperity of the hill state. If the state disburses a fraction of the revenue earned from these projects directly to the affected families in the from of monthly pensions or shares, people may demand early allotment of power projects in their constituencies like they do for new roads and hospitals.

With these measures taken, the dream of commissioning 120 projects by 2020 can be fulfilled well in time and Himachal Pradesh will become another Switzerland in India. In fact, it is high time for the state of Punjab, Haryana, Rajasthan Uttar Pradesh to bag some of these projects through direct negotiations with the Himachal Pradesh government after fulfilling the royalty parameters. The hydropower potential of the state is likely to go up to 25,000 MW from the existing 23,000 MW after the completion of the exercise underway to prepare digitised basin-wise plans to help identify additional potential. So far projects with aggregate capacity of 7,728 MW have been commissioned and the plan is to exploit the entire potential by the end of the 14th Plan (2022).

The target for the 10th plan was 5027 MW, Ironically, only 467 MW, just 6 per cent of the total potential exploited, has been harnessed in the state sector, with most for the projects allotted to the private sector, even after exploiting, the total potential the state sector projects will account for just 17 per cent.

Considered a clean and green source of energy until recently, the hydroelectric projects are being vehemently opposed by local people and even environmentalists have been voicing their concern over the fallout of impounding of rivers and ruthless tunnelling of hills and large-scale deforestation and drying up of water sources. The environmental fallout apart, over exploitation of the hydropower potential will have long-term implications of the lives and livelihood of the local people, as the main rivers will virtually

disappear from the scene. If all planned projects on the Satluj river come up, the 230-km stretch from Khab to Koldam will mostly flow through tunnels. While the 1500 MW Nathpa Jhakri project has a 27.4 km-long head race tunnel, a much longer 38 km twin tunnel has been planned for the 775 MW Luhri project. The recently commissioned 1,000 MW Karcham-Wangtu Projects has a 17.2 km long tunnel, while the shortest tunnel of 12 km is for the 412 MW Rampur project which is virtually the second stage of the Nathpa-Jhakri project. Similarly, the five other proposed projects will have 18-to-25 km long tunnels ensuring that more than 170 km length of the river would disappear. The cascade of 450 small projects, coming up one over the other, will spell doom for the people whose life is hinged to small streams, as these cater to their needs for drinking water and irrigation and the village funeral ground are also located on their banks. They are not dependent on the main rivers as villages are mostly located in higher altitudes.

The projects are being executed in a totally unplanned manner and if all of them are allowed to come up, some streams like the *Neogli Khad* in Shimla will have eight projects and the *Chanju Nullah* in the ecologically fragile Chamba will have five projects. In contrast to countries like Sweden, 20 per cent of the hydropower potential has been left unexploited to protect the environment.

The impact of climate change is also likely to take its toll. The melting of glaciers, erratic and inadequate rain and snow, and the ever-declining discharge in rivers and their tributaries have put a big question mark over the future of hydroelectric projects. A judicious approach has to be adopted for sustainable development of hydropower and mitigate long-term impact on the life of the people.

Power provides the basic infrastructure for economic developmental; it is vital for agriculture and industry. There are various sources from which energy can be obtained viz., burning coal, oil, gas, wood waste and nuclear material. However the most vital source of energy, which man found, is the power of water when it falls from height. There are many advantages of hydropower. First and foremost is that hydro power is the cheapest of all the other sources of producing power. Earlier this hydro power has been utilised by man conservatively in the form of water mills for grinding maize, wheat and other food stuffs.

Power is one of the most important input for economic development. In addition to its widely recognized role as a catalyst to economic activity in different sectors of economy, the power sector makes a direct and significant contribution to economy in terms of revenue generation, employment opportunities and enhancing the quality of life.

Himachal Pradesh has been blessed with vast hydroelectric potential in its five river basins, namely Yamuna, Satluj, Beas, Ravi and Chenab. Through preliminary hydrological, topographical and geological investigations, it has been estimated that about 23,000 MW of hydel potential can be exploited in

the state by constructing various major, medium, small and mini/micro hydel projects on these five river basins. Out of this hydel potential only 8,432.47 MW was harnessed by various agencies which also includes 477.50 MW by H.P.S.E.B. Ltd. uptill 31st March 2014. The Basin- wise details of the assessed potential and the potential actualized are as under:-

Assessed Potential

Name of projects	Capacity (MW)
Yamuna	794
Satluj	10,226
Beas	5,721
Ravi	2,912
Chenab	3,037
Self Identified/New Identified	310
Total	23,000

The State Govt. has adopted multi pronged strategy for power development through State Sector, Central Sector, Joint Venture and Independent Power Producers. The detailed break up of the total identified potential of 23,000 MW is given as under:-

Table-1

Total identified hydro power potential (MW)

Sr. No.	Particulars	State Sector HPSEBL/ HPPCL (MW)	Central/ Joint Sector/HP Share (MW)	Private Sector Above 5MW	Private Sector Upto 5 MW (through HIMURJA)	Total (MW
1.	Projects Commissioned	478	5,903	1,829	222	8,432
2.	Under Execution/ Construction	966	2,532	765	179	4,442
3.	Under Implementation/ obtaining clearances	1,285	66	866	365	2,582
4.	Under Investigation	1,034	588	3,340	510	5,472
5.	Under Litigation/ dispute	-	-	1,007	-	1,007
6.	Abandoned schemes in view of environmental & social concerns	20	-	735	-	755
7.	To be allotted	-	-	310	-	310
	Total	3,783	9,089	8,852	1,276	23,000

In addition a large number of unidentified areas have still been left and also in view of the rising cost of thermal and nuclear generation, many identified projects which have been excluded from the above-mentioned hydel potential on account of nonsuitability due to high cost of generation, will become viable in future. On these two considerations, a conservative estimation of total hydel potential in Himachal Pradesh could well be put up at 32.000 MW or even more. Out of the total hydel potential of the State, only 3934 .74 MW (1998-99) had been harnessed out of it 299.37 MW was under the control of Himachal Pradesh Government as bulk of the potential was exploited by the Central Government and other agencies.

By the end of 2012-13 the state's share was 477.50 MW and other agencies such as central government, private, joint sector was 7954.97 MW, totalling 8432.47 MW.

The Present total estimated hydroelectric power potential in India is about 42 million KWH at 60 per cent load factor. In the Himalayas this potential is about 26 million KWH and in the Western Ghats it is 6 million KWH. Thus three fourths of the hydroelectric potential in India is in these mountain ranges. Himachal Pradesh abounds in substantial power from the upper reaches of Indus and the Ganges systems of perennial water through five major rivers i.e. Satluj, Beas, Ravi, Chenab and Yamuna along with their numerous tributaries.

The power development in Himachal Pradesh is in the infancy stage and, therefore, the scope of electricity consumption is unlimited. Consumption of electricity in Himachal Pradesh otherwise also needs to be accelerated to reduce the pressure on the forests as other sources of energy can't be made available in the far flung areas. The general impression that Himachal is surplus in power is misleading. Till 1998-99 the power shortage during winter was more than ten lakh units per day which increased steeply due to increased industrialisation and rural electrification in the state. The shortage of power during winter is due to less flow of water in rivers and at the same time lighting and heating load increase during the winter in the Pradesh. The hydro potential of Himachal Pradesh is put at around 20 percent of the total hydro potential of the entire country.

Industrial sector is the leading consumer of power. In the year 2010-11, domestic sector consumed 1282.0 million units, non domestic and non commercial 89.5, commercial 356.6, industrial 3993.7 million units, government, irrigation and WSS 409.9, streetlight 12.5, agriculture 35.1 and others 260.3 million units. There is all likely hood that with more commercial activities and upwards trend in living standard, domestic and commercial sectors will also have increasing consumption.

The analysis of generation of electricity has special significance in the present contest because Himachal happens to be one of the richest region in the country in hydel-power potential. In 1948 facility of power was almost nonexistent, except in a few princely state HQs such as Jubbal, Mandi and

Chamba. The only major hydroelectric power house then at Jogindernagar was generating about 10,000KWH of power.

TABLE -2

INSTALLED CAPACITY (MW) [1950-51–2012-13]

Year	Hydro Power
1950-51	2.000
1960-61	2.000
1965-66	2.719
1970-71	48.919
1980-81	126.520
1984-85	132.570
1986-87	133.820
1988-89	152.070
1991-92	272.070
1992-93	272.070
1993-94	272.100
1995-96	276.900
1996-97	299.400
1997-98	299.170
1998-99	299.170
2001-02	326.333
2004-05	329.083
2008-09	466.950
2012-13	477.50

Source: Himachal Pradesh State Electricity Board.

Till the year 1964, the electricity wing was part of the Public Works Department. It was only after the visit of Dr. K.H. Rao, that the idea exploring vast hydel power potential got fructified and consequently with the active interest of Himachal Pradesh government, the department of multipurpose projects and power was created for survey of power potential for carrying out other allied requirements for the final execution of such projects.

In 1996, at the time of merging the Punjab Hill areas with Himachal Pradesh, the Transmission and Distribution system located in the merged area was also transferred along with Bassi Project to Himachal Pradesh. In April 1971, Himachal Pradesh State Electricity Board was created which is vigorously engaged in the execution of various projects to achieve the objective of rapid agricultural, horticultural and industrial development of Himachal Pradesh.

Since seventies expansion and transmission work has been given top priority to ensure uninterrupted supply to the domestic, commercial and industrial consumers. The progress in the sector from 1947 to 1974 was not of much relevance. The per capita consumption of electricity in Himachal in 1984 works out about 0.99 KWH as compared to the all India figure of 17.8

KWH. Besides, in the years 1949 and 1959, only 2.5 and 8.3 percent of the total electricity generated in the state was utilised for industrial sector respectively. In 1950-51, 3.58 thousand KWH electricity was generated (power from other sources not included) and 9.97 lakh KWH consumed (per Capita consumption of 0.90 lakh KWH). In 1970-71 and 1975-76, these figures stood at 528.41 thousand KWH and 1822.42 thousand KWH generated and 1119.64 thousand KWH and 2205.43 thousand KWH consumed (32.36 KWH and 58.04 KWH per capita consumption respectively).

In 1983-84 and 1988-89, 5867.39 thousand KWH and 6988.29 thousand KWH electricity was generated, while 3,949.72 thousand KWH and 7952.2 thousand KWH electricity was consumed respectively. In 1991-92 1050.76 lakh KWH electricity was generated while 1020.19 lakh KWH was consumed (per capita consumption 198 KWH) while these figures for 1992-93 stood at 1087.90 lakh KWH generated and 1083.28 lakh KWH consumed. In 1993-94, 976.6 lakh KWH was generated and consumption arose to 1087.9 lakh KWH. In 1996-97 and 1997-98 the electricity generated was 1251.9 and 1306.0 lakh KWH respectively and consumption stood at 1757.1 lakh KWH in 1996-97 and 1946.5 lakh KWH in 1997-98. Comparatively other sectors, domestic sector has recorded a growth rate of 4.43 percent in the decade 1987-88 to 1997-98. All other sectors have recorded minus growth rate.

In 2004-05 the total energy available from all sources was 5596.551 million units and total energy sold within and outside the state was 4613.154 million units; in 2006-07 the available energy was 6495.407 million units and sold 5606.573 million units, in 2009-10 the available energy was 9362.474 million units and total energy sold 8144.848 million units. In 2012-13 the available energy from all sources was 9758.107 million units and energy sold to all categories of consumers inside and outside the state was 8537.661 million units.

TABLE - 3

THE FOLLOWING TABLE SHOWS POWER'S CONSUMER CLASS

Year	Category of Consumer (in million units)						
	Domestic	Commercial	Industrial	Public Lightin	Agricultural & Miscellaneous	Bulk	Total
	1	2	3	4	5	6	7
1978	50.0	23.9	40.9	1.9	5.5	80.2	202.4
1980	62.4	32.6	107.5	2.0	5.8	54.4	264.7
1983	92.5	45.5	207.0	2.2	12.0	35.8	395.0
1985	113.290	48.98	339.04	2.70	21.01	38.27	563.31
1989	197.57	73.57	530.93	3.56	25.76	65.70	897.10
1991	253.10	83.71	581.97	3.22	29.79	70.20	1022.01
1994	348.52	103.08	797.32	4.40	11.94	74.39	1339.68
1996	426.7	120.5	1059.9	6.2	11.3	132.7	1757.1
1998	474.4	134.9	1182.5	6.0	10.5	138.2	1946.5

2004	1462387	191,941	32565	527	9,186	127	2954.155
2006	1497084	197963	32392	529	10,010	139	4300.438
2009	1590084	2,12,102	33400	598	13732	173	5814.33
2011	1625056	2,16,286	34198	643	15204	296	6440.248
2013	1654342	2,19,410	95210	695	16784	342	7357.801

Source: Brief Facts Himachal Pradesh DESHP - 1950-2013

As per the census 2001, there were 17495 inhabited villages out of that 17209 were electrified till 2011-12, shows the success percentage of 98.37. Out of 12 districts 7, Chamba, Bilaspur, Hamirpur, Kangra, Kullu, Sirmaur and Solan have achieved the 100 percent electrification target.

Under the State Reorganisation Act 1966, Himachal Pradesh was given assets and liabilities to the extent of 7.19 percent on that basis the share of our state from the total power generation should had been 7.19 percent, but Himachal Pradesh was given only 2.5 percent of power generated till 2013, whereas balance of 4.69 percent was being utilised by the 3 states of Punjab, Haryana and Rajasthan. Therefore under the Punjab reorganisation Act 1966, Himachal has to get more than one thousand crore rupees arrears since November 1966. Besides Himachal should get much more as royalty on the principle of 12 percent free power. Successive governments in Himachal Pradesh failed to realise their arrears from these state. If Himachal starts getting its due share from the above mentioned states, undoubtedly its financial problems would be over in no time.

Hydel power generation in Himachal Pradesh deserves priority not only to meet the increasing power demand within the State, but also to bridge the gap in demand-supply in the northern region as a whole. To match the increasing activities on construction of hydel projects, there is an immediate need to lay emphasis on adequate transportation and distribution network in order to evacuate power from these projects and its distribution for power utilisation within the State. Power in Himachal Pradesh is used for different purposes. The following table shows the progress achieved in the production of hydropower in the State:

Table-4

Potential Harnessed Under State/Centre/Joint/Private Sector and Himurja

4-A State Sector

Sr. No.	Name of Project	Basin	Capacity (MW)
1.	2.	3.	4.
1.	Andhra	Yamuna	16.95
2.	Giri	Yamuna	60.00
3.	Gumma	Yamuna	3.00
4.	Rukti	Satluj	1.50

5.	Chaba	Satluj	1.75
6.	Rongtong	Satluj	2.00
7.	Nogli	Satluj	2.50
8.	Bhaba	Satluj	120.00
9.	Ganvi	Satluj	22.50
10.	Binwa	Beas	6.00
11.	Gaj	Beas	10.50
12.	Baner	Beas	12.00
13.	Uhl-II (Bassi)	Beas	66.00
14.	Larji	Beas	126.00
15.	Khauli	Beas	12.00
16.	Sal-II	Ravi	2.00
17.	Holi	Ravi	3.00
18.	Bhuri Singh P/H	Ravi	0.45
19.	Killar	Chenab	0.30
20.	Sissu	Chenab	0.10
21.	Thirot	Chenab	4.50
22.	Bhaba Augmentation	Satluj	4.50
23.	Himurja (Under State Sector)	-	2.37
	Sub Total-I		479.92

4-B Central/Joint Sector/HP Share

Sr. No.	Name of Projects	Basin	Capacity (MW)
1.	2.	3.	4.
1.	Yamuna Project (H.P Share)	Yamuna	131.57
2.	Ranjeet Sagar Dam (H.P Share)	Beas	27.60
3.	Bhakra	Satluj	1,478.73
4.	Nathpa Jhakri	Satluj	1,500.00
5.	Baira Siul	Ravi	198.00
6.	Chamera-I	Ravi	540.00
7.	Chamera II	Ravi	300.00
8.	UhI-I (Shanan)	Beas	110.00
9.	Pong Dam	Beas	396.00
10.	B.S.L	Beas	990.00
11.	Chamera-III	Ravi	231.00
	Sub-Total-II		5,902.90

4-C Private Sector a) (Project above 5 MW)

Sr. No.	Name of Project	Basin	Capacity (MW)
1.	2.	3.	4.
1.	Baspa-II	Satluj	300.00
2.	Malana-I	Beas	86.00
3.	Patikari	Beas	16.00
4.	Toss	Beas	10.00
5.	Sarbari-II	Beas	5.40
6.	Allain Duhangan	Beas	192.00
7.	Karchham Wangtoo	Satluj	1,000.00
8.	Upper Joiner	Ravi	12.00
9.	Sumez	Satluj	14.00
10.	Beas Kund	Beas	9.00
11.	Malana-II	Beas	100.00
12.	Budhil	Ravi	70.00
13.	Neogal	Beas	15.00
	Sub Total (a)		1,829.40

4-D (Project upto 5 MW)

Sr. No.	Name of Project	Capacity (MW)
1.	2.	3.
1.	Mini/Micro Hydel Projects upto 5 MW through Himurja	220.25
	Sub Total (b)	220.25
	Total-III (a+b) 1,829.40 + 220.25	2,049.65 MW

Total Potential Harnessed (Upto Dec. 2013):-

(a) +(b)+ (c) =479.92+5, 902.90+2, 049.65= 8, 432.47 MW

H.P Power Corporation Ltd:

1. Projects under HPPCL:-

Sr. No.	Name of Project	Capacity (MW)
A) Projects (Under Execution) State Sector		
1.	Sawra Kuddu HEP	111
2.	Integrated Kashang HEP (Stage-I, II, III)	195
3.	Sainj HEP	100
4.	Shongtong Karcham HEP	450
	Sub Total (A)	856
B) Projects (Under Investigation) State Sector		
1.	Chirgaon Majhgaon HEP	60
2.	Kashang HEP (Stage-IV)	48
3.	Gyspa HEP (Project of National Importance)	300

4.	Surgani Sundla HEP	48
5.	Nakthan HEP	520
6.	Thana Plaun HEP	191
7.	Triveni Mahadev HEP	78
8.	Renuka Dam HEP (Project of National Importance)	40
	Sub Total (B)	1,285
C) Projects (Under Prefeasibility Stage)		
1.	Chhoti Saichu HEP	26
2.	Saichu Sach Khas HEP	117
3.	Lujai HEP	45
4.	Saichu HEP	58
5.	Deothal Chanju HEP	33
6.	Chanju HEP	48
7.	Khab HEP	636
	Sub Total (C)	963
Grand Total (A+B+C)		3,104

To match the increasing activities on construction of hydel projects, there is an immediate need to lay emphasis on adequate transmission and distribution network in order to transmit power from these projects and its distribution for utilisation within the state.

Rural Electrification: Electrification of rural areas has great significance for Himachal Pradesh where as much as 91.3 percent of its population lives in villages. The State has made remarkable achievements in the field of rural electrification. In spite of the fact that Himachal was a late starter in the field of rural electrification and because of very difficult and mountainous terrain, it is a matter of satisfaction that all the inhabited villages of the State (census 1991) numbering 16,916 were provided electricity by the end of June 1988, while upto February 1980 only 8,780 villages had electricity. Thus about 52 percent villages had been supplied with electricity as against only 17.1 percent at the end of 1971-74.

The purpose of rural electrification is not only to light up every home in the Pradesh but also to supply power to agricultural pump sets, lift irrigations schemes, small scale and cottage industries for increasing agricultural production, meeting household needs like heating, cooking and creating more employment potential in rural areas. An important purpose is also to reduce pressure on forests by providing electricity as an alternative fuel for domestic needs and thus help in preservation the forests wealth. The conservation and the preservation of the forests shall prolong the life of water reservoirs for power generation and irrigation purposes. The Rural Electrification Corporation (REC) is the main source for financing the rural electrification schemes. The village situated at highest altitude in Kinnaur district, named 'Kibber' has also been electrified. The following are the power projects in Himachal Pradesh, either completed or under construction:

1. **Sanjay Vidyut Pariyojna** (Bhaba Project): This project has 120 MW installed capacity, comprising three units each of 40 MW, completed in 1989-90. It is located in *Kinnaur district.* Sanjay Vidyut Pariyojna is *completely an underground project* of the Pradesh. It's estimated cost was 167 crore rupees. It is located on the river Bhaba. This is estimated that project would generate about 435 MW of energy per annum. The total length of tunnels including those plugged after the completion of the work is 12 km. One of the unique features of the project is its underground switch yard, no other hydel project in Asia can boast of this feature, though some have underground power houses. The underground power house is located on the right bank of the Satluj river.

TABLE-5

TOTAL ENERGY CAPACITY/PRODUCTION/CONSUMPTION 1950-2013

Year	Energy Capacity (MW)	Energy Production (000 KW)	Energy Consumption (000 KW)
1950-51	4.316	3.58	9.97
1955-56	4.316	77.1	–
1960-61	4.369	107.1	–
1970-71	51.288	528.41	1119.6
1975-76	52.482	1822.42	2205.43
1980-81	128.024	2450.66	2647.00
1985-86	134.320	5968.27	2724.3
1990-91	272.347	12623.96	–
1992-93	272.203	10873.83	10832.77
1994-95	272.203	11316.88	13396.82
1996-97	299.05	12519.30	17571.40
1997-98	301.02	13060.00	19465.03
2001-02	326.333	12954.00	20410.00
2004-05	329.333	13324.00	20890.00
2007-08	466.950	18649.00	21211.00
2010-11	466.950	20453.00	23560.00
2012-13	477.50	22441.00	23980.00

Source: HPDES Brief Facts 1950 to 2013.

The first generating unit of the 4.5-MW Bhabha Augmentation Projection constructed by the state electricity board becomes functional. The project completed at a cost of Rs 35.47 crore will generate 26.5 million units annually and will also enhance the capacity of the 120-MW Sanjay Vidyut Pariyojna to help generate an additional 111 million units of electricity. The design energy of the project will go up from 463.33 million units to 575.56 million units. Under the augmentation scheme water of the *Shango khad* has been diverted through a tunnel to the Bhabha khad about 500 m upstream the barrage of the Sanjay Vidyut Pariyojana.

2. **Andhra Hydel Project** (16.95 MW): This project was commissioned

during the year 1987-88. It has three units of 5.5 MW each. Andhra Project is located in *Rohru tehsil of Shimla district.* The estimated cost of this project was Rs. 9.74 crores. This scheme comprises of conventional trench type diversion weir across Andhra Khad at an elevation of about 245 mets. about half a kilometer upstream of Gonsary. It would be generating 89 MW power per annum. The Andhra power will be transmitted to the state grid through the Neogli power House near Rampur *Located in Satluj Basin.*

3. Rongtong Hydel Project (2 MW): Four units of 0.5 MW each. This projected is located in the *Lahaul-Spiti* district and is the first hydel project executed for the socio-economic upliftment of tribal people of this area. It is located at an elevation of 3,660 meters in an area which remains virtually snow bound except for four months of summer. This project was commissioned in December 1986. The estimated cost of this project was Rs. 2.82 crores and annual generation expected to the tune of 8.9 MW. This project is located on Rongtong Khad, a tributary of Spiti river. The water of this snow fed rivulet has been tapped at an elevation of 3,788 mets. for generating power by diverting the power through a 2,825 mets. long channel and a 259 met. long tunnel into open reservoir with a capacity of 14,000 cubic mets. It is one of the *highest in the world*, set up at Rangrik, about 6 km from Kaza.

4. Bassi Project (60 MW): Utilises the tail water of the Shanon power house of the Joginder Nagar project for the production of 45,000 KW of power has been commissioned. This is the extension of Beas Power House (Mandi district). It envisaged the installation of one additional generating unit of 15 MW as the existing power house at Bassi already has 3 units each of 15 MW capacity with provision for housing the 4th unit. Its generating capacity is 132 MW per annum, *Located in Beas Basin.*

The Project is the brain child of Colonel Betti, who impressed upon the then Prime-minister of Britain in 1928. The Project was completed in 1932. This Project had been providing power supply to Kangra, Pathankot, Amritsar, Lahore, Dharimal and Lyallpur. The water of Uhal and Lamba rivulets have been used by five Kilometer tunnel. This was the first hydel project in the Himalayas.

5. Giri Bata Project (60 MW): In the initial stage due to circumstantial, financial and technical reasons, Himachal could not take up big hydel projects. It was only after 1964 that State could plan its first own major hydel venture, the Giri Bata Project to harness the waters of Giri and Bata rivers and generate 201 MW power annually. It is located in district Sirmaur in Paonta Valley, *Located in Yamuna basin.*

6. Baspa Hydel Scheme (installed capacity 450 MW): The Baspa Project envisages the utilisation of the water of Baspa river that flows through Sangla Valley (Kinnaur) and later joins Satluj. There is water diversion through 6.4 km long tunnel near village Karchham. *It was the first hydel scheme in the*

State given to the private sector. The Stage-II of this schemes utilises the additional water available between Rakcham and Sangla plus the tail race water from the power house at Sangla (Stage-I). It is diverted through a tunnel towards the left bank of river Satluj to the power house at Sangtong. *The J.P. Industries executed its I, II and III stage. The agreement was signed in 1992, Located in Satluj Basin.*

7. **Binwa Hydel Project** (installed capacity 6 MW): Two units of 3 MW each, located near Baijnath in district Kangra. Binwa project is at *Utrala,* 25 km from Palampur and 14 km from Baijnath in Kangra district. It has been constructed at an elevation of 1515 mts. above the mean sea level in the foot hills of the Himalayas. The project comprises a 62 mts. long tunnel that connects a trench weir in the *Banu Khad* to one in the *Prahal Khud.* Located in Beas Basin.

8. **The Shantung Wangtoo** (Installed capacity 140 MW): It is on river Satluj in district Kinnaur.

9. **Kol Dam Project** (Installed capacity 800 MW): The project located on the Satluj river upstream of the Dehar power house of the BBMB, with four units of 200 MW each. It envisaged construction of rock fill dam across the Satluj, about 72 km. upstream of Bhakhra. The estimated cost of the project is Rs. 6300 crores (June 1999 price level). Besides generating power, the dam will serve as a check dam to reduce the rate of silting in the Bhakhra reservoir. It was the only hydel power project included in the signed protocol between prime-minister Late Rajiv Gandhi and erstwhile Soviet President Mikhali Gorbachev for extending financial and technical assistance. It is expected to generate more than 3500 million units of power. It is a public sector project. The union power minister Mr. Sushil Kumar Shinde laid the foundation stone of Kol Dam project on 9th May 2010. Located in Satluj basin.

10. **Nathpa Jhakri Project** (installed capacity 1500 MW): The project is executed jointly by the State and Central government through the Nathpa-Jhakri Power Corporation on river Satluj between the two villages, Nathpa and Jhakri in Kinnaur and Shimla districts. This project provides for a pick up dam on the Satluj at Nathpa about 5 km. down stream at Wangtu in Kinnaur district for diverting about 283 cusecs drainage though a 29 km long tunnel on the left bank of the river Satluj.

The world Bank loan amounting to 437 million dollars was sanctioned for generation component. The financial plan of this project in percentage cost as bank loan to NJPC was 17 per cent, Government of India loan 33 per cent, Government of India equity 37 per cent and Government of Himachal Pradesh equity 13 per cent. The largest and the longest headrace tunnel, the largest desilting chambers, the deepest and the most voluminous surge shaft, the largest underground power complex (with six Francis turbine units of 250 MW each) are some of the unique features of the 1500 MW Nathpa-Jhakri hydroelectric project in Himachal Pradesh, executed by the Nathpa-Jhakri

Power Corporation (NJPC).

The largest hydroelectric power project in the country generate around 6,700 million units of electricity in a 90 per cent "*dependable*" year. The power station would charge tariff comparable with the best power stations in the country. The project, located in Shimla and Kinnaur districts, was conceived by the Himachal Pradesh State Electricity Board (HPSEB) during the seventies. The original approved cost estimated at September 1988 prices was Rs 1678.02 crore. The first revised cost estimate in March 1993 prices was approved by the Central Electricity Authority (CEA) for Rs 4337.95 crore with the completion date set for December 1998. Subsequently the second revised cost estimate in June 1998 prices was approved for Rs 7666.31 crore with commissioning of all units set for March 2002. The third revised cost estimate of Rs 9083.34 crore in September 2001 prices submitted to the Central Government for last approval.

The Central Water Commission (CWC) and CEA supported the project as its principal consultants, while Electro Watt (Switzerland), Nippon Koei (Japan) and Wapcos India are its retainer consultants. In addition, the project also gets advice from reputed organisations such as the National Institute of Rock Mechanics and the Central Power Research Institute.

There were considerable delays in obtaining the various requisite statutory clearances and environmental and the forest clearances for the project. Contracts for the major civil works and electromechanical works were awarded only in 1994. Since the very beginning of the execution, the project experienced various hurdles and setbacks resulting in inordinate delays in various project activities.

The working on the project was also hampered due to flash floods. The flash floods of August 1997 and August 2000 led to extensive loss to the project, both in terms of time and money. In the early hours of August 1, 2000, the flash flood that struck the project caused so much destruction to the dam as well as the powerhouse that the World Bank at its review meeting had almost written off the project. But, soon after its takeover by the National Hydroelectric Power Corporation, the NJPC sprung back into action against all odds and completed all restoration works to the pre-flood level, both at the dam site as well as at the powerhouse.

The major indicators of accelerated progress of project activities since April 2001 are the 70 p.c. dam concreting, 81 p.c. headrace and 100 p.c. surge shaft concreting. All the flood-affected equipment were dismantled from July 2001 to February 2002. The erection activities are going round the clock. Long pending organisational and employee-related issues have been resolved, and all civil, mechanical and other technical works have been finalised. Besides, both physical and financial targets have been enhanced. The project was completed in the year 2004 the phenomenal work of NTPC. Located in Satluj basin.

11. Parbati Hydel Scheme: Installed capacity 2051 MW. This is one of

the major projects having 2051 MW of installed capacity located in the Beas Basin. This project was proposed to be taken up in three stages, Stage-I (750 MW). Stage-II (800 MW) and Stage-III (501 MW) on river Parbati a tributary of the Beas river in Himachal Pradesh. An agreement for the execution of Parbati Hydroelectric project was signed on 20-11-98 between Himachal Pradesh Government and National Hydroelectric Power corporation. Located in Beas basin

Parbati State-I (750 MW): It envisaged a storage dam about 180 mt. high near confluence of *Dibi-Bokri nullaha* and Parbati river at the height of 3637 mt. This will create a reservoir from where water would be diverted through 17 km. long tunnel to utilise a gross head of about 1420 mt. for generating 750 MW of power in an underground power house located at *Nakthan.* This scheme in addition would firm up the generation in the down stream stage II and III projects plus those projects already constructed such as Larji and Beas-Satluj link. *It is a Public Sector Project.*

Parbati State-II: It seeks the diversion of Parbati river at Pulga by constructing about 90 met. high dam. The water availability would be met by tapping streams *Jagrai, Hurla* and *Jiwa* etc.

Parbati Stage-III: It would use tail water of Stage-II project in combination with water of Sainj Khad. After raising 75 mts. high diversion dam at Sainji, the combined water has to be diverted through a 9.91 km. long head race tunnel to generate 501 MW of power in the surface power house located at Larji.

12. Larji Hydel Project: Installed capacity 126 MW. This is located on the Beas river on Mandi-Manali National Highway and envisaged construction of a diversion dam at Larji near Bhunter at the confluence of Tirthan river with the Beas in Kullu district. It comprises a diversion dam and 6 km long tunnel and also an underground surface power house utilising a gross fall of about 80 mt.

The project was accorded clearance by CEA and Planning Commission during 1987 for an estimated cost of Rs. 168.85 crore (1984 price level) with generating capacity of 126 MW (342 MW). The revised estimated cost at July 1997 price level was Rs. 667.04 crore. This project has been taken up in state sector and its cost was proposed to be partly met out of state plan and partly by raising loan from financial institutions. It is *located in Beas Basin.* The budget estimate was revised many a time and finally project was commissioned in 2007. On June 8, 2014 a tragedy struck when 24 engineering students from Andhra Pradesh, who were having fun in the Beas river water near Thalot were washed away, when authorities released water from the dam without warning.

13. Malana Hydel Scheme: Installed capacity 86 MW. It will use the water of the Malana stream which is a small tributary of the Parbati river, in Kullu valley. Implementation agreement for the project was signed with M/

S Rajasthan Spinning and Weaving Mills Ltd. on 13 March 1997. It has been taken up by M/S R.S.W.M. Ltd. Then a tripartite agreement was signed on 3rd March 1999 between Govt. of Himachal, M/s RSWM and M/s Malana Power Company Lt. The project becomes operational from 5th July 2001. Located in Beas basin.

14. Chamera Project: Installed capacity 540 MW. The scheme was estimated to cost about Rs. 809 crore. It is situated on the river Ravi, near *Rakh Village* in district Chamba. Chamera is the major hydel *project in the Ravi Basin.* This scheme envisaged construction of a barrage in the Ravi river so as to divert excess water of the Ravi river, after allowing for committed releases to be made at the *'Thein Dam'.* This project was conceived in 1980, but inordinate delay in its execution raised its cost to Rs. 2300 crore. The power house of the project is located at the confluence of the Ravi and Swan rivers at *Khairi,* 30 km from Chamba town and has a catchment area of 4725 sq. mt. of which 300 sq. mt. is snow catchment area. The project was commissioned with the help of a Canadian consortium as the entire dam equipment, technical know how and other guidance was given by the Canadians. It provides is 12 percent power royalty to Himachal.

Chamera Stage II (300 MW 100 × 3 MW each): It has been taken up with the assistance of Canada by the National Hydro-Electric Power Corporation (NHPC) by the Public Investment Board in April 1992 for an estimated amount of Rs. 1393.19 crore. To make it fast, 287 bighas of land was acquired by the project. The Union Government of India agreed to give 12 percent free power to Himachal Pradesh on its completion. This project would generate 168 crore unit of power every year. Chamera I and II are joint sector projects where Himachal has a share of 12 percent of the power generation.

15. The Siul-Baira Scheme: Installed capacity 201 MW. It uses the water of *Siul, Baira* and *Baldeh* Streams, which are the West tributaries of the river Ravi in Chamba district. The estimated cost of the project was Rs. 25 crores (1983). The Baira water is diverted through a tunnel by constructing a high rock fill dam at *Khakri.* The combined flow of these streams was utilised at *'Puniari'.* Located in Ravi basin.

16. The Holi Hydel Scheme: Installed capacity 7.5 MW. It user water of Holi stream, a tributary of river Ravi, in Chamba district Comprising three units of 2.5 MW each. It is expected to generate about 21 MW energy in a dependable year. The project is located in the interior belt of Chamba district and provides electricity to Bharmaur and some other parts of Chamba. Located in Ravi basin.

17. The Hibra Power Project: Installed capacity 231 MW. It is proposed across the Ravi, downstream of *'Tundah'* – Ravi confluence, in district Chamba. A private sector company M/S Harza Engineering Company has taken up this project. Located in Ravi basin.

18. **Giri Power Project** (Renuka Dam, The Dadahu Dam Project): Installed capacity 60 MW. It uses water of river *'Jalal'* and *'Giri'*, at a place known as *Dadahu.* The work on this project started in 1964. The power house has two units at 30 MW each. This was one of the first big venture of Himachal Government in the hydel power sector to harness the waters of Giri and Bata river. Located in Yamuna basin.

19. **Thirot Hydel Project** (4.5 MW): This project is located on the *Thirot Nallah,* a tributary of river Chenab, in the remote tribal valley of Lahaul-Spiti district. Thirot project has originally been sanctioned for three MW (3 × 1 MW) with cost Rs. 4.34 crores. Later on it was decided to raise the installed capacity of power house from three MW to 4.5 MW (3 × 1.5 MW). The project is in Chenab Basin and is under the control of state Government. Commissioned on 15 October 1995. Located in Chenab basin.

20. **Gaj Hydel Project** (10.5 MW): The project is located near Shahpur in Kangra district. For this project, non-availability of funds the reason for insignificant progress in the execution during the previous years. The revised estimated cost of this project was Rs. 2,815 lakh (1988-89). *Located in Beas basin* under Himachal Pradesh Government Commissioned on April 22,1996.

21. **Ghanwi Hydel Project** (22.5 MW): The project is located near Jeuri in Shimla district. The installed capacity of this project is 22.5 MW comprising three units of 7.5 MW each. The project was estimated to cost Rs. 2,832 lakh. This would be completely under ground, using water of the Ghanwi stream a tributary of Satluj and now form part of the Nathpa Jhakri project. It is 160 km from Shimla. Located in Satluj Basin under state of Himachal Pradesh.

22. **Dhamwari Sunda Project** (70 MW): The project is located *on Pabbar river* in the vicinity of Andhra Project which has already been commissioned. Its installed capacity is 60 MW comprising four units of 15 MW each. *Swedish* assistance has been obtained for this project. M/S Harza Engineering has taken up this project. It is *located in Satluj basin.*

23. **Uhl Stage-III** (70 MW): Uhl Stage-III project is located in Mandi district of Himachal Pradesh. The installed capacity of the project is 70 MW comprising four units of 17.5 MW each. The project is estimated to cost Rs. 103.37 crore as per the estimates of the year 1989. It has been given to private sector M/S Balarpur Industries.

Private Sector Projects Commissioned

Baspa-II HEP (300MW): The MOU and Implementation Agreement for execution of the Baspa-II HEP were signed by the H.P Govt. with M/s. Jai Parkash Industries Ltd., New Delhi on 23.11.1991 and 1.10 1992 respectively. The Unit-I-II and III of the project have been generating power w.e.f 24.5.2003, 29.5.2003 and 8.06.2003 respectively. Located in Satluj basin.

Patikari HEP (16MW): The Implementation Agreement for the Project

has been signed with M/s. East India Petroleum Ltd. on 9.11.2001 which has further incorporated Patikari Power Pvt. Ltd. for the implementation of the project. The techno-economic clearance has been issued by the Board on 27.9.2001. The estimated cost of the project is 126.00 crore. The PPA was signed with HPSEB on 14.1.2003. The Project has been commissioned in January, 2008.

Allain Duhangan HEP (192 MW): The estimated cost of this project is 922.36 crore. The MOU for execution of the project was signed between the HP Govt. and M/s. Rajasthan Spinning and Weaving Mills Ltd., New Delhi on 28.8.1993 and Implementation Agreement signed on 22.2.2001. The Govt. of H.P signed Quadripartite Agreement on 5.11.2005 between the Govt. of H.P., M/s. Rajasthan Spinning and Weaving Mills Ltd., MPCL and the Generating Company M/s AD Hydro Power Ltd. The construction work of project is under progress. The project has been commissioned in August, 2010.

Sarbari-II HEP (5.4 MW): The MoU was signed by the H.P Govt. with M/s Hydro Watt Ltd on 15.3.2001. The implementation agreement was signed by the H.P Govt. with company on 28.2.2009. The project has been commissioned in August, 2010.

Toss HEP (10 MW): The Govt. of H.P has signed the MoU and implementation agreement with M/s Sai Engineering Foundation, New Shimla. The project has been commissioned in 2009-10.

Karcham Wangtoo HEP (1,000 MW): The project has been allotted to M/s Karcham Hydro Corporation Ltd. New Delhi. The estimated cost of project is 6,930.00 crore. Annual generation of this project is 4,560 MU. The MOU for execution of the Project has been signed between the HP Govt. and M/s Jai Parkash Industries Ltd. New Delhi on 28.8.1993. The implementation Agreement was signed between Govt. of HP and M/s Jai Parkash Industries Ltd. on 18.11.1999 followed by a Tripartite Agreement between the Govt. of HP, M/s Jai Parkash Industries Ltd and M/s Jaypee Karchham Hydro Corporation Ltd., on 30.12.2002 and SIA on 20.12.2007. The work on the Project was started on 18.11.2005 and got completed in August, 2011. The project has been commissioned in August, 2011.

Upper Joiner HEP (12 MW): The Project has been allotted to M/s Tejas Sarnika Hydro Energies Pvt. Ltd. The MOU for execution of the Project has been signed between the HP Govt. and M/s Tejas Sarnika Hydro Energies Pvt. Ltd. on 12.01.2005. The Implementation Agreement was signed between Govt. of HP and M/s Tejas Sarnika Hydro Energies Pvt. Ltd on 11.07.2008. The project has been commissioned in July, 2011

Sumej HEP (14 MW): The MoU and implementation agreement for execution of the Kurmi HEP were signed by the H.P Govt. with M/s Rangaraju Ware Housing Pvt. Ltd. on 12.01.2005 and 11.12.2008 respectively. The project has been commissioned in March 2012.

Beaskund HEP (9 MW): The MoU and Implementation Agreement for

execution of the Beaskund HEP were signed by the H.P Govt. with Kapil Mohan and Associates Hydro Power Pvt. Limited Chandigarh on 23.03.2001 and 1.10.2009 respectively. The project has been commissioned in June 2012.

Malana-II HEP (100 MW): Malana -II Hydro Electric Project (HEP) has been contemplated a Power generation development on Malana a tributary of Beas in Kullu District of Himachal Pradesh. The Project has been allotted to M/s Everest Power Pvt. Ltd. New Delhi. The estimated cost of the Project is 633.47 crore. The estimated annual generation of this project is 428 MU. The MOU & IA signed with the company on 27. 5.2002 and 14.1.2003 respectively. The Project has been commissioned in July, 2012.

Budhil HEP (70 MW): The Project has been allotted to M/s Lanco Green Power Pvt. Ltd. The estimated cost of the project is 418.80 crore. The Memorandum of Understanding (MoU) was signed on 23.9.2004. The H.P Govt. signed the Implementation Agreement (I.A) with the company on 22.11.2005. The Project has been commissioned in August, 2012.

Neogal HEP (15 MW): Neogal Hydro Electric Project (HEP) has been contemplated as a power generation development on Neogal a tributary of Beas in District Kangra of Himachal Pradesh. The project has been allotted to M/s Om Power Corporation Ltd. New Delhi. The estimate and cost of this project is 61. 74 crore. The annual generation of this project will be 82 MU. The MOU for execution of the project was signed between the HP Govt. and M/s Om Power Corporation, New Delhi on 28.8.1993.

The Implementation Agreement signed with the company on 4.7.1998 stands terminated on 27.11.2004 due to failure of the company to achieve the financial closure and start construction work on the project within the time limit extended by the Govt. in its cabinet meeting held on 31.05.2004. The Company signed Power Purchase Agreement on 27.10.2006 with HPSEB. The Project was commissioned in May, 2013.

Project Under Execution

(i) Under Private Sector

Fozal HEP (9 MW): The Project has been allotted to M/s Fozal Power Pvt. Ltd., New Delhi. The estimated cost of the project is 49.17 crore. The Memorandum of Understanding (MOU) and Implementation Agreement (IA) have been signed on 21.06.2000 and 13.04.2006 respectively.

Tangnu Romai Stage-I HEP (44 MW): Tangnu Romai Hydro Electric Project (HEP) has been contemplated a Power generation development on Tangnu Romai a tributary of Yamuna river in District Shimla of Himachal Pradesh. The project has been allotted to M/s Tangnu Romai Power Generation Private Ltd.. The estimated cost of the Project is 239.73 crore. The annual generation of this project will be 211.05 MU. The MOU was signed with the company on 5.07.2002. An Implementation Agreement for the Project has been signed with M/s Tangnu Romai Power Generation Ltd, on 28.07.2006

as per the provision of Power Policy.

Tangnu Romai Stage-II HEP (6 MW): Tangnu Romai Hydro Electric Project (HEP-II) has been contemplated as a Power generation development on Tangnu Romai a tributary of Yamuna River in District Shimla of Himachal Pradesh. MOU and implementation agreement (IA) of Government of Himachal Pradesh and company was signed on 5.07.2002 and 28.7.2006 respectively

Lambadug HEP (25 MW): The Project has been allotted to M/s Himachal Consortium Power Projects Pvt. Ltd. The estimated cost of the Project is 149.81 crore. The MOU was signed with M/s Himachal Consortium on 14.06.2002 and IA was signed on 28.01.2006.

Baragaon HEP (24 MW): The Project has been allotted to M/s Kanchanjunga Power Pvt. Ltd., F-34, Sector, Noida (UP). The estimated cost of the project is 168.09 crore. The Memorandum of Understanding and Implementation Agreement (IA) was signed on 6.06.2002 and 25.11.2006 respectively.

Baner-II HEP (6 MW): The Project has been allotted to M/s Prodigy Hydro Power (P) Ltd. The estimated cost of the project is 30.36 crore. The Memorandum of Understanding (MOU) and Implementation Agreement (IA) have been signed on 29.05.2000 and 1.10.2001 respectively.

Raura HEP (8 MW): The Project was allotted to M/s DLI Power (India) Pvt. Ltd., Pune. The estimated cost of the project is 42.03 crore. The Memorandum of Understanding (MOU) and Implementation Agreement (IA) was signed on 4.02.1996 and 24.03.2008 respectively.

Sorang HEP (150 MW): The Project has been allotted to M/s Himachal Sorang Power Pvt. Ltd. The estimated cost of the project is 586.00 crore. The Memorandum of Understanding (MoU) and Implementation Agreement (I.A) signed on 23.9.2004 and 28.01.2006 respectively. An additional unit of 50 MW is being installed by the developer so the total capacity of Sorang HEP is proposed to be 150 MW, however two units of 100 MW commissioned in 2013-14.

Tidong-I HEP (100 MW): The project has been allotted to M/s Nuziveedu Seeds Ltd, Secunderabad. The estimated cost of the project is 500.11 crore. The Memorandum of Understanding (MoU) and Implementation Agreement (I.A) was signed on 23.09.2004 and 28.07.2006 respectively.

Chanju-I HEP (36 MW): Project has been allotted to M/s Indo Arya Central Transports and MOU was signed on 20.12.2007 for an installed capacity of 25 MW. The DPR submitted for 36 MW was Techno-economical clearance by HPSEB and IA was signed on 12.06.2009.

Kut HEP (24 MW): The MoU and implementation agreement for execution of the Kut HEP were signed by the H.P Govt with M/s Kut Energy (P) Ltd. Noida U.P on 28.04.2007 and 25.05.2008 respectively. The estimated cost of project is 196.50 crore.

Lower Uhl HEP (13 MW): The MoU and implementation agreement for execution of the Lower Uhl HEP were signed by the H.P Govt. with M/s Trident Power System Ltd. on 05.02.2005 and 29.12.2008 respectively.

Kurmi HEP (8 MW): The MoU and implementation agreement for execution of the Kurmi HEP were signed by the H.P Govt. with M/s Chandigarh Distillers & Bottlers Ltd on 19.06.2007 and 10.01.2009 respectively.

Rala HEP (9 MW): The MoU and Implementation Agreement for execution of the Rala HEP were signed by the Himachal Pradesh Government with M/s Taranda Hydro Power Pvt. Ltd., on 18.10.2006 and 07.11.2008 respectively.

Upper Nanti HEP (12 MW): The MoU and Implementation Agreement for execution of the Upper Nanti HEP were signed by the Himachal Pradesh Government with M/s Nanti Hydro Power Pvt. Ltd., on 27.10.2006 and 12.11.2008 respectively

Jongini HEP (16 MW): The MoU and Implementation Agreement for execution of the Jogini HEP were signed by the Himachal Pradesh Government with M/s Gangdari Hydro Power Pvt. Ltd., on 27.10.2006 and 19.11.2008 respectively.

Nanti HEP (14 MW): The MoU and Implementation Agreement for execution of the Nanti HEP were signed by the Himachal Pradesh Government with M/s Surya Kantha Hydro Poulteries (P) Ltd., on 12.11.2005 and with M/s Surya Kantha Hydro Energies (P) Ltd. on 12.11.2008 respectively.

Paudital Lassa HEP (24 MW): The MoU and Implementation Agreement for execution of the Paudital Lassa HEP were signed by the Himachal Pradesh Government with M/s Shri Jayalakshmi Power Corporation Ltd. on 06.06.2002 and 26.10.2006 respectively.

Roura-II HEP (20 MW): The MoU and Implementation Agreement for execution of the Roura-II HEP were signed by the Himachal Pradesh Government with M/s Chandigarh Distillers & Bottlers Ltd., on 27.10.2006 and with M/s Roura Non-Conventional Energy (P) Pvt. Ltd., on 01.10.2009 respectively.

Brua HEP (9 MW): The MoU and Implementation Agreement for execution of the Brua HEP were signed by the Himachal Pradesh Government with M/s Continental Components (P) Ltd., on 09.12.2000 and with M/s Brua Hydrowatt Pvt. Ltd., on 23.09.2011 respectively.

Jeori HEP (9.6 MW): The MoU and Implementation Agreement for execution of the Jeori HEP were signed by the Himachal Pradesh Government with M/s Technology House Pvt. Ltd. on 12.01.2005 and 23.02.2011 respectively.

Balargha HEP (9 MW): The MoU and Implementation Agreement for execution of the Balargha HEP were signed by the Himachal Pradesh Government with M/s Sandhya Hydro Power Projects Balargha Pvt. Ltd.,

on 03.11.2006 and 07.11.2012 respectively.

Rajpur HEP (9.9 MW): The MoU and Implementation Agreement for execution of the Rajpur HEP were signed by the Himachal Pradesh Government with M/s Rajpur Hydro Power Pvt. Ltd., on 31.07.2001 and 16.05.2013 respectively.

Bajoli Holi HEP (180 MW): The MoU and Implementation Agreement for execution of the Bajoli Holi HEP were signed by the Himachal Pradesh Government with M/s GMR Bajoli Holi Hydro power Pvt. Ltd., on 15.02.2008 and 29.03.2011 respectively.

Projects Under Execution

i) Under HPSEB Ltd.:-

Name of Project	Installed Capacity (MW)	Expected Generation (MU)	Likely date of Commissioning
UhI Stage-III	100.00	391.19	March, 2015
Ghanvi Stage-II	10.00	56.30	March, 2014
Total	110	447.49	

UHL Stage -III Hydro Electric Project (100 MW): The packages for construction of Neri Khad Intake Work and Rana Khad Intake Works have been completed during December, 2011 & Surge Shaft during January, 2012. Project is scattered over a large geographical area having poor communication, weak geological formations, tunnelling through sand stone, clay stone and conglomerate with heavy ingress of water at Inlet heading of Head Race Tunnel (HRT). Contract of HRT have been rescinded twice due to slow progress/ non performance of the contractors and remaining works of HRT were awarded on 15.10.2010.

The excavation of HRT has been completed during March, 2013. The estimated cost of the project is 940.84 crore (March, 2008 Price Level). 90% works pertaining to transmission viz construction of 132 KV Single Circuit Transmission line from Chullah to Bassi (15.288 KM.) and 132 KV Double Circuit Transmission Line from Chulla to Hamirpur (34.307KM.) have been completed.

GHANVI stage-II HEP (10 MW): Ghanvi Stage-II HEP is a run of the river scheme on Ghanvi rivulet, a *tributary of Satluj* river. This scheme envisages construction of drop type trench weir to divert the Ghanvi waters. This diverted water will be conveyed through 1.8m size D-shaped 1440m long tunnel and penstock, bifurcating near power house to feed two turbines in an underground power house to generate 10 MW of power by utilizing a gross head of 165 m and designed discharge of 7 cusecs. The annual energy generation in a 75% dependable year is expected to be 56.30 MU. All major

civil and hydro mechanical components have been completed. The estimated cost of the project is 99.80 crore at December, 2009 Price Level. An expenditure of 103.00 crore has been spent on civil works of the project ending November, 2013. Commissioned in the year on 31.3.2014

Projects Under Execution

ii) Project under HPPCL:-

Name of Projects	Capacity (MW)
State Sector	
1. Sawra Kuddu HEP	111
2. Integrated Kashang HEP (Stage-I, II, III)	195
3. Sainj HEP	100
4. Shongtong Karcham	450
Total	856

Sawra Kuddu HEP (111 MW): Sawara Kuddu HEP (111 MW) a run of river scheme has been contemplated as power generation development on the Pabbar river in Shimla District (H.P) near Rohru. *Underground power house* is located on the left bank of the Pabbar river near Snail village. This will develop a gross head of 213.50 m to generate 385.78 MU per annum@ 4.44 per unit. The statutory clearances have been accorded by respective agencies. Work has been divided into 4 Nos. packages and construction work has been started. The Head Race Tunnel of the Project posed geological problems. Technical solution for these problems has been evolved.

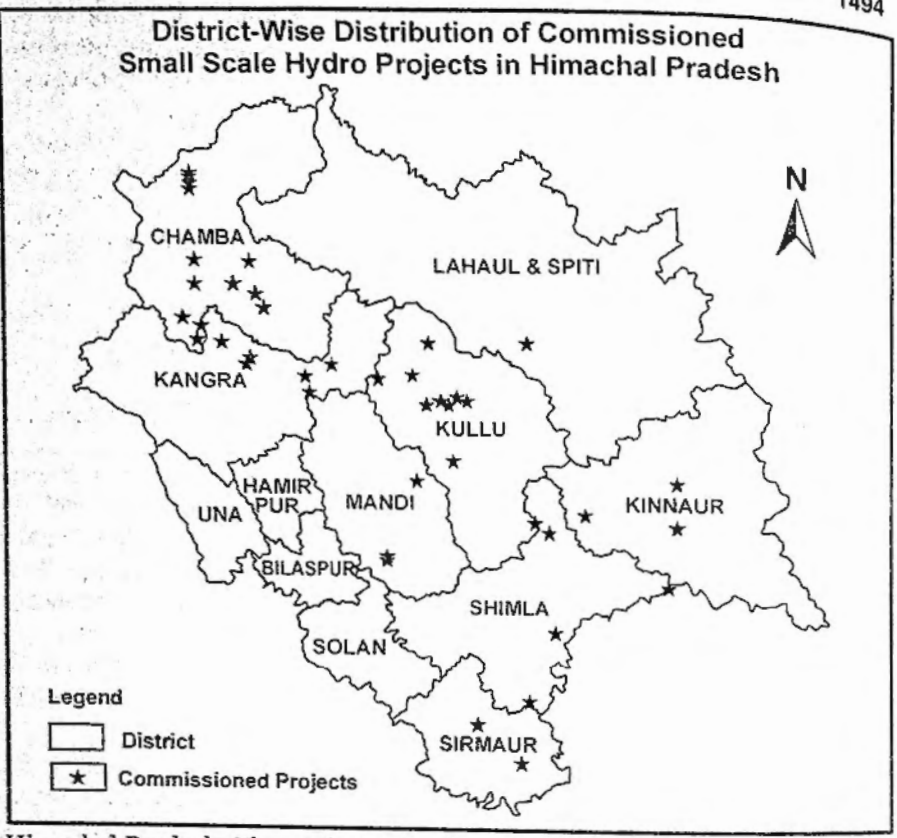
Integrated Kashang HEP (243 MW):- Integrated Kashang HEP (243 MW) envisages development of Kashang and Kerang Streams, tributaries of the river Satluj comprising four distinct stages as under:-

Stage -I (65 MW):- Comprising diversion of Kashang stream to an underground power house located on the right bank of Satluj near *Powari village,* developing a head of approximately 830 m to generate 245.80 MU per annum @ 2.85/- per unit.

Stage -II & III (130 MW):- Comprising diversion of the Kerang stream into an underground water conductor system (K-K Link) leading to upstream end of Stage-I water conductor system, augmenting the generating capacity of Stage-I power house, using Kerang water over the 820 m head available in Kashang Stage-I power house to generate 790.93 MU per annum @ 1.81/- per unit.

Stage -IV (48 MW):- This stage is more or less independent scheme harnessing the power potential of Kerang stream upstream of the diversion site of Stage-II. In this scheme, a head of approximately 300 m could be utilized to develop power in an underground powerhouse located on the right bank of Kerang stream.

Sainj HEP (100 MW):- Sainj HEP has been contemplated as a run of the river development on river Sainj, a tributary of River Beas in Kullu District of



Himachal Pradesh. The project comprises of a diversion barrage on the river Sainj near village Niharni and underground power house on right bank of river Sainj near village Suind with a gross head of 409.60 m to generate 322.23 MU per annum @ 3.74/- per unit. The project is executed on EPC mode.

Shongtong Karcham HEP (450 MW):- Shongtong Karcham Hydro electric project a run of -river scheme on the river Satluj in District Kinnaur of Himachal Pradesh with diversion barrage, near village Powari, and underground powerhouse, located on the left bank of the river Satluj near village Ralli will generate a gross head of 129 m, to generate 1578.95 MU per annum, @ 3.98/- per unit of power. The project is to be constructed through EPC mode.

Renuka Dam HEP (40 MW):- Renukaji Dam project, conceived as a drinking water supply scheme for the National Capital Territory of Delhi, envisages construction of 148 m high rock fill dam on river Giri at Dadahu in Sirmaur district and a power house at toe of Dam. The project will ensure 49,800 hectare m of live water storage in its reservoir and a firm water supply to the tune of 23 cusecs to Delhi besides generating 199.99 MU per annum @ 2.38/- unit exclusively for use of Himachal Pradesh. Total cost of the project

as finalized by CWC/CEA at March, 2009 price level is 3,498.86 crore i.e. (without Escalation & IDC) which shall be borne by the Govt. of India/Govt. of Delhi and other beneficiary states.

Hydro Power Policy for Projects above 5 MW

In order to give a boost to Hydro Power Generation, Himachal Pradesh has formulated Hydro Power Policy. The main features of this policy are:-

i All Projects above 5 MW shall be allotted to IPPs (Independent Power Producers) through International Competitive Bidding.

ii The Govt. of HP has taken a decision for inviting Global Bids for allotment of various Hydro Electric Projects in Private Sector on BOOT basis. The project shall be allotted through International Competitive Bidding (ICB) Route on the basis of quoting highest Upfront Premium over & above a threshold value of Upfront Premium with levying Normal Free Power Royalty as per the prevailing rates i.e. @ (12+1)%, (18+1)% & (30+1)% for the first 12 years, next 18 years & balance 10 years of the agreement period after commercial operation commissioning respectively in lieu of 40 years concession period.

iii The Developer shall make a provision of 1.5% of final cost of the Project towards Local Area Development Committee (LADC), the activities of which shall be financed by the Project itself.

iv For benefits of local people and local areas of the State, affected due to implementation of Hydroelectric Projects, the State Govt. has introduced a provision in line with the National Hydro Power Policy-2008, vide its notification dated 30.11.2009 for providing an Additional Free Power @ 1% of the generated energy from all Hydel Power Projects which would be earmarked for Local Area Development Fund (LADF). This fund would be available in the form of Free Power as an annuity over the entire life of the Project. The Govt. of HP vide its notification dated 5.10.2011, issued comprehensive Guidelines for the management of the LADF wherein a cash incentives to the Local Population in the Projects Affected Areas (PAAs), out of the funds received on account of sale of Additional Free Power @ 1% after COD of the Projects which shall contribute towards the upliftment of the Local Population in Projects Affected Areas as the same shall be disbursed annually during the entire life time of the Projects in terms of cash Transfer in favour of beneficiary family declared as PAF.

v The operation period of the Projects shall be forty years from the Scheduled Commercial Operation Date (COD) of the Projects, where after, the Project shall revert to the State Government free of cost.

vi The Company shall have to provide employment to Bonafide Himachalis, in respect of all the unskilled/skilled staff and other number of -executives as may be required for execution, operation and maintenance of the Project. If it is not possible to recruit 100% staff from Himachalis for justifiable reasons, only then the Company shall maintain not less than 70% of the total employees/ officers/ executives from Bonafide Himachali persons.

vii Release of Min. Discharge: The H.P government makes provision in policy to the Developer if, Run of the River (ROR) Projects shall ensure minimum flow of 15% water immediately downstream of the diversion structure of the project all the times as per the Policy of Department of Environment, Govt. of H.P, as applicable from time to time. The Developer shall provide necessary arrangement/ mechanism in the civil structure including discharge measurement system for the release of laid down minimum flow immediately downstream of the diversion structure.

viii Disposal of Power: The developer shall be free to dispose of such power as remains after meeting commitments of royalty in shape of free power and Additional Free Power through Merchant sale.

ix Rationalization of Milestones: To make the implementation of Projects more realistic the State Government vide its notification issued on 07.07.2012, has incorporated a provision for extension at various levels so that the Projects stucked due to extraordinary delays can be regularized and the same may be brought back to the track.

x Optimization of Potential: The State Government optimization of the total Hydro Potential of the State shall be engaged for achieving reputed consultancy firm for digitization of Basin Wise Plans, identification of new projects & optimization. This study stands, completed by M/s Lahmeyer International (I) Pvt. Ltd., wherein the consultant has explored the possibilities to enhance the existing potential of 23,000MW to about 27,000 MW.

xi Capacity Enhancement: For the point of view of optimization of the existing Projects, the Government has formulated a policy for enhancement of the existing capacities by imposing additionalties benefit sharing applicable on the increase Capacity. Additional Charges shall be levied on capacity increase beyond allotted capacity @ 20 lakh per MW and AddI. Free Power@ 3% of the capacity increases beyond allotted capacity.

xii Domain Change: The State Government formulated a policy allowing all domain changes resulting to optimization of potential by allotting un-utilized domains vide Government notification dated 15.06.2010.

xiii Web Based Monitoring: The Government of H.P has made all its efforts to develop, adopt and implement a web based real time monitoring of milestones in implementation of hydroelectric Projects in various sectors in Himachal Pradesh. The programming of on-line monitoring mechanism through the official web site of Directorate of Energy was put in place in association with National Informatics Centre (NIC). The monitoring of progress of implementation of CAT Plans, release of environmental flows and social parameters has also been made possible by providing web linked access to the web sites of concerned department/ organization viz: H.P Forest Department, H.P Sate Pollution Control Board and AGISAC respectively.

xv Local Area Development Fund (LADF): The State Government formulated guidelines for the management of LADF vide notification dated

05.10.2011, amplifying the utilization of LADF at various levels. The Government introduced provision for LADF @ 1.5% of the cost of Project December, 2006 and a considerable expenditure has been incurred on this account.

To access the development/ achievements under Local Area Development Funds (LADF), the Government carried out studies to assess the impacts due to Project Implementation, LADF activities and R & R plans in sampled 10 Hydro Electric Projects (HEPs) through Himachal Pradesh Agro University which submitted its final report, in January, 2013. The findings of the report, reveals that LADF has considerably contributed in the Local Area Development and majoring of the Local Population in PAAs have shown a satisfaction response towards development of Local Areas.

a) **Prior to Commissioning of the Project:** The Project developer shall contribute a minimum of 1.5% of final cost of the Project for more than 5 MW capacity and a minimum of 1% for Projects of capacity upto 5 MW. While the Project Cost to LADF, they may contribute more if they so desire. Initially the LADF will be worked out on the basis of the Project cost as per DPR for depositing with the concerned Deputy Commissioner. After completion of the Project, the LADF will be worked out on the final completed cost.

b) **Post Commissioning :** Project developers of all capacities shall contribute 1% Free Power for LADF over and above the rates of royalty agreed to be paid to the State Government in the Implementation Agreement (IA) / Supplementary Implementation Agreement (SIA), as the case may be. This additional 1% (one percent) free power, over and above the royalty component provided to the host state will be a pass through in tariff.

c) **Cumulative Impact Assessment Studies :** Numbers of hydropower projects are planned on the various rivers and their major tributaries in the state of Himachal Pradesh. While each project is planned to be environmentally compliant and sustainable, yet, their cumulative or aggregate impact is generally not known and seldom studied. Following an understanding that each Hydro-Electric Project (HEP) is generally environment norm compliant yet their aggregate or cumulative impact may not be as favourable. Hence assessment of cumulative impact has been committed by the State of HP and accordingly it is going ahead in a phased manner with Cumulative Environment Impact Assessment Study for all the river basins in the State.

The basin wise detail in respect of CEIA Studies is as under:

1. Satluj -The studies are in progress by ICFRE Dehradun and at an advance stage.
2. Chenab -The studies are in progress by M/s R. S Envirolink Technologies P.Ltd
3. Ravi -TOR is under process.
4. Yamuna -Process for preparation of TOR is being initiated
5. Beas -Draft TOR has been prepared and submitted for getting approval from MoEF.

Other Areas of Power Development: H.P Power Corporation apart from Hydro Power Development intends to diversify its power development activities in other areas such as thermal, renewable sources of energy such as solar and wind power, to meet the growing energy demands for the development of the state and the Indian nation. In joint venture a Pithead Thermal Plant at Raniganj in the state of West Bengal is being developed.

HIMURJA

Project Under Himurja: (UPTO 5 MW CAPACITY)

Projects	No.	Capacity (MW)
Total allotted Project (in existence)	472	1218.46
Implementation Agreement Stage	227	737.67
i) Commissioned	56	221.55
ii) Under Construction	51	182.60
iii) Clearances being obtained	120	333.52
Pre Implementation Agreement Stage	245	480.79
i) Clearances being obtained	143	307.42
ii) Survey & Investigation in progress	102	173.37

HIMURJA for development of new and renewable sources of energy in H.P : Himurja has made concerted efforts to popularize renewable energy programmes throughout the State with financial support of Ministry of New and Renewable Energy (MNRE), Govt. of India and State Govt. Efforts are continued for promotion and propagation of renewable energy devices like solar water heating system, solar photovoltaic lights etc. HIMURJA is also assisting the Govt. for exploitation of Small Hydro (upto 5 MW) in the state.

SOLAR THERMAL PROGRAMME

i) Solar Water Heating System: Solar water heating systems of 1,68,050 Litre. per day capacity have been installed through Market Mode under Jawaharlal Nehru National Solar Mission (JNNSM), in parts of the State upto December, 2013.

Small hydro electric projects upto 5 MW capacity being executed through private sector participation: During the period under report, Implementation Agreements for 41 projects with total capacity of 110.65 MW have been signed. 4 projects with an aggregate capacity of 16 MW have been commissioned. 4 Projects have been sanctioned for allotment with an aggregate capacity of 6.55 MW.

Hydro electric projects being executed by Himurja MHEPs: Himurja

is operating Micro Hydel projects at Lingti (400KW), Kothi (200 KW), Juthed (100 KW), Purthi (100 KW) Sural (100 KW), Gharola (100 KW), Sach (900 KW) and Billing (400 KW) which are under generation. During current year 30,18,205 units electricity has been generated from these projects upto December, 2013. Other projects, namely Bara Bhangal (40 KW) and Sarahan (30 KW) have also been executed by HIMURJA. From Bara Bhangal project, energy is being provided to local public.

Out of 19 HEPs allotted to HIMURJA by the State Govt., only 16 projects (63.05 MW) were found viable. Out of the viable projects DPRs have been completed for 15 numbers. and forwarded to Directorate of Energy (DOE) for TEC. TEC has been accorded by DOE for 14 projects. DPRs for remaining 1 project is under preparation. Now Government has cancelled. Allotment of 13 projects and remaining three projects of capacity 14.50 MW are to be executed by Himilrja.

Portable Micro Hydel Generator Sets: Himurja has commissioned Portable Gen. Sets in Pangi Sub- Division of Chamba Distt. In Pangi valley, electricity is being provided to Saichu, Sahali and Hillaur. There is no metering and the energy is being provided to general public. The O & M charges being paid are very high and the same are from the Himurja resources.

Development of Solar Cities: Shimla and Hamirpur Cities of the Pradesh would be developed as Solar Cities under Ministry of New and Renewable Energy (MNRE), Govt. of India Programme. The programme aims at minimum 10% reduction in projected demand of conventional energy at the end of five years, which can be achieved through a combination of energy efficiency measures and enhancing supply from renewable energy sources. The final master plan for development of Shimla Solar City has been approved by MNRE, GOL, whereas, draft of Final Master Plan in respect of Hamirpur Solar City is with Ministry for according final approval.

The major impediments in the process of exploitation of hydel potential has been non-availability of adequate funds for execution of hydel projects within the limited resources of the State. The necessity of improvement in generation of electricity by renovation and modernisation of power houses has been fully realised at all levels. This is an area with comparatively less investment and where more benefits can be achieved. Of late, it has been decided by the State and the Central Government to involve private sector in the exploitation of hydel potential. Currently government has identified ten projects of 1,430 MW capacity, for which a number of proposals have been received from private sector. According to an agreement with Central Government, the State is getting a grant of 12 percent royalty from all the hydel projects which started generation after September 1990. This decision has entitled Himachal Pradesh to get 12 percent power free from Chamera-I and Chamera-II projects. Reliability on Hydel Schemes for power requirement, will also reduce the danger of environment pollution and provide greater scope for industrialisation.

The Directorate of Energy Himachal Pradesh decided to engage consulting agencies for preparation of a digitised basin-wise plan to help identify additional potential since it is expecting the hydropower potential of the state to go up to 25,000 MW from the current 23,000 MW. The state's total power potential was initially pegged at 20, 000 MW. With the focus on small and micro-hydel projects and private parties coming up with self-identified projects, the power potential increased to 23,000 MW. Besides the exiting capacity, some already allotted projects have been revised upwards. Tc have a complete view of the identified potential, ascertain the status of the projects on the ground and identify the remaining potential, offers invited from consulting agencies. The digitised plans will be prepared for Satluj, Chenab, Ravi, Beas and Yamuna.

The consulting agencies will be required to incorporate the projects which have already been commissioned, or being implemented and are on the anvil to be allotted in various river basins in the plan. They will also prepare reports for the hydropower projects which have been already identified. They will also physically mark the sites and on its basis confirm the domains and capacity with regard to projects for which feasibility reports are available. So far out of the 23,000 MW hydropower potential, 7728 MW has already been commissioned. There are many other projects, at the verge of completion increasing the total share of hydropower.

The plan is to exploit the entire hydropower potential by the end of the 14th plan (2022). The target for the 10th plan was 2090 MW, for the 11th plan it was 9155 MW and for the 12th plan 5027 MW. Ironically only 467 MW, 10.76 per cent of the total potential exploited, has been harnessed in the state sector. With most projects allotted to the private sector, even after exploiting the total potential the state sector projects will account for just 17 per cent. So far the major projects with an aggregate capacity of 5491 MW have been executed in the central sector or in joint ventures with central public undertakings and projects of 3609 MW capacity are under implementation.

CENTRALLY SPONSORED SCHEMES AND DEPARTMENTAL SCHEMES

(I) Rajiv Gandhi Grameen Vidyutikaran Yojna: Rajiv Gandhi Grameen Vidyutikaran Yojna was launched in April, 2005 with the aim to electrify all un-electrified villages/habitations and provide access to electricity in every households having provision of 90% capital subsidy and 10% Loan. HPSEB formulated district wise electrification schemes under "Rajiv Gandhi Grameen Vidyutikaran Yojna" (RGGVY) as per guidelines of Rural Electrification Corporation (REC).

Expected Benefits from the scheme: The focus of the R-APDRP, Part-'A' Scheme is on actual demonstration of performance. Establishment of reliable and automated systems for sustained collection of accurate base line data through adoption of information technology in the area of energy accounting.

Government of India (GOI) introduced the R-APDRP (Restructured APDRP) Programme during the 11th Five Year Plan for the towns having population more than 30,000 (10,000 for special category states) as per census, 2001 covered under the programme. For special category states like Himachal Pradesh, GOI loan for Part-'B' shall be 90% of the total project cost and 10% shall be arranged by the utility through loan /own funding. GOI loan for Part-'B' shall be converted into grant of equal trenches every year for five years as per the R-APDRP guidelines on the basis of reduction in AT & C losses.

In Himachal Pradesh 14 towns namely Baddi, Bilaspur, Chamba, Dharamshala, Hamirpur, Kullu, Mandi, Nahan Paonta Sahib, Solan, Shimla, Sundernagar, Una and Yol having population more than 10,000 are covered under R-APDRP. The schemes for these towns under R-APDRP (Part-B) includes renovation, modernization and Strengthening of 11KV & 22 KV level substations, Transformers/Transformer centres, Re-conductoring of 11KV and LT lines, load bifurcation, feeder separation, Load Balancing, HVDS (11KV), Arial Bunched Conductoring, replacement of electromagnetic energy meters with tamper proof electronic meters, installation of capacitor banks, mobile service centres and strengthening at 33KV or 66 KV system. Initially, the R-APDRP (Part-B) schemes amounting to 322.18 crore (Loan amount 289.97 crore) were sanctioned by M/s Power Finance Corporation Ltd. (PFC)/ Ministry of Power for all the 14 towns covered under R-APDRP in Himachal Pradesh. Due to non availability of land for construction of 66/11 KV substations and right of way problem for associated 66 KV lines, the schemes for Shimla and Baddi towns have been revised. The revised R-APDRP (Part-B) DPRs for Shimla and Baddi towns amounting to 120.34 crore and 84.10 crore respectively have been sanctioned by M/s Power Finance Corporation Ltd. (PFC) on 08.02.2012 and accordingly the original sanctions amounting to 322.18 crore (Loan amount 289.97 crore) have been revised to 338.97 crore (Loan amount 305.07 crore).

The counterpart funding (10% of the total project cost) amounting to 33.90 crore have also been sanctioned by M/s during June 2012. The M/s PFC PFC has released 101.684 crore as upfront money for these 14 towns. The loan documents for counterpart funding of 33.90 crore have been signed on 19th December, 2013. Also the sanction of financial assistance for carrying out distribution works covering civil works and other components in R-APDRP (Part-B) schemes of 14 towns in HP has also been accorded during May, 2013 by M/s PFC Ltd. for 65.53 crore (90% loan i.e. 58.98 crore and 10% HPSEBL share i.e. 6.55 crore).

H.P Power Transmission Corporation Limited

H.P Power Transmission Corporation Limited (HPPTCL) is an undertaking of Himachal Pradesh, which was established on 27th August, 2008 with a view to strengthen the transmission network in Himachal Pradesh and to facilitate evacuation of power from upcoming generating plants.

The jobs entrusted to Corporation by Govt. of Himachal Pradesh *inter-alia* included execution of all new works both Transmission Lines and Sub-Stations of 66 KV and above voltage rating, formulation, upgradation, execution of Transmission Mater plan of HP for strengthening of transmission network and evacuation of power. HPPTCL is discharging the functions of a State Transmission Utility (STU) and coordinating the transmission related issues with Central Transmission Utility, Central Electricity Authority, Ministry of Power (GOI), HP Government and HPSEBL. Besides, corporation is also responsible for planning and coordination of transmission related issues with IPPs, CPSUs, State PSUs, HPPCL and other State/Central Government Agencies.

Save Energy Scheme : On 23rd November 2008, BJP led Government launched a unique energy saving drive by distributing compact fluorescent lamps (CFL) to 1.65 million families free of cost, with two lamps of 15 watt and two of 20 watt in replacement to used bulb of 60 and 100 watt, two each. The scheme was named as *"Atal Bijali Bachat Yojna."* Two leading CFL Manufacturers, HPL Socomec and Phoenix were given contract to supply 7.2 million lamps.

Implemented in good faith the scheme was proposed to save 100 crore rupees annually in the form of energy to the tune of 115 MW and earning carbon credits. The scheme was criticised by the then opposition party congress (I) and serious charges were levelled against the scheme. The HP State Power Corporation was setup on 10th November 2007.

Power Panel Report : An 11- member panel set up by the state government in 2013 recommended sweeping changes in the power policy to expedite the implementation of projects by bringing down the gestation period from the existing 116 months to 65 months.

The most important recommendation made by the committee headed by Subhash Negi, Chairman, State Electricity Regulatory Commission (SERC), was scrapping the techno-economic clearance (TEC) and doing away with the time-consuming process of obtaining NOCs from various departments. Instead of TEC, approval will be granted to feasibility report by Himurja for projects up to 5 MW and by the Directorate of Energy (DoE) for projects more than of 5 MW and up to 25 MW.

The feasibility report will have complete technical details like discharge data of water source, sites of diversion structure and power house, length of head race tunnel and land requirement. Clearances and compliance of norms and conditions will be ensured by the developer before and during the execution of the project. The developer will be allowed six months for preparing the report, which is extendable to a maximum of nine months. The domain, elevations and sites for diversion structure and power house will be frozen once the report is approved and all the clearances will be granted on the basis of it.

Earlier, TEC was granted on the basis of a detailed project report (DPR) and the entire process required more than three years. The DPR will be appraised by the DoE only to ensure optimization of power potential and adherence to safety and quality specifications. Techno-economic appraisal will be carried out only if the developer wants it for funding from financial institutions. It will not be a part of the clearance process. The developer will approach panchayat in one go and the SDM concerned after hearing the objections will pass a speaking order against which the aggrieved party can appeal to the Deputy Commissioner and, thereafter, to the Secretary (Power).

The committee also recommended downward revision of free power to be given as royalty from the current 7 to 2 per cent for the first 12 years, 16 to 13 per cent from 13 to 30 years and 25 to 19 per cent from 31 to 40 years. It will help bring down generation cost by 10 paise per unit. One per cent free power to the affected people should be given through direct benefit transfer and the entire fund under the local area development fund should be spent only on schemes approved by the panchayat. The state power board will buy power from projects up to 2 MW and for projects from 2 to 5 MW, it will formulate a transparent power purchase policy keeping in view factors like the evacuation cost, line loss and hydrology. The recommendations, if implemented, will bring down the cost of generation and the government will get free power as royalty in almost four years.

Himurja in Himachal Pradesh

Himurja (Himachal Pradesh Energy Development Agency) was established to institutionalize the various programmes and non-conventional energy sources which are aptly suited for decentralized application in the state. This is the most ambitious programme to evolve the optimal energy plan for rural India. The main objective of Himurja is to promote research, development and popularization of nonrenewable conventional sources of energy and thereby deal with the problems caused on account of the rapid depletion of non renewable resources.

It was in 1984-85 that Integrated Rural Energy Planning Programme was taken up in two blocks. Subsequently, this programme was extended to 15 blocks. In 1992-93 onwards, programme was extended to 26 blocks. It was further raised to cover all the blocks under this programme. *The broad objectives of Himurja are:*

(i) To identify and formulate proposals to set-up units of non-conventional and renewable energy device. The energy requirements of remote villages or other selective habitation centres by the use of bio-energy, devices for utilizing solar energy, wind energy and geothermal energy is provided.

(ii) To popularize such programmes among the people which have emphasis on non-conventional sources of energy through awareness and demonstration.

(iii) To standardize the renewable energy systems, provide consultancy services,

technical know-how to the users, promoters and manufacturers of various systems and devices of renewable sources of energy and its conservation.

(iv) Laisoning with other agencies in the country and abroad in the field of alternative sources of energy.

(v) To provide technical, financial or other assistance for the formulation of programmes, designs and projects meant for extension of alternate energy development in the state.

The area of operation of Himurja is quite wide. Various financial incentives are being provided for the use of energy efficient and non-conventional devices.

Himachal Pradesh State Electricity Board (HPSEB)

The State Electricity Board was constituted on 1st September, 1971 under Section 5 (1) of the Electricity Supply Act, 1948 and is engaged in the execution and investigation of various hydroelectric projects found to be economically viable. Like other state electricity boards in the country, the HPSEB is responsible for promoting the coordinated development of power potential, generation, transmission and distribution of electricity within the state in the most efficient and cost effective manner. This work is carried out by the board through various functional agencies. The other activities carried out by the board are achieving accelerated growth of rural electrification and industrialization. The head office of the board is located at Shimla. Overall control on different activities is exercised by the board through administrative, technical and account wings.

Himachal Pradesh Ex-Servicemen Corporation

The Himachal Pradesh Ex-servicemen Corporation was constituted under the Himachal Pradesh Ex-servicemen Corporation Act, 1979 and it came into existence in May, 1981. The headquarters of the corporation is located at Hamirpur. The main objective and function of the corporation is to arrange financial assistance to the ex-servicemen so as to enable them to start self-employment ventures in the field of transport, cottage and small-scale industries, poultry, dairy farming, hotel, horticulture, agriculture and retail business. Besides, arranging loans from the banks and financial institutions, the corporation provides margin money loans to ex-servicemen at low rate of interest. Training courses are also arranged in different fields in order to assist them settle in civil life through self employment ventures.

The corporation has also secured a contract for carriage of cement by ex-servicemen truck operators from the cement factory at Barmana. This contract has provided permanent work to this corporation for purchase of trucks. The main activity of the corporation is, however to provide, and arrange assistance to the ex-servicemen by way of bank credit, margin money, loans and interest subsidy.

HORTICULTURE AND FLORICULTURE

Fruit growing has a distinct advantage over cultivation of cereals or other cash crops in Himachal Pradesh because of the typical agro-climatic conditions. Himachal Pradesh, though a small state, is gifted with a variety of agro-climatic conditions, which are suitable for growing a large variety of fruits. Since 1980, Himachal has taken big strides in horticulture development. The area under fruits has increased from nearly 792 hectares in 1950-51 to 47,569 hectares in 1971-72,92,467 hectares in 1980-81, 1,20,580 hectares in 1984-85 and 1,42,485 hectares in 1987-88. 1,89,689 hectares in 1995-96, 207,240 in 1998-99, 2,23,035 in 2001-02, 1,91,668 in 2005-06, 2,04,629 in 2008-09 and 2,08,154 in 2009-10. Upto 31st March 2014, the area under fruits was 2,18,303 hectare and production reached at 5.56 lakh tonnes.

Horticulture is the most suitable avocation for solving the inherent problems like low land to man ratio, limited availability of solar energy, undulating physiography; excess soil erosion and low productivity.

The State is divided into 4 agro-climatic zones from horticulture point of view.

1. Shivalik Hills
2. Mid Hills
3. High Hills
4. Cold Dry Zone

1. Shivalik Hill Zone- It consists of foothills and valley areas upto an elevation of about 800 meters above the mean sea level with sub-tropical climate. It occupies about 33% of the cultivated area of the State. The soils are mostly sandy loam in texture with scattered loamy patches. The area is highly erosion prone due to weak geological formation and scanty vegetation. In this area moisture retention capacity is quite poor. The area receives about 1500 mm of annual rainfall.

2. Mid-Hill Zone- This zones extends from 800 meters to 1600 meters above mean sea level having mild temperate climate with annual precipitation of about 1800 mm. The soils vary from sandy loam to loam in texture. It occupies about 32% of the geographical area and about 53% of the cultivated area of the State. The peculiarity of this area is that major portion of its uncultivated area is under grasslands, mostly on the southern and western slopes. The forests are mainly on northern and northeastern slopes.

3. High-Hill Zone- This area falls above 1600 meters above mean sea level with humid temperate climate and alpine pastures. The zone covers about 25% of the geographical and about 11% of the cultivated area of the State. The annual precipitation varies from 1000 to 1500 mm. Most of the cultivated

area of this region being located on higher reaches lacks irrigation potential.

4. Cold Dry Zone- The area lies above 2700 meters above mean sea level. It occupies about 6% of the forest area and 3% of the geographical area of the State. The level of the precipitation is as low as 200 mm during summer and very heavy precipitation in the winter in the form of snow. Being a single crop area, the cultivation is carried out only in summer season under irrigated conditions.

A shift in cropping pattern from traditionally agriculture to the developing of horticultural crops is therefore emerging fast as it provides the necessary cropping system of hilly conditions. Being labour intensive it has the potentialities to generate increased employment opportunities in rural areas. Piercing into diversified agro-climatic conditions of the state it is suitable for growing a number of fruit crops adopted to sub-tropical temperate conditions and to specialised crops like *hops, chilgoza, mushroom, olives, sarda melon* and *pistachio nut.*

The State offers vast scope for the development of fruits like apple, nuts, citrus, temperate fruits and other sub-tropical fruits. Himachal Pradesh is primarily a temperate region. So besides some tropical fruits, temperate fruits such as apple, pear, plum, almond, raisin grapes, walnut, apricot etc. are grown in abundance. The vast tracts of land in Himachal Pradesh are suitable only for growing fruits because of soil texture and the degree of slope do not permit their use for any other agricultural use. Fruits cultivation has some distinct advantages such as; it helps in preserving ecological balance and checks soil erosion, imparts nutritive diet to the people and increasing employment potential of horticulture based industries.

At present, the middle zone is (1200 to 2400 meters elevation) *most developed fruit zone of the State.* Nearly 70 percent of fruit area and its production are found in this zone located in South-Eastern and East -Central parts of the State. In individual districts, Mandi, Kullu, Lahaul, Shimla, Solan, Sirmaur contribute together 82 percent of orchards area and fruit production. Kangra, Una, Hamirpur, Chamba and Bilaspur districts account only 18 percent of the total fruit area and production. The first three districts in terms of area are Shimla, Kangra and Mandi. The minimum area under horticulture is in Lahaul Spiti district.

Himachal Pradesh is also called as *"Apple State of India".* The cultivation of apple in Himachal Pradesh is supposed to have begun some time in the middle of the 19th century, when the British varieties were introduced by 'Captain R.C. Lee' in Kullu and 'Alexander Couts' in the Shimla region. Himachal has the proud privilege of having the best apple orchards in India today. There is a *Fruit Research Station,* under the control of the Department of Agriculture/Horticulture, first of its kind in the State known 'COUTS GARDEN' at Mashobra near Shimla. But the British varieties could not get much favour in the Indian as well as foreign markets.

So in 1918, **'Samuel Evans Stokes'** (later Satyanand Stokes) introduced delicious varieties from United States of America. He selected Kotgarh area for apple plantation which proved ideal and gave new direction and scope to the apple growers. In 1950-51, area under apple orchards was only about 480 hectares, in 1970-71 it was 26,735 hectares, in 1980-81 increased to 43,356, in 1984-85 with conducive policy, orchards business had become very popular, so area occupied was 49,840 hectares and in the end of 1988, area covered by apple increased upto 54,831 hectares.

In 1994-95, the area under apple cultivation was 75,469 hectares and production 122.78 thousand tonnes; in 1998-99 the area increased to 85,671 hectares and production 393.65 thousand tonnes. With greater scope of export focused and so by 2001-02 the area increased to 92,820 hectares but production slumped to all time low due to poor weather conditions to 180.53 thousand tonnes. Having this bad experience the area in the subsequent years came down, and so was the production.

In 2003-04, 84112 hectares land was under apple cultivation and production increased to 459.49 thousand tonnes. In 2007-08 94,726 hectares and production reached at 592.57 thousand tonnes. The area under apple increased to 99564 hectares in 2009-10 and production all time high 892.11 thousand tonnes.

Himachal's quality apples are exported now to many countries, such as Gulf countries, former U.S.S.R., Middle East and European countries. In 1985, total boxes of apple exported were 76,83,183; which increased to 1,58,10,117 in 1986.

There has been fluctuation in apple export due to various reasons such as low production, poor quality, competition from other countries etc. In 1990-91, 1,72,63,411 boxes were exported and in 2002-03 the number went upto 2,76,44,302 boxes. In 2005-06,3,94,56,542 and 2010-11, 4,64,32,146 boxes were exported.

TABLE - 1

FRUITS PRODUCTION/AREA/EXPORT (1950 TO 2013)

Year	Unit			
	Area under fruit production	Fruits Production (000 MT)	Apple Production (000 MT)	Apple Export (hectare)
1950-51	792	1.2	–	
1955-56	2030	7.0	–	–
1960-61	6004	18.7	12.0	9.6
1970-71	44329	148.6	103.1	182.5
1975-75	63385	245.9	200.0	160.0
1980-81	92467	139.8	118.0	94.4
1985-86	128770	207.7	174.6	139.7
1990-91	163330	386.3	342.1	307.9

1993-94	176891	352.8	279.1	265.3
1994-95	189689	170.5	122.8	249.1
1995-96	195684	311.9	276.7	259.6
1997-98	202362	279.7	239.3	210.8
1998-99	204642	436.00	393.65	284.1
2001-02	2,23,035	263.45	180.53	103.4
2004-05	1,82,441	692.01	527.60	315.6
2007-08	2,00,502	712.84	592.57	406.8
2010-11	2,08,154	1027.82	892.11	622.3
2012-13	2,10,126	1081.32	910.32	724.1

Source: Important Facts on Himachal Pradesh DESHP-1950-2013.

To improve the quality of the orchards, there is a network of about 70 progeny-cum-demonstration orchards in the State. The rapid growth in fruit production has also brought many problems such as marketing, transportation, utilisation of fruits and provision of cold storage to be tackled immediately to boost the morale of fruit growers. There is imperative need to build cold storages in the districts adjoining to the plains. The establishment of HPMC and various other projects from the aid of World Bank are steps towards right direction.

The *"Himachal Apples"* have gained superiority over apple produced in other states of the country. In every All India Apple exhibition in the past Himachal Pradesh has won maximum number of prizes and challenge shields since 1958. Apple fruit being delicate and fragile a slight mishandling may injure it. Therefore all marketing operations like picking, grading, packing and transportation need utmost care. According to one estimate on an average, the orchardists had to pay Rs. 2.55 per box for grading only in 1998-99. At present (2012-13) Rs 25/- are paid for grading of the boxes.

The apple cultivation in Himachal Pradesh is more due to narrow terraces and terrains, the unique locational and climatic advantages. The investment on apple orchard is profitable and financially viable and provides more employment. Other reasons to go for apple cultivation are utilization of marginal lands not fit for other crops.

Its plantation conserve the soil and is very important from environmental point of view. Hence apple crop is important to a sizeable number of farmers as it improves their economic condition. Since the economy of the Pradesh is dependent on this fruit, the state has created a number of infrastructural facilities, such as ropeways, roads, mechanical grading, packing houses, processing agro-based industries etc. The public sector integrated carton manufacturing factory at Pragati Nagar (Kotkhai) is doing good work by manufacturing telescopic cartons.

In 2010, for the first time the Horticulture Department succeeded in growing apples in lower hills of the state between the height of 3,000 feet and 4,000 feet. So far, apple was grown only in upper areas above the height of

4,000 feet in Kullu, Mandi, Shimla and Kinnaur districts only. With the efforts of the Horticulture Department now apple can be grown in the lower hills, particularly in Dhauladhar hills comprising Palampur, Dharamshala and Jogindernagar regions.

The commercial cultivation of apple in the lower hills, particularly Kangra, Hamirpur and parts of Mandi districts, would boost the economy as it would be a major cash crop. The state government has given its approval for commercial cultivation of apples in the lower hills. The experiments in this regard was conducted by the department in its Palampur Horticulture farm that proved a great success and had given a big boost to horticulture experts.

The *"spur apple"* imported from USA was found most suitable in low hills of the state. Since 2011-12 Himachali apple facing tough competiti from China, Afghanistan, Australia, Austria, Belgium, Brazil, Canada, Ch America, Newzeland, Iran and Italy. Himachal is the largest producer of A in India, but the quality of apple is not very good, that is why Indian markets are looking upto other countries.

In the year 2014, apple cultivation was reported successful in Hami district at the elevation of 700 meter above mean sea level. Apple tree bear fruits in good quality and quantity has shown new direction to the farmers.

ORGANIC CURE FOR APPLE DISEASE

The Organic formulation made from *cow urine, old lassi* and *neem oil* has proved effective in keeping away not only the *"marssonina"* fungus but also a host of other diseases. This organic cure was developed by a farmer named Gopal Mehta of Kotgarh area of Shimla district in the year 2011. "The orchards can be protected effectively with a mixture of water (200 litre), cow urine (15 litre) and long-stored sour buttermilk (15 litre), sprayed fortnightly from May 15 onwards till the harvesting of the fruit". In fact, the stench of the mixture was so strong that even animals like monkeys did not venture near the orchards for a couple of days after every spray. This organic spray is equally useful in growth and size of the apple.

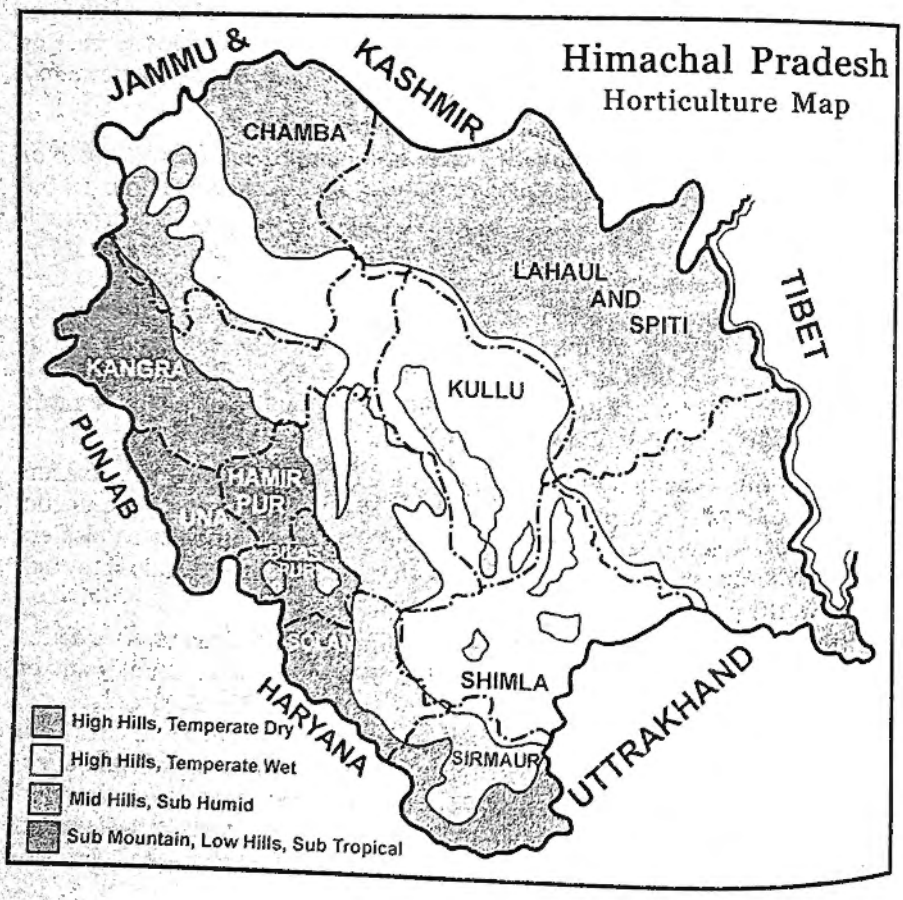
Another organic formulations was developed by a farmer named Arun Kuthiala from Karsog area of Mandi district. In this formulation consists 200 liters of cow urine, one liters of neem oil and soap nut solution as emulsifier; should be sprayed five to six times during the season. These organic spray has helped in the growth of the fruit and its quality.

Citrus Fruits: The genus Citrus comprise a wide spectrum of varieties spread over all the tropical and sub-tropical parts of the state, country and of the world. Its production is reported from countries like China, Brazil, Israel, Italy, Mexico, U.S.A., Japan, South Africa etc. Most of species of citrus are native of South-East Asia. Among these species well known are *mandarin orange, sweet orange, sour orange, lime, lemon, sweet lime, grape fruit* and *citron*. These are successfully grown in the sub-mountain tracts with elevation from 75 meters to 250 meters offer congenial climate in Himachal Pradesh.

Thus lower areas offer the most suitable conditions for the cultivation of citrus fruits. Due to mountain slopes and heavy rainfall usually some sort of terracing to the slopes is necessary to avoid soil erosion and water logging. It is desirable to use budding plants of all citrus fruits.

Rajgarh- The Peach Bowl of Asia : Rajgarh is located in the heart of Sirmaur district in a lush green valley. It is the biggest subdivision of Sirmaur with a population of 76,509 (2001 census). Rajgarh has two subdivisions, one is Rajgarh itself and the other is Sarahan, another beautiful valley of Sirmaur. The total geographical area of Rajgarh is 810 sq km and 30 per cent of the total area is under forest. The total income from various sources, which includes sale of peaches, other stone fruits and vegetables, was about Rs 32 crore (2006). This also includes income from wood sold through the H.P State Forest Corporation in Rajgarh valley, which was Rs 2 crore.

Rajgarh is less than 100 Km from Chandigarh via Solan and about 150 Km via Nahan. In the south, it touches the beautiful Renuka lake and Nahan, the district headquarters of Sirmaur and beyond this starts Haryana. In the



northeast, it touches the Theog and Chaupal tehsils of Shimla district. *"Rajgarh is so centrally located that it can be called the heart of Sirmaur district. The environs are lush green and the air is clean. It is colourful and picturesque and it can be compared to hamlets in Europe. Rajgarh is a place of great beauty."*

Basically, the people of this area belong to *Khas Rajput* clan. It is said that the local people in the Pajotha Valley called *Miyans* were originally Rajputs from Rajasthan. During the freedom movement, the village figured in the popular Pachhota movement. It played a significant role in the liberation of states. The veteran freedom fighter Vaid Surat Singh of this valley played a stellar role in this movement. And Sai Ram, another great personality of this valley, was a great educationist during the pre-British era. He played an active part in spreading education in Rajgarh and Sirmaur. He also established the First school in this area about 100 years ago. The people of this valley are dynamic and hard-working. They are tough, stout and basically good-looking and simple people with sharp features. They are religious and God-fearing and worshippers of Lord Shiva and Goddess Durga. The local *Shaya temple* of lord Shirgul, the descendant of lord Shiva, has a mammoth following. According to a legend, Lord Shirgul had first come to Shaya village and later settled in Chur Chandani Churdhar mountains at a height of 12,000 feet.

The locals of Rajgarh, Sirmaur and the people of adjoining Shimla district go to pay obeisance at this temple once a year. There was a fort of Raja Sirmaur in Rajgarh. It used to house various offices of Rajgarh subdivision. It also housed the PWD office and in the adjoining area there was a store of blasting materials i.e. detonators. But unfortunately, in 1960, this store blew up in a freak accident and the entire fort was razed to the ground. The valley mourned the loss of a priceless monument. But the tragedy proved to be a blessing in disguise as a construction boom started in this area.

Rajgarh has today emerged as a small town cluttered with hundreds of concrete structures. It is a good sign from the development point of view, but definitely not a healthy one keeping in mind the natural beauty of this valley. Around this time, in the 1960s, the people of this valley also started growing vegetables and stone fruits that included peaches. "The dream of the first Chief Minister of Himachal Dr Y.S Parmar has been realised as Rajgarh is today known as the *peach bowl of Asia.* Every year, about Rs 4 crore worth of this fruit is grown here. Dr Parmar had initiated fruit cultivation here and it was carried forward with great determination and hard work by well known bureaucrat T.N Kaul."

Rajgarh subdivision has 550-km of roads. The condition of the roads isn't good but there is improvement since the past few years. The local temples include the *Shaya Chabron* Temple of Lord Shirgul and *Mata Matnali temple.*

The famous *Baru Sahib Gurdwara* also lies in this valley and is worth a visit. This gurdwara is 29 km from Rajgarh and is situated beyond Kheri, a picturesque spot on the banks of a tributary of the Giri river. According to a

legend, Guru Gobind Singh meditated here. The local management runs an Akal Academy, Senior Secondary school. This gurdwara and school are unique because they have their own private road, own workshops, petrol station and a generator (in case of electricity failure). The credit for inception and introduction of peaches in Rajgarh mainly goes to late Dr Y.S Parmar, the former Chief Minister of Himachal Pradesh. The first experimental peach orchard was planted by the Department of Horticulture in 1955. From 1955 to 1970, there was no peach boom visible though people had started growing other routine stone fruits and vegetables. It was only after the 70s that the peach revolution started and became visible.

To promote diversified base of horticulture in Himachal Pradesh efforts are being made to increase the production of crops like olive, figs, pistachio nuts, saffron, chilgoza etc.

Olive: The olive cultivation in Himachal Pradesh was started with the technical assistance of Italian government. Its first phase was started in 1984 and completed in 1987. The second phase was started in December 1990 and completed in 1993 at Bajaura in district Kullu.

Saffron: Jammu & Kashmir state is famous for the production of saffron. In Himachal Pradesh saffron cultivation has been giving encouraging results in *'Kinnaur district'* since 1985-86 and now its cultivation is taking place in Tabo (Spiti valley) area also.

Pistachio: Unlike apple it does not pose problems of transportation, storage and marketing. The successful introduction of pistachio cultivation in Kinnaur has brightened the prospects of growing the costly dry fruit on a commercial scale in the temperate zone of Himachal Pradesh. Once its seeds of valuable varieties were imported from Afghanistan and an experimental plantation was raised at a farm near Kalpa. Besides some more varieties are introduced from Mediterranean region. If pistachio is introduced in the chilgoza pine area, the cultivation of this fruit may be a great success. It requires very little care compared to other temperate fruits. The cold and dry zone, consisting districts Kinnaur, Lahaul-Spiti and Chamba are ideally suited for growing dry fruits like, almond, walnut, dried apricot, pistachios, prune, raisin grape etc. This cold zone, which falls above 3523 meters above mean sea level and has dry summer and less than 25 cm, rainfall annually. Some local varieties of almond like, *'Dheber Badam', 'Telangi selection'* and *'Riba selection'* etc. have been found very promising.

In 1985, the research wing of department of horticulture initiated the cultivation of pistachios in the cold and dry region of Kinnaur the first initiative was with seeds imported from Iran, then in 2001 from California in America 60 root stock was imported for cultivation. After five years samples were developed, normally as per California manual it takes seven years. Out of these emerged stock 40 were planted in Sharbo and 20 in Tabo area. The project has been successful and Kinnaur district is likely to emerge pistachios bowl of the state.

There is a fruit processing factory with the capacity of 18,000 tonnes at 'Parwanoo'. This is a World Bank project. Dr. Parmar University of Horticulture at Nauni in district Solan is expectedly playing a great role in developing new species suitable for plantation, according to the soil texture of the area.

The period from 1948-1966 was a period of political uncertainty in Himachal Pradesh. During this period hardly any concrete project was set up to make this land viable from horticulture point of view. But since 1969 under all five year plans horticulture has been given special emphasis.

PLAN OUTLAYS & EXPENDITURE IN HORTICULTURE

1 Fourth Five Year Plan (1969-1974)	Expenditure 356.82 Lakh
2 Fifth Five Year Plan (1974-1978)	Expenditure 808.55 Lakh
3 Sixth Five Year Plan (1980-1985)	Expenditure 1727.96 Lakh
4 Seventh Five Year Plan (1985-1990)	Expenditure 8156.29 Lakh
5 Eighth Five Year Plan (1992-1997)	Expenditure 11118.38 Lakh
6 Ninth Five Year Plan (1997-2002)	Expenditure 18196.04 Lakh
7 Tenth Five Year Plan (2002-2007)	Expenditure 14863.01 Lakh
8 Eleventh Five Year Plan (2007-2012)	Expenditure 35081.40 Lakh
9 Twelfth Five Year Plan (2012-2017)	Expenditure 35081.40 Lakh
10 Annual Plan (2012-2013)	Outlay 7279.30 Lakh
11 Annual Plan (2013-2014)	Outlay 8497.00 Lakh

Diversification: To bring diversification in the horticulture, special efforts are being made to promote other horticultural related activities and products. Such as beekeeping, hops production, floriculture etc.

Bee-Keeping: Himachal Pradesh offers very rich potentiality for the production and development of beekeeping, because of its large areas under agriculture, horticulture and forestry. Honey is produced by the bees. Owing to its medicinal quality it has big demand in the country as well as export potential. Beekeeping is least capital intensive with quick return, thus making it possible to be adopted on a large scale by the weaker sections of the farmer community for getting additional income to improve their economic conditions. The honey bees are the important source of pollination. In the year 1983-84, beekeeping scheme got a severe blow, when almost whole of the bee colonies especially 'Apic Indica' were perished due to outbreak of *"Sac-Board"* disease in the region. In the past years, concerted efforts have been made due to which in all 1,267 bee colonies were set up, upto the year of 1987-1988. Besides this, there are about 4,947 bee colonies with private beekeepers in the State. The total honey production in the State during the year 1987-88 was about 36.6 tonnes and in 1998-99 it went upto 96.2 tonnes.

Indo-German Dhauladhar project is in progress in the Dhauladhar range of Kangra district since July 1980. It provides for integrated development in forestry, horticulture, animal husbandry and agriculture. The research station

at Nagrota in Kangra district is the leading centre in the country for research work on beekeeping farmers, especially unemployed youths have become highly interested in this industry because of introduction of Italian honey bee (Apis Mellifera) and standardization of the technique for its multiplication has revolutionised beekeeping. The technology of honey extraction and control of pests and diseases has been stadardised now.

Under the programme ot horticulture development for weaker sections of the society special incentives in the form of subsidy are given for purchasing plant material, pesticides, horticultural tools and implements and micro nutrients at the rate of 25 percent to small farmers, 33 percent to marginal farmers and 50 percent to scheduled castes, scheduled tribes and backward area farmers. Till December 1998, 418 bee-colonies have been distributed amongst beekeepers and 351 Metric Tonnes honey was produced. With growing interest in bee keeping, it is becoming a big source of income to the youths, who wanted to have their own business. By the end of 2010, there were 4935 bee colonies and annual production 794 metric tonnes. As the demand of honey for medicinal purposes is growing day by day the expansion of bee keeping and honey production is imperative.

Floriculture and Land Scaping

Floriculture, or flower farming, is a discipline of horticulture concerned with the cultivation of flowering and ornamental plants for gardens and for floristry, comprising the floral industry. The development, via plant breeding, of new varieties is a major occupation of floriculturists. Floriculture crops include *bedding plants, house plants, flowering garden* and *pot plants,* cut cultivated greens, and cut flowers. As distinguished from nursery crops, flori culture crops are generally herbaceous. Bedding and garden plants consist of young flowering plants (annuals and perennials) and vegetable plants. They are grown in cell packs (in flats or trays), in pots, or in hanging baskets, usually inside a controlled environment, and sold largely for gardens and landscaping. Pelargonium ("geraniums"), Impatiens ("busy lizzies"), and Petunia are the bestselling bedding plants. The many cultivars of Chrysanthemum are the major perennial garden plant in the United States. Flowering plants are largely sold in pots for indoor use. The major flowering plants are *poinsettias, orchids, florist chrysanthemums,* and *finished florist azaleas.* Foliage plants are also sold in pots and hanging baskets for indoor and patio use, including larger specimens for office, hotel, and restaurant interiors.

Cut flowers are usually sold in bunches or as bouquets with cut foliage. The production of cut flowers is specifically known as the cut flower industry. Farming flowers and foliage employs special aspects of floriculture, such as spacing, training and pruning plants for optimal flower harvest; and post-harvest treatment such as chemical treatments, storage, preservation and packaging. In Australia and the United States some species are harvested from the wild for the cut flower market.

Government of India has identified floriculture as a sunrise industry and accorded it 100% export oriented status. Owing to steady increase in demand of flower, floriculture has become one of the important Commercial trades in Agriculture. Hence commercial floriculture has emerged as hi-tech activity-taking place under controlled climatic conditions inside greenhouse. Floriculture in India, is being viewed as a high growth Industry. Commercial floriculture is becoming important from the export angle. The liberalization of industrial and trade policies paved the way for development of export-oriented production of cut flowers.

The new seed policy has already made it feasible to import planting material of international varieties. It has been found that commercial floriculture has higher potential per unit area than most of the field crops and is therefore a lucrative business. Indian floriculture industry has been shifting from traditional flowers to cut flowers for export purposes. The liberalized economy has given an impetus to the Indian entrepreneurs for establishing export oriented floriculture units under controlled climatic conditions. Agricultural and Processed Food Products Export Development Authority (APEDA), is responsible for export promotion and development of floriculture in India.

Varieties: Floriculture products mainly consist of *cut flowers, pot plants, cut foliage, seeds bulbs, tubers, rooted cuttings* and *dried flowers* or leaves. The important floricultural crops in the international cut flower trade are rose, carnation, chrysanthemum, gargera, gladiolus, gypsophila, liastris, nerine, orchids, archilea, anthuriu, tulip, and lilies. Floriculture crops like gerberas, carnation, etc. are grown in green houses. The open field crops are chrysanthemum, roses, gaillardia, lily marygold, aster, tuberose etc.

Areas of Cultivation: Maharashtra, Karnataka, Andhra Pradesh , Haryana, Tamil Nadu , Rajasthan , West Bengal and Himachal Pradesh have emerged as major floriculture centres.

Himachal Pradesh is located in North Western part of India between latitude 30° 22' 40" N to 33° 12' 20"N and longitude 75° 47' 55" E to 79° 04' 20" N. In Himachal Pradesh, the per capita cultivated land is only 0.12 hectares while per capita irrigated land is a meager 0.02 hectares. This situation necessitates a cropping pattern that would ensure highest income per unit area/ labour/ investment. Commercial floriculture perfectly caters to this necessity. The agro-climatic conditions prevailing in the State of Himachal Pradesh offer excellent opportunities for the development of floriculture both to serve the internal off-season market and also for exports, an avenue yet to be tapped. A large variety of floriculture products, viz., cut flowers, bulbs, seeds, live plants, etc. can be produced as economic cash crops. Although flowers from different agro climatic zones of the State can be made available all through the year for domestic market, export quality flower produce can be ensured only by cultivation under controlled environment conditions of greenhouses.

Himachal Pradesh has diverse form of climate in its various parts which is being exploited for the cultivation of a wide range of flowers. As such, main objective of this scheme is to develop commercial floriculture as a side economic pursuit in orchards besides beautification of the important places through flower cultivation, ornamental gardening and land scarping. 35 Flower Growers Societies had been registered by the end of December 1998.

Floriculture has been picked up commercially in Himachal Pradesh with the area under its production increasing gradually. The commercial production of floriculture which was introduced in the state in 1959 began in 1980. The total area under floriculture which was five hectares in 1980 had increased to 100 hectares in 1998. Twenty-eight cooperative societies employing over 1,000 farmers were engaged in seed production and flower growing. The annual sale had touched Rs. 4 crore till 1998.

Commercial floriculture has become popular in Sirmaur, Solan, Kullu and Kangra district, *'Mahog'* village near Chail has been declared a model village for floriculture. In order to encourage floriculture, the government has introduced green housed farming and the drip irrigation system. Subsidy is being given for setting up drip irrigation system. The state government is providing several facilities for the development of floriculture. These include free technical advisory services, training facilities, arrangement of quality plant material and study tour.

The research and development support is being provided by Dr. Y.S. Parmar University of Horticulture and Forestry, (Nauni) Solan and the CSIR complex, Palampur. Import duty on machinery for seed development and soil preparation and specified goods for green house has been brought down to 25 percent. Flower seeds and tissue culture material of any plant origin can be imported without an import permit. According to the guidelines of the Centre, units engaged in floriculture can also avail of the benefits of duty-free imports under the ECU/SPZ scheme even if they export 50 percent of their production.

Kangra is emerging as an important floriculture belt. The commercial, cultivation of ornamental and cut flowers is becoming popular in the district. Intensive training in floriculture production technology is also being given here. Of 12 development blocks in the district, *Baijnath, Panchrukhi, Bhawarna, Nagrota Bagwan, Rait* and *Kangra* are suitable for rose cultivation on the pattern of Bulgaria and Turkey. About 150 hectares was proposed to be covered under rose cultivation in these blocks. Floriculture in Kangra was being promoted by the District Rural Development Agency under the project *"Kangra self-reliance by 2,000 A.D."*. Six flower cooperatives had been registered in the district up to 2001 with a total strength of 150 growers who have formed a district flower growers federation. The state government intends to provide each development block with trained extension officers.

The state had 556 hectare area under floriculture uptill 2011, out of that 256 hectare solely is in Sirmaur district (50% of the total area). The popular

varieties of flower are -Rose, Carneshan, Lilium, Marigold, Chrysanthemum and Jasmine. In the early 90's of the 20th century and advisor of Holland government and a floriculture expert Mr. John Nile visited Palampur valley and found the soil of the area suitable from floriculture point of view. In 1992 the initiative was taken under Indo-Dutch mission (IPEDA) came to be known *"Chandpur Flowers"*. Seven acre land was allocated for the cultivation of flowers, the varieties introduced were tulip, Asiatic Lily, Oriental lily etc. The quality of flower was so good that *'Chandpur flower'*, became household name in the flower market. In 1994, state's largest flower production unit was setup in Chandpur, near Palampur. But the entry of middlemen in the last decade of 20th century destroyed flower unit permanently.

The state Government decided to focus on floriculture to expand its market and provide additional source of income to farmers. A total of 763 hectares is under floriculture in the state with the total value of flowers produced till 2013-14 being Rs. 88.98 crore. Marigold, which is in great demand, is being cultivated in open and in 2012-13 almost 30,280 metric tonnes was grown. In 2012-13, the total area under floriculture was 913 hectares and various varieties of flowers worth Rs. 99.98 crore were grown. Palampur in Kangra, Bharmaur in Chamba, Rajgarh in Sirmaur, Bilaspur, Mashobra in Shimla have emerged the major flower growing areas of the state.

An experienced advisor to the Dutch (Holland) Government John Nile found Palampur belt most suitable for flower cultivation and production. The commercial production of flower was started at Chandpur 5 km. from Palampur in 1994. This project was funded under Indo-Dutch mission and APIDA 1992. In a short span of time *'Chandpur Flower'* became popular name in the national market, having good cultivation of Tulip, Asiatic Lilly, Oriental lilly etc. The unit provided employment to a large number of unemployed youth, but the entry of middleman in the beginning of 2001, led to the end of a flourishing commercial unit in 2002.

Even though there is immense potential for floriculture in Himachal, both in poly houses as well as in the open fields, but the absence of proper marketing has not only forced some growers to give up the cultivation but also put on hold expansion plans. The Horticulture Department provides Rs. 2.50 lakh per 1000 sq. mts. with the maximum limit being 4000 sq. mts and Rs. 10 lakh.

Rose Garden Nauni: The floriculture department of Dr. Y.S Parmar University Nauni, setup a rose garden in its campus, spread in 2000 sq. ft area. The project was started in the year 2010 but completed on 20th April 2014, have Indian and imported variety of red, pink, yellow, black, white, spotted etc. roses in the garden. The Nauni rose garden has been designed on the pattern of Chandigarh and Otty rose garden to attract more and more tourists.

ADVANTAGES OF FLORICULTURE

The Agro climatic conditions prevailing in the State of Himachal Pradesh offer excellent opportunities for the development of floriculture both to serve

the internal off-season market and also exports. A large variety of floriculture products, viz., cut flowers, bulbs, seeds, live plants, etc. can be produced. The natural agro climatic conditions offer ideal production environment for flowers and the planting material i.e., expensive heating and cooling systems in the greenhouses are not required. Power required for running the greenhouses is charged at domestic rates in the State. Flowers from different agro climatic zones of the State can be made available from open field cultivation all through the year for domestic market, however, export quality flower produce can be ensured only by cultivation under controlled environmental conditions of greenhouses.

SERVICES PROVIDED BY THE DEPARTMENT OF HORTICULTURE INFRASTRUCTURAL SUPPORT

Floriculture Nurseries: The Department of Horticulture has established seven Floriculture Nurseries in various Districts, viz., Navbahar and Chhrabra in Shimla District, Mahog Bag and Parwanoo in Solan District, Bajaura in Kullu District and Dharamshala and Bhatoon in Kangra District.

Model Floriculture Centre: The "Model Floriculture Centre" has been established at Mahog Bag (Chail), District Solan and a Tissue Culture Laboratory for the propagation of planting material of commercially important floriculture crops. The present infrastructure at the "Model Floriculture Centre" consists of 1706.5 sq. m of Greenhouse area, one Handling Unit for post harvest handling of flowers and 3 units of Cool Chambers for forcing and storage of planting material. The building, which houses the Tissue Culture Laboratory, Training Hall and other infrastructure of the Centre, has been constructed at an estimated cost of Rs. 94.22 lakhs and taken over by the Department of Horticulture in July 2004.

Post-harvest Infrastructure: Collection, Grading and Packing House and cool chamber facilities have been established by the District Rural Development Agency for post-harvest management of floriculture produce in the districts of Bilaspur, Mandi and Kangra.

Research and Development: The following organizations provide the necessary R&D support in the field of floriculture: -

Dr. Y.S. Parmar University of Horticulture & Forestry, Solan. This University has a separate Department of Floriculture & Landscaping as its headquarters at Nauni. The location specific research work is being carried out at the regional Research stations of the university located in various Agro climatic Zones of the State.

Institute of Himalayan Bio-resource Technology, Palampur, District Kangra

ICAR Research Station at Katrain District Kullu H.P.

National Bureau of Plant Genetic Resources, Phagli, Shimla, H.P.

Development of Hops: The hops have got a specified market in breweries and bakeries and a present bulk of their demand is met from import.

The cold and dry areas of tribal belt in the State offer good scope for the cultivation of hops. The work for the development of hops in Lahaul Valley of the tribal region of the State was started in the year 1975-76 and since then the hops cultivation in the area has gone a long way in improving the economic conditions of the tribals. At present, hops cultivation is concentrated only in Lahaul region of the tribal valley. Efforts are being made to expand its cultivation to other areas like Kinnaur, Spiti and Pangi region of Chamba Valley. There is hops drying-cum bailing unit at *'Jahalman'*. Hops are turning out to be big remunerative crop after potato and green peas in the sparsely populated Lahaul valley in Himachal Pradesh. Its cultivation is spreading to Kinnaur, Pangi and Bharmaur areas too.

The gross income received is Rs. 10,000 per bigha (1,25,000 per hectare) compared to Rs. 1500 per bigha from potato and Rs. 4000 per bigha from green peas. Hops are the female inflorescence of a plant called *"lumulus lupulus"*. It belongs to the family *cannabinaceae* to which also belongs the famous Indian narcotic plant *"Cannabis sativa"*. It is a perennial twining scabrid herb growing upto 4 to 6 meter in height. There are separate male and female plants. But hops grow from female plants. Hops is mostly used in beer preparation for imparting taste, aroma and sparkle and also to prevent bacterial action. Besides, hops have some medicinal properties and are used along with other medicines for debility, indigestion, worms and nervous conditions. Only three varieties-*Late cluster, Hybrid 2* and *Aromatic comet* are mostly grown at present.

The Peo subdivision of Kinnaur district has been selected for the cultivation of lavender, used in perfume industry. It's 20 species are grown there.

Wild fig (Ficus palmata Forsk.): This is a very commonly occurring wild plant in the Himalayas up to an elevation of 1550m. Surprisingly, the trees of this wild plant are rarely seen in the forests. They mostly grow around the villages in the wastelands and in the cultivated fields. Wild fig of the Himalayas has almost the same quality as the superior cultivated type of the Mediterranean region. The fruits are, however, smaller in size. As the cultivated fig (Ficus carica L.) cannot be grown in all places due to its very exacting climatic requirements, the Himalayan wild fig may prove to be a suitable alternative to this fruit.

The wild fig tree can grow and bear fruits even in colder places experiencing high rainfall at the time of fruit ripening. It is a deciduous tree having a height of 6-10m. The new growth and flowering start in March, and the fruits start ripening from the second fortnight of June and continue to do so till the middle of July. There is a great variation among wild plants regarding yield and fruit quality but still a plant produces 20-25 kg of fruit during one season.

Besides the fruit, the newly-emerging leaves and very young fruits are used as a vegetable in India. The fruits are about 2.5 cm in diameter and weigh about 6g each. Trees bearing even larger fruits are also met with. The

fruits have an excellent taste. The TSS (total soluble solids) content is 12.1 %. The ripe fruits are quite juicy. The juice can easily be extracted by hand pressing. One kg of fruit yields about 450 ml of juice. This wild fruit can be propagated both by seed and by cuttings.

Wild Himalayan Amla (Emblica officinalis Gaertn.): Amla is a fruit of Indian origin and grows mostly in tropical parts. It is cultivated for its fruits, which have a very high vitamin C content. This ranges between 1100 and 1700 mg per 100g. No other fruit except the Barbados cherry (Malpighia glabra L.) is known to have so much vitamin C.

The amla fruits are always in great demand. The wild amla is a form of the superior cultivated amla. It grows wild, mostly in the forests, in the mid-hill regions of the Himalayas which have a subtemperate climate. The cultivated amla cannot be grown in all places as it is highly susceptible to frost. The Himalayan wild amla, on the other hand, is a relatively cold-hardy plant. Some of the places where it is seen growing even experience light snowfall. This wild fruit can therefore be used for extending the cultivation of the tropical amla even to subtemperate regions.

The Himalayan wild amla is a small to medium sized tree attaining a height up to 5.5m. This is a very ornamental plant, especially when the branches are laden with fruits. The fruits are 2 to 2.5 cm in diameter and weigh about 6g each. There is, however, considerable variation in the fruit size of different trees and it is possible to select clones with relatively larger fruits. The fruits of the cultivated amla are larger in size, but except for the size, there is no other difference between the fruits of the Himalayan wild amla and the cultivated amla of the Indian plains.

he wild Himalayan amla can be propagated by seed. Asexual propagation is carried out by inarching. As this wild fruit tree is very ornamental, it is also ideally suited for planting as an avenue tree.

Orchids Fast Vanishing From The Hills : A delight for ornamental plant lovers, the gorgeous orchids are fast vanishing from the hills due to rapid degradation of the habitat and erratic and inadequate precipitation, which have driven some of the species to the verge of extinction. While the Forest Department put 47 medicinal plant species on the red list after carrying out a threat assessment, no attention was paid to the orchids, the population of which is declining at an alarming pace.

Scientists are concerned as the state is home to more than 10 per cent of the orchid species recorded in the Indian Himalayan region. While the population and habitat of almost all 81 species found in the state has shrunk, two most endangered species, *cypripedium cordigerum* and *cypripedium himalaicum* (Commonly called lady slipper), are already on Red Data Book, an unmistakable indication of the sharp degradation in environment. The other species face varying degree of threat, calling for immediate steps for their conservation.

KANGRA TEA

The history of Kangra tea goes back to 1850, when some British found Kangra, Palampur, Baijnath, Bir, Sidhwari etc. areas most suitable for tea plantation. In 1852 a Superintendent of Botanical Garden Dr. Jamson set up *"Delhi Tea Estate"* which became quite famous. During that period 'Tea Festivals' were also organised to attract traders from Afghanistan. In 1866 a British Army officer Major Straut bought a tea Garden and named it *"Nishan Tea Estate"*. Later on a number of army officers set up their own tea gardens there and each garden had more then 50 acre area. In 1866 Kangra tea got medal in London in an auction. But after 1892, British started selling their garden and nearly 613 acre tea land came under the possession of locals. 1905 earth quake added to the woes of the tea trade.

The History of tea plantation in Kangra Valley goes to the British period, when in 1850 on experimental basis plantation was started at Kangra, Palampur, Baijnath, Bir and Sidhwari. In 1852, Superintendent of Botanical Garden Dr. James set up *Delhi Tea Estate*. To pupularise the Kangra tea, a tea festival was organized and traders from Afganistan started taking interest in Kangra tea. In 1866, an Army officer named Major Straut purchased 'Delhi Tea Estate' and renamed it *Nishan Tea Estate*. This motivated many a British to own tea estate in the Palampur Valley, each of these Garden was in the vicinity of 50 acre. In 1866 Kangra Tea got Gold medal in a tea auction function in London. All of sudden in 1892 British started selling their Gardens and locals became the owners.

Tea Industry in Kangra having one of the oldest tea bushes in the country is retarded due to paucity of funds and marketing facility, mismanagement, irrational policies, shortage of skilled labour and more a state of jealousy and rivalry between cooperative manufacturing units. The green tea of Kangra is also famous for its medicinal value and could compete the world famous Darjeeling Tea as well.

Holta Tea Estate was set up in 1854 (42,00 feet above the mean sea level) in 1854. After the devastating earth quake of 1905, annihilating both man and plantation, the tea production lost its paramount position. However, the scene has changed with the setting up of the Council of Scientific and Industrial Research (CSIR) Palampur complex, where scientists are striving to improve tea production of the once popular Kangra flavour through the scientific methods using tissue culture techniques, producing numerous *"somatic embryos"* encapsulated into a gelatin like substance, sodium alginate to form a bead like structure called an artificial or synthetic seed and hence the production has shown tremendous increase from 84 kg of green tea leaves per hectare to 200 kg green leaves per hectare. A new concept the *"organic tea farming"*, growing tea without using any chemicals such as pesticides and fertilisers has come into operation to explore the much needed export potentiality.

In the tea gardens, the chemical control of grass weeds is quite necessary particularly during early years of their establishment, after which the bushes attain a good spread and dense canopy which suppress weed growth in natural way. Out of various grass weeds in tea Estates in Kangra valley, the *thatch* (Imperata cylindrical Beauv) is in abundance and devastating.

The entire tea production of Himachal Pradesh is produced in Kangra especially in Palampur valley. It was Dr. William Jameson who had introduced the Chinese green tea, had brought the seedling from the Kumaun Hills to Nagrota and Bhawarna first. After testing and trying period of more than 75 years, the four cooperative tea factories at Palampur, Bir, Sidhbari and Baijnath encouraged the disillusioned planters to produce quality tea and it is fetching good price now.

In 1998 when India became signatory of WTO, tea import also increased, which resulted in the lesser demand of Kangra tea. The rural employment schemes launched by central government has distracted the labour from tea garden to easy earning. In 2002, the area under tea garden in Kangra valley was 4000 acre, which reduced to 2200 acre by 2013, nearly 1800 acre fall in area in 10 years.

The events which proved death blow to 'Kangra Tea' were; disintegration of Soviet Union in 1980, signing of WTO agreement by India in 1998, ban on the sale of tea Gardens by the state Government and launching of NEREGA and MGNREG. In 2001 the area under tea plantation was 4000 acre, which has reduced to 2200 acre in 2013, a decrease of 1800 acre in 12 year. By 31st March 2014, there were only 400 tea planters in the Kangra Valley facing crunch of Labour, market, and publicity to Green tea of Kangra. To revive tea industry in the state, Government should make a congenial policy towards the ownership of tea Gardens.

Kiwi: Kiwi resembles our Chikoo fruit in the colour of its skin but is oblong in shapes. These are Chinese gooseberries, commonly known as Kiwis and command a lucrative international market of about 400 crore (2001 AD). Its five main varieties are *allison, Monty, abbot, hayward* and *brung.* They have been experimented successfully in the lower and middle hills primarily of Kullu and Solan districts at present.

Its pulp is sweet and has delicate refreshing flavour. Kiwis grow like graphs on vines supported by wires to form net like structure known as *pergda.* The technique is necessary also to save the fruit from the sun and bird damage. The average crop per vine comes between 50 kg to 100 kg of fruits as experimented in the Horticulture University orchard Nauni. According to one estimate growers can get Rs. 25,000 to 30,000 per bigha from commercial cultivation of this fruit on the basis of market price in the year 2000-2001.

Kiwi fruit, also known as *'Chinese gooseberry'*, is becoming popular among the farmers of Himachal Pradesh. Because of its brownish colour and hairy

appearance resembling the flightless bird Kiwi, the fruit was named Kiwi fruit. The transformation of this hard and wild Chinese berry into a tasty fruit began in 1904 in Newzealand. The fruit was a novelty in the early days. Kiwi farms were later developed in California and Newzealand from where this nutritious fruit moved to the international markets.

This fruit is dull brown in colour, oval-oblong in shape and covered with dense hair. The flesh of the fruit is attractive with its light green colour and many small, black seeds radiating from the centre, arranged in a fascinating pattern. Kiwi fruit can be consumed fresh or as *salad.* It has a delicate, distinctive and melon-like flavour. It is a rich source of vitamin C. It also contains phosphorous, potassium, iron, calcium and riboflavin. The excellent source of crude fibre. Its juice contains anti-cancerous substances.

At present, Newzealand is the main producer of the Kiwi fruit followed by the U.S.A., Japan , France, Italy, Australia and Germany. In India, this plant was introduced in Banglore, but it did not come into bearing. However the plant introduced at Shimla bore fruits in 1969 for the first time. Kiwi fruit can be propagated by different methods like seeding, grafting, budding and even in mist propagation. However, the rate of plant survival is very low. The plant can also be grafted on seedlings raised from the seeds in winter. Its water requirement is very high and it cannot withstand strong wind, frost and dry climate.

Kiwi fruit requires a male plant for pollination. The pollination is done mostly by honeybees and insects. The bearing of the plant starts at the age of four-five years; the yield varies between 50-100 per vine depending on the management and cultural practices. It has a prolonged shelf life.

To increase Horticultural activities and increase productivity both Government and individual entrepreneurs should take certain immediate steps.

- Immediate introduction of genetically productivity potential enriched plant material of various fruits especially that of spur varieties of apple and a virus free clonal root stocks, varieties of cherry and its root stocks which deserves special attention to be introduced in large number.
- To increase productivity, particularly at the level of weaker sections of the society there is a great need for providing not only capital subsidy on loan but also making it interest free.
- For making technical know how available, which is one of the essential inputs for gainful utilisation of other input resources and for the proper transfer of technology to the orchardists it is imperative that training and visit system by experts should be introduced in the state.
- Elite gardens have to be set up for stocking of selected plant material so as to serve as bud wood banks for scientific multiplication of plant material for higher return and productivity.
- Identify short and long term problems in horticulture.

– Technology transfers to farmers should be through training and visits and adequate research and development efforts should be made to solve these problems.

Pre and Post harvesting operations both are equally essential and so deserve proper strategy to ensure remunerative returns.

Himachal Pradesh has been endowed by nature, so varied agro-climatic conditions, which suits purposefully for the production of agriculture and horticulture produce. Modern society has appreciated food and beverages industry in a big way. Himachal state can take advantage of this situation, should focus more on raw material required to support this industry. Our Horticulture produce itself can make the state self-reliant, to meet the financial need of infrastructure development. Intensive Research techniques should be deployed to ensure growth in area and productively of various fruits.

To facilitate the packing of fruits, the state government set up a carton factory at Pragati Nagar near Gumma, district Shimla in 1988. But this unit continued occurring losses and so in March 2005 it was given on lease.

Himachal Pradesh Horticultural Produce Marketing and Processing Corporation Limited (HPMC)

This corporation is popularly known as HPMC. The corporation came into existence in June, 1974 as a subsidiary company of H.P. Agro-Industries Corporation in pursuance of an agreement entered with the International Development Association for providing modern and scientific infrastructural facilities in the state. The objective set forth was proposed to be achieved through the adoption of a three-dimensional integrated marketing concept involving standarization of produce, extension of marketing period, gradual reduction in growers dependence on the private commission agents and utilization of low grade fruit by conversion of the same into nutritional and value added products. The infrastructural facilities provided by HPMC are in terms of packing houses, grading houses, cold storages, warehouses and fruit processing plants.

ANTODYA

Antodya is the most important programme of the Government for the eradication of poverty. Antodya programme was introduced for the first time in 1977 in Rajasthan state. This programme of ensuring social justice to the poorest of the poor is implemented on the basis of economic criteria only by rising above narrow considerations of caste and community. It has been made the basis of all development and welfare programmes in the state. Antodya programme does not aim at giving large sums of money to the poor and make them rich overnight.

It aims at creating such conditions and opportunities for the poor which may enable them to progress, stand on their own feet and lead a respectable and honourable life in the society. In Himachal Pradesh, the first phase of Antodya programme was started on 15th August 1990. Under this phase, five lakh persons were identified who were poorest among the poor. After the selection, it was found that out of these identified families, seventy percent belonged to scheduled castes and scheduled tribes. The poorest amongst other communities also got selected. Under the Antodya programme, identified families are provided cheap ration, ex-gratia grant, stipends to students, subsidy on interest and liberal financial help to start their own ventures.

Cheap ration: These families are provided wheat at the rate of Rs. 3.50 per kg, rice at the rate of Rs. 4.50 per kg and salt at the rate of 2/-Rupees per kg. This is an effort to ensure two meals a day to the poor at cheap rates.

Ex-Gratia Grant: A sum of Rs. 25000 is granted immediately as ex-gratia grant is case bread winner member of Antodya family in the age group of 18-60 years passes away. The grant being given under this scheme is in addition to any other help or insurance money. This is a kind of insurance cover for the Antodya families, for which they have to pay no premium.

Education facilities: With a view to ensure proper education of children of Antodya families, there is a comprehensive scheme to see that every child of these families is able to pursue his studies upto any level according to his wish without any economic hurdle. Under the scheme, the children of these families studying in primary classes are paid an annual stipends of Rs. 250, male students from 6th to 8th class, Rs. 450 and female students of Rs. 1500 per year, male students of 9th and 10th class Rs. 2000 and female students Rs. 3000 per year and +1 and +2 students Rs. 1200 per year.

The students studying in colleges are being given economic assistance of Rs. 10,000 per year and those students who were residing in hostels are paid an additional amount of Rs. 15,000 per year and interest free loan of Rs. 1,00,000 for those students who are able to make advancement in every field of life and wipe out the stigma of socio-economic backwardness.

Liberal help: There is provision for Antodya families for subsidy at liberal rates under various developmental programmes. All families selected under Antodya Programme are eligible for the grant of subsidy as available to the IRDP families plus 50 percent subsidy under animal husbandry, agriculture, horticulture, cottage industries and other developmental programmes besides grant for starting their own avocations. There is provision for loans to these families at the subsidised interest rate of four percent so that they could start their own venture without any difficulty.

Keeping in view the need for conservation of environment "VAN LAGAO–ROZI KAMAO" programme has been launched in Himachal Pradesh. The programme aims at making afforestation a people's movement, linking wages with work and making programme employment oriented. This scheme is first of its kind in the whole world, which took off in February 1990. It will help to achieve the target of greater land under forests in the state.

In order to successfully implement "Van Lagao–Rozi Kamao" programme, schools, Mahila Mandals, Youth Clubs and Panchyats, besides village communities, have been actively involved. Under the scheme, there is programme to set up *'school vatikas', 'mahila mandal vatikas', 'samriti vatikas'* and *'panchayat vatikas'* for the greater participation of people in developmental works.

BANKING IN HIMACHAL

Banking in India in the modern sense originated in the last decades of the 18th century. The first banks were Bank of Hindustan (1770-1829) and The General Bank of India, established in 1786 and became defunct. The largest bank, and the oldest still in existence, is the State Bank of India, which originated from the Bank of Calcutta in June 1806, which almost immediately became the Bank of Bengal. This was one of the three presidency banks, the other two being the Bank of Bombay and the Bank of Madras, all three of which were established under charters from the British East India Company. The three banks merged in 1921 to form the Imperial Bank of India, which, upon India's independence, became the State Bank of India in 1955. For many years the presidency banks acted as quasi-central banks, as did their successors, until the Reserve Bank of India was established in 1935.

In 1969 the Indian government nationalised all the major banks that it did not already own and these have remained under government ownership. They are run under a structure known as 'profit-making public sector undertaking' (PSU) and are allowed to compete and operate as commercial banks. The Indian banking sector is made up of four types of banks, as well as the PSUs and the state banks, they have been joined since 1990s by new private commercial banks and a number of foreign banks.

Banking in India was generally fairly mature in terms of supply, product range and reach-even though reach in rural India and to the poor still remains a challenge. The government has developed initiatives to address this through the State Bank of India expanding its branch network and through the National Bank for Agriculture and Rural Development with things like micro finance. Indian Banking Industry currently employs 11,75,149 employees and has a total of 109,811 branches in India and 171 branches abroad and manages an aggregate deposit of INR 67504.54 billion (US$1.1 trillion) and bank credit of INR 52604.59 billion (US$ 880 billion). The net profit of the banks operating in India was INR 1027.51 billion (US$ 17 billion) against a turnover of INR 9148.59 billion (US$ 150 billion) for the fiscal year 2012-13.

THE HIMACHAL PRADESH STATE COOPERATIVE BANK (Hq. SHIMLA)

The commercial Banks were operating for the years, but it was being felt that these banks were not paying necessary heed to the credit requirements of common masses. Further the commercial banks, were mainly concentrating their business in the urban area and the banking facilities to rural people were not available.

Consequently, the Cooperative Banks came into picture after 1904. Himachal Pradesh has the distinction of having first Coop. Society Registered

in India. Cooperatives were primarily visualized as specialized agency for financing the credit requirement of rural people in the country particularly agriculture.

In Himachal Pradesh at the time of attaining independence of India, Mahasu Central Cooperative Bank, The Mandi Central Cooperative Bank Ltd. and The Chamba Central Cooperative Bank Ltd. were functioning to cater to the needs of farmers. In 1953 Himachal Pradesh State Cooperative Bank was established after amalgamating these three Central Cooperative Banks into it.

The Registration of Himachal Pradesh State Cooperative Bank was done in August, 1953, under the Cooperative Society Act, 1912 the bank started functioning on 15th March 1954. At that time, the State of Himachal Pradesh used to be the Union Territory and there were only 6 districts in the State. The bank started functioning as an Apex bank as well as Central financing agency under two tier system in 6 districts of the State.

In the year 1955 one Joint Stock Bank i.e., Bank of Sirmaur was also merged in it. At present the H.P.S.C.B. is performing dual function viz. that of Apex Cooperative Bank in Himachal Pradesh to play lead role in development in Cooperative in the State and that of a Cooperative Bank in 6 districts viz. BILASPUR, CHAMBA, KINNAUR, MANDI, SHIMLA and SIRMAUR.

The Bank is extending banking facilities in 5 districts viz. KANGRA, KULLU, HAMIRPUR, LAHAUL & SPITI and UNA through its affiliated District Central Cooperative Banks, i.e. The Kangra Central Cooperative Bank and in district SOLAN through another affiliated District Central Cooperative Bank, The Jogindra Central Cooperative Bank as a District Central Cooperative Bank.

The Himachal Pradesh Cooperative Bank is serving the people of the State through a network of 190 branches and Extension Counter of which about 94% is in the rural areas of the State and one branch at New Subzi Mandi, Azadpur, New Delhi for the benefit of horticulturists of the State.

THE KANGRA CENTRAL COOPERATIVE BANK (Hq. DHARAMSHALA)

This bank came into existence on 17th March 1920 (License No. RPCD. 09/2009-10). Indora Banking Union was merged and 2nd Branch of the Bank opened at Nurpur in January 1956, Palampur Banking Union was merged and 3rd Branch of the Bank opened at Palampur in January 1957 Nanaon Banking Union was merged and 4th Branch of the Bank opened at Hamirpur in Oct'1958. The Bank suffered losses because of the partition in 1947 to the tune of Rs.10.64 lakhs. In March 1962, the bank suffering from the setback of partition was granted Rs.4.09 lakhs by the Govt. Govt also provided Interest Free Relief Loan of Rs.3.98 lakhs and Govt of India Loan of Rs.4.97 lakh @ 3.87% in 1962. In 1971-72 the Bank entered into the deposit mobilisation scheme of Pong Dam Area aggressively and secured maximum share of Deposit. Bank Deposits increased from Rs. 256 lakh in 1971-72 to Rs. 1054 lakh in 1973-74.

On 24 August 2009, the Kangra Central Cooperative Bank was adjudged best bank in all India rating in quality management. All India Trade Confederation presented the award to the management Board.

THE JOGINDRA CENTRAL COOPERATIVE BANK LIMITED (Hq. SOLAN)

The Jogindra Central Cooperative Bank Ltd was registered on 20th August 1924. The Bank is functioning as Central Cooperative Bank in the District Solan with its 25 ranches, 1 Pay Offices, 1 Mobile Counter and 1 xtension Counter. The General House/BOD takes all policy & strategic decisions within the ambit & regulation & provisions of H.P. Cooperative Societies Act. 1968, H.P. Coop. Societies Rules 1971, and guided by Banking regulation Act, 1949, Bye-Laws framed and registered by RCS H.P. and instructions/guidelines received from the Reserve Bank of India & NABARD from time to time.

The Executive Committee and various other Subcommittees of Directors of BOD /Officials are constituted for specific purposes by the Board of Directors from time to time. At Head office, the Official hierarchy is headed by the Managing Director, GM ,DGM, AGM Officer's, Grade-I Officer's, followed by other officials and subordinates.

THE HIMACHAL PRADESH GRAMIN BANK

Himachal Pradesh Gramin Bank, sponsored by Punjab National Bank came into existence with the amalgamation of two RRBs, viz. Himachal Gramin Bank, Mandi (sponsored by Punjab National Bank) and Parvatiya Gramin Bank, Chamba (sponsored by State Bank of India) vide Government of India Notification dated 15th February 2013 under section 21 of the RRBs Act, 1976 with its Head Office at Mandi. The area of operation of the Bank is spread over to 12 districts of Himachal Pradesh. The Bank is authorized to affect banking transactions as permitted under section 5 (b) of Banking Regulations Act, 1949.

Presently in 2013, Bank is functioning with a network of 188 branches in twelve districts, namely, Mandi, Kangra, Kullu, Hamirpur, Bilaspur, Una, Shimla, Solan, Sirmaur, Kinnaur, Lahaul -Spiti and Chamba. There are two Regional Offices, one at Dharamshala at Dari and other at Sunder Nagar in Mandi.

The prime objective of establishment of the Bank is to provide basic banking facilities to the remote rural sectors and to provide the facility to rural masses to deposit their savings in a secured manner. Another important responsibility entrusted to the Bank was to provide productive credit, viz. Agriculture, Cottage and Small Industries, retail trade, dairy development and other related allied activities. Bank allowed to finance for housing, education, transport and consumer loans to public under different approved schemes of the Bank. Himachal Pradesh Gramin Bank is sincerely working to fulfil its obligations.

THE KANGRA COOPERATIVE BANK LTD. DELHI

The Kangra Cooperative Bank Ltd. started in a very humble way as a small Thrift/Credit Society in March, 1960 by a few friends of Distt. Kangra of Himachal to help out the people of Himachal residing in Delhi to uplift their economic conditions and tide over the FINANCIAL hardships. Dedication, sincerity and honesty of these members/associates brought rich fruits and this Thrift/Credit Society grew up into a big society within twelve years after its formation and successful running was converted into a Primary Urban Cooperative Bank in 1972 by RBI and was permitted to carry out banking activities including acceptance of deposits from public (non-members) by opening their Saving, Current and RD A/c's. Twenty three years there from in June 1995 it was granted a license to carry out the banking business by the Reserve Bank of India. Thereafter, it was granted license to open branches and consequently six more branches were added in February, May, December 1996, June 1998 ,October 2008 and the last one in July 2009. In may 1970 it purchased Paharganj building and reconstructed the same in 1993. In october, 1997 it purchased the present premises at Janakpuri to set up administrative, arbitration and recovery department and HO. Central accounts and Personnel department are functioning from this building. It has a meeting room. One branch also function here. The main branch along with its service branch, is situated in its own three storied building at Paharganj. It purchased another Building in April 2008 At Jagatpuri where its one of the existing Branches has already been functioning. Its branches are at- Janakpuri (C-29), Paharganj (1916, Chuna Mandi), Jagatpuri (73-A, A-Block), Rohini (A-50, Naharpur), Govindpuri (1/7, Main Road), Mayur Vihar (C4/17, Phase-I), Sant Nagar Burari (1 Kushal Complex), Pul Pehladpur (B-183, Main Road) and Bhajanpura (Plot -397 GF, Khajoori Khas).

Bank enjoys Grade 'A' audit classification since long. Govt. of NCT of Delhi gave to the Bank "Best Bank Award" for the years 2004-05, 2007-08, 2009-10 and 2011-12.

WOMEN BANK SHIMLA

The first branch of all women bank in Himachal Pradesh was opened on 18th March 2014 near Tibetee Market Shimla. The branch was inaugurated by its MD and Chairperson Ms. Usha Anant Subramanayam. This was the 17th branch of the bank in the country, from where women can have easy loan for care centre, cyber cafe, catering business, Parlour and for kitchen upgradation. Men can also open their account in this bank, but employees are only women.

DIRECTORATE OF ECONOMICS AND STATISTICS (SHIMLA)

Himachal Pradesh came into existence on 15th April 1948. At that time its statistical activities were almost negligible. The information used to be collected only in connection with the execution of administrative functions like; the maintenance of Law and order and collection of land revenue. Moreover, all the statistical data which originated as a by-product of administration were fragmentary, incoherent and undependable and had therefore little practical utility from the stand point of providing an overall measure of economic and social development.

The government of Himachal Pradesh realised this lacunae during 1st Five Year Plan and so in 1955, it sanctioned the creation of the Directorate of Economics and Statistics which started functioning with effect from January 1956. Thereafter in 1958-59, district Statistical offices were established in Mandi, Chamba, Sirmaur and the then Mahasu districts. Bilaspur remained attached for some time with Mandi district but now a district office is functioning there.

The Directorate of Economics & Statistics came into being with the objective to advise the state government on Economic and statistical matters for formulation of policies and plan. The mandate of the department is to assess the economic development of the state through the estimation of State Domestic product/presentation of economic scenario of the state through fact and figures, census and survey and studies.

Functions of the Department

The subject allotted to this department according to "The Business of the Government (Allocation) Rules 1971" are as below:-

State Income estimation (GSDP/PCI)
Public Finance
Socio-Economic Surveys
Rural Development statistics
Census of H.P. Employees
Official Statistics
Prices Statistics
Labour Statistics
Statistical Training
Evaluation of Programmes
Coordination between Statistical work of other departments
Establishment, budget and account matters
Classification of H.P. Government budget and budget of local bodies

Besides above the department was allotted some additional subjects after the year 1971:-

National Sample Survey
Tribal research/studies
Housing & Building Statistics
Capital Formation
Collection of all types of statistics at block level
Index of Industrial Production
Computerisation of data
District Income Estimation
Compilation of Pensioner's data.
Economic Census

The main functions of the Department is to build firm and broad data bank for the Pradesh so as to serve as useful data base for all plan and policy formulations, bring out the estimates of GSDP/State Income and the economic growth, conduct of various studies and Surveys and coordinate various Statistical activities of different departments in the state.

In 1960 Kinnaur became a tribal district and the district statistical officer's office was set up there. Later on, in 1966 Punjab hill areas were transferred to Himachal and the new districts, Kangra, Kullu and Shimla were immediately provided with the new offices. In 1972 with the creation of Hamirpur and Una districts, new statistical offices were created for Una, Hamirpur and Lahaul-Spiti. Now there are district statistical offices in all the twelve districts of the Pradesh with one Directorate of Economics and Statistics as a Central coordinating organisation, in respect of all economic and statistical data collected within the state with headquarters at Shimla. The Minister for planning is the Minister in charge of the department. The Commissioner-cum-Secretary (Planning) is the Secretary of the department and the Administrative Department at the Secretariat level. The Director of Economics and Statistics is the Head of the Department.

The most important work of the department is to estimate the State Income / District Income which has now being recognized significant and reliable indicators to measure the economic growth of the state. These estimates are presented in the Economic Survey during budget session of Vidhan Sabha every year. Special expertise is involved in this very voluminous and huge calculation work to find out the income generated, contribution and rate of growth under different sectors of the economy. No developmental scheme can be made successful without properly assessing the contribution/ growth scenario of the sector to which the schemes pertains.

The state income estimates also help in studying the sectoral /regional development imbalances, formulation of taxation policies and receiving central grants etc. To achieve this objective this department is making all efforts to cull out the data on plan and non-plan expenditure and classifying the budget asked from all government departments. Collection of Prices Sta-

tistics Containment of Inflation is on the priority list of the government. Price collection and compilation is an important assignment with DEPARTMENT OF ECONOMICS & STATISTICS and well knit mechanism is being maintained for ensuring correctness in reported prices.

The department is engaged in collection of prices in different formats i.e. 16 essential items of daily needs on weekly basis like food grains, major pulses, sugar, OIL etc., Whole Sale & Retail prices of 104 items on monthly basis , Live STOCK Prices on Half yearly basis , Building material prices on quarterly basis and Labour Bureau Prices for price indices. The department also supplies the prices of various building material to National Building Organisation. This price collection work is done by the District Statistical Officers of the department.

Training division has been created with a vision to promote good governance by providing to the staff quality training & learning related to performance towards building a professional statistical service which is efficient, accountable and responsive. Senior and lower level staff were trained with an objective to make officers to acquire professional approach, make them aware about the challenges and opportunities within the statistical services, to enable the officers to understand and learn the system, role and functions of the statistical advisor's to the Government departments, to enhance and upgrade the knowledge and skills of staff to cope up with dynamics and dimension of FINANCIAL and statistical management in the department, acquaint the personnel with typing, word processing, office work and to prepare them for handling higher level of duties and responsibilities consequent upon promotion.

National sample survey (NSS) and Other Surveys

1. National Sample Survey: Himachal Pradesh started participating in the National Sample Survey programme from 27 th round i.e. 1972. The National Sample Survey work involves the field study on various subjects assigned during the round which is done on sample matching basis as allotted by Govt. of India. This voluminous work involves door to door approach for which large number of field functionaries are required. After field work the filled in schedules are thoroughly scrutinised. This exercise needs sufficient man power. The department has now started the tabulation of these schedules at headquarters itself. The results of these surveys are used for estimation of Consumption Expenditure/ Poverty line and other Plan Indicators. During the current year: -The data entry of 62nd Round was completed in-house for the first time.

2. Surveys and Evaluation Studies: Many ad-hoc surveys/studies etc. are being conducted by the department which provides a bench mark/ base to various projects and programmes of the Govt. Since 1986, the post of Director has been redesignated as *'Economic Adviser'* to Himachal Pradesh Government.

Followings have been its Directors and Economic Advisers since 1955:

DIRECTORS

1.	Sh. R.C. Gupta	28.07.1955 — 01.04.1957
2.	Sh. K.N. Vali	02.04.1957 — 03.06.1966
3.	Sh. L.L. Jain	04.06.1966 — 10.08.1966
4.	Sh. R.L. Khanna	11.08.1966 — 06.05.1967
5.	Sh. M.L. Jain	07.05.1967 — 06.04.1970
6.	Sh. R.N. Pandey	07.04.1970 — 05.09.1973
7.	Sh. R.S. Bhatnagar	06.09.1973 — 31.08.1986

ECONOMIC ADVISERS

1.	Sh. R.S. Bhatnagar	01.09.1986 — 31.03.1991
2.	Sh. V.K. Malhotra	01.04.1991 — 31.07.1995
3.	Sh. B.C. Kandpal	01.08.1995 — 30.10.1995
4.	Sh. P.L. Sharma	01.11.1995 — 30.11.1996
5.	Smt. Mohindra Malhotra	01.12.1996 — 31.08.2006
6.	Mr. Ashok Rajan	01.09.2006 —31.12.2007
7.	Mr. Pradeep Chauhan	01.01.2008 to continue

Glossary of Tribes And Castes In Himachal Pradesh

ABDAL : A small caste of Muhammadans found in Kangra and the Jaswan Dun Valley of Una and Hoshiarpur. The Abdal are divided into 12 *toli* or *sept.* The Abdals of Kangra do not associate with those of Sukhar and Nurpur. The Abdals are beggar and wandering singers, performing especially at *Rajput funerals* at which they precede the body singing and playing *dirges been* and *birlap.* In the time of Rajas when any Rajput was killed in battle and the news reached his home, they got his clothes and used to wear them while singing his dirge. Thus they sang dirges for Ram Singh Wazir of Nurpur and Shah Singh of Atariwala who had fought against the British and for Raja Rai Singh of Chamba. The Abdal now sing various songs and attend Rajput weddings. They are endogamous. Abdal means 'Lieutenant' and is the name of the class of wandering Mohammedan saints. (The Abdal take fifth place in the *sufi* hierarchical order of saints issuing from the great Qutab. Also called 'Rukaba', guardians. They reside in Syria bring rain and victory and avert calamity *Encyclopedia of Islam*".)

ABKAL : A *sept* of Rajput, descended from Wahgal a son of Sangar Chand, 16th Raja of Kahlur.

ACHI-LAMA (Tibetan) : A group of actors, singers and dancers, found in Kinnaur. They wear mask of skin with conch shells for eyes and a dress to which woollen cords are so attached that in dancing they spread out. The women play a large tambourine, and the men a small drum shaped like a hollow glass. Parties of five men, two women and a boy perform their dance.

ACHRAN : An *agricultural clan* found in Shahpur, district Kangra.

AITLE : A sept, or clan of Kanets found in Kaljun pargana of Shimla Hills.

AKERE: An agricultural clan found in Shahpur.

ALDANG : A sept of Kanets found in the village of Labrang of Kinnaur district (formerly part of Bushahr state).

ANGAR : Angar, *an agricultural clan* found in Shahpur.

AURE : An *agricultural clan* found in Shahpur, district Kangra

BARHIAL : a *sept* descended from Andeo Chand, son of Udai Chand fourteenth Raja of Kahlur. Another account makes them descendants of Raja Ajit Chand's younger son.

BARWALA, BATWAL : These two names, though probably of different origin, are used at most as synonyms, the former being more common in the lower hills and the latter in the mountain ranges of Kangra. But in Chamba the Barwala is clearly distinct from the Batwal, being a maker of mats and winnowing fans, and the name is probably derived from *bara or baria,* the kind of grass used for them, *Batwal or Batwar* on the other hand means a *tax collector,* and *batwal* is an ordinary peon of any caste, even a Brahmin, though of course he may be by caste a Batwal[1]. At the capital Chamba, Barwalas used to be employed as watchmen and thus went up in the social scale as Batwals. In Kangra however the Batwal form a true caste, while Barwala

is little more than the name of an occupation. Both words correspond very closely with the '*Lahbar*' or '*Balahar*' of the plains, and denote the village watchman or messenger. In the higher hills this office is almost confined to the Batwalas, while in the lower hills it is performed by men of various low castes who are all included under the generic term of Barwala. These men are also the coolies of the hills, and in fact occupy much the same position there as is held by the Chamars in the plains, save that they do not tan or work in leather. In Kangra they are also known as '*Kirawak*' or '*Kirauk*', a word which properly means a man whose duty it is to assemble coolies and others for *begar* or forced labour, and they are also called 'Satwag' or "bearers of burdens". Like most hill menials they often cultivate land, and are employed as ploughmen and field labourers by the Rajputs and allied races of the hills who are too proud to cultivate with their own hands. They are true village menials, and attend upon village guests fill pipes, bear torches, and carry the bridegroom's planquin at weddings and the like, and receive fixed fees for doing so. In the towns they appear to be common servants. They are of the lowest or almost the lowest standing as a caste, apparently hardly, if at all, above the Dumna or sweeper of the hills; but the Batwal has perhaps a slightly higher standing than the Barwala. Indeed the name of Barwala is said to be a corruption of *baharwala* or "outsider", because, like all outcasts, they live in the outskirts of the village.

At Batwal weddings in Sialkot in Pakistan the learned among the Meghs officiate. The Batwals have Brahman priests, but they do not conduct their marriage rites: they also avoid contact with them. The Batwals marry their girls at an early age, but allow widow-remarriage, and that too without regard to the husband's brother's claims. Two *gots* only are avoided. Batwals[1] are menials.

Birth observances - Four or twelve months after the birth of a boy ritan are observed as follows:- Loaves of bread fried in oil are arranged in piles, seven in each heap, and the head of each family takes a pile and distributes it among its members. Only those who belong to the *got* in which the birth has taken place can take part in this feast. Among the Jhanjotra the head of a boy or girl is not shaved till the child begins to talk. Sometimes a bodi is retained, as among Hindus.

Their wedding ceremonies are thus described :-

Four posts are fixed in the ground and four more placed over these. On these four latter two turbans, supplied by the fathers or guardians of the bride or bridegroom, are spread. Then the bride's father places her hands in those of the bridegroom saying : In God's name I give you this girl (my daughter or relation)[2].

1. Dr. J. Hutchison notes regarding the Batwals of Chamba that they claim descent from Siddh Kaneri, a defied ascetic of whom they know nothing. Formerly employed as watchmen, a few are still enlisted in the State Police. Barwalas and Batwals are all Hindus and have their own *gotras,* but Brahmans do not officiate at their weddings, which are solemnized by two literate men of the caste. Their observances follow the usage of the locality in which they are settled. Thus in Chamba the *biyah* or full wedding rite is observed as among the high castes, though expanse is curtailed and the ceremonies abridged. A Brahman fixes the day of the wedding. The dead are burnt.

2. The Batwals folk-etymology derives their name from Betwal, 'son of a daughter' A Raja's daughter became enceine by an illicit amour and was expelled from her father's kingdom. A Chuhra took her to wife, and the child founded the Batwal caste.

3. At weddings, food is thrown to the crows – which birds the Batwals are said to chiefly worship and until they (crow) take the food the Batwals themselves will not eat.

Then the pair, the bride's hands clasped in the bridegroom's, walk round an earthen pitcher placed inside the four upright posts. This duly done, the marriage is completed[3] On his way home the bridegroom has to wind some raw cotton seven times round a shrub.

The Batwals either burn or bury their dead. In either case on the way to the ground they halt and place two balls of leavened barley bread at the shoulders, and two at the feet, of the corpse. Thirteen days after the death they take to a Brahman a rupee and 4 sers of wheat flour, and these he carries to a tank, where he recites prayers. As amongst Hindus, bhajjan is performed after a death. Two yards of cotton cloth, knotted at the four corners, are hung over the left shoulder, in token of mourning, by the kin.

The remains of a body are taken either to the Ganges or to Parmandal. The Batwals are not allowed to sell *ghi*, and after a cow has calved they do not eat *ghi* until some has been offered to a Brahman.

In Sialkot the Batwala *gots* are:-

		Nandan
Dhaggra	Lakhutra	Sangotra
Jhanjotra	Lahoria	Sargotra
Kaith	Molum or Molan	Sindha

Each of the Batwal *gots* in Sialkot has its own temple, e.g., *the Jhanjotra* at Ghulhe, in Zafarwal tahsil : *the Kaith* at Amranwali in Sialkot : and *the Molan* at Gillanwala in Zafarwal. The temple is simple a mound of earth before which they prostrate themselves, each head of a family sacrificing at it a goat in honour of his eldest son.

In Kapurthala (Punjab) the Barwala gots are:-

Badial	Dhadi	Phankrain
Chakmak	Jhajriha	Ratri
Chandgirain	Nahra	Soner
Chauhan	Pambalia	

With the Chandgirain *got* the other Batwals have no connection, and do not even smoke with them. Like the Batwals the Barwalals in Sialkot employ Meghs, who rank higher than the ordinary Meghs, as priests in religious and ceremonial observances. The Barwalas make baskets in Sialkot. In Kapurthala they are village watchmen and messengers. In Himachal they are spread all over the state.

CHAMBIAL : A Rajput sept (Hindu) first grade deriving its name from Chamba state.

CHAUHAN : A great Rajput tribe, one of the *Agnikulas,* and also one of the 36 (royal) ruling races. Tod calls them the most valiant of the whole Rajput race, and to them belonged Pirthvi Raj, the last Hindu ruler of Hindustan. Before the seat of their power was moved to Delhi, Ajmer[1] and Sambhar in Jaipur seem to have been their home. After their ejectment from Delhi they are said to have crossed the Yamuna to Sambhal in Muradabad, and there still dwell the genealogists and bards of the Chauhan of the Nardak of Karnal and Ambala in which districts they have retained their dominant position more than elsewhere in the Punjab.

1. The Ambala traditions mention Alal-Kundorpuri as their seat before Ajmer was founded. They also add that Rana Har Rai founded Jundla in the Panipat tehsil: thence the Chauhan spread northwards. In Karnal their *chaudhriats* are Gumthala, Rao Sambhli Habri and, chief of all, Jundla.

The Chauhans in Ambala claim to belong to the Bachas *got* and to be of *Surajbansi* descent. In this district they hold 169 villages, and their traditions give them the following pedigree and history:

Raja Nanak Rao, took Sambhal in Muradabad.

Ralla-kund

Rana Harra[1] in the 5th generation founded Pundri and Habri, c. 988 A.D.

Augha, ancestor, of the Adhoa Rajputs

Rantha[2] Subh Mal.

Rantha's descendants drove the Koli Rajputs across the Tangri, where they may still be found. Tilok chand, son of Subh Mal, his descendant, retained 84 out of the 169 Chauhan villages- the Chaurasi ; while Subh Mal's second son, Manak Chand, turned Muhammadan and took the puchasi or 85 remaining. Jagajit; 8th in descent from Tilok Chand, was Guru Govind Singh's antagonist c. 1700 A.D. In 1756 his grandson, Fateh Chand, with his two sons Bhup Singh and Chuhar Singh, fled from Ahmad Shah Durrani into Kotaha where 7,000 Chauhans were massacred by the imperial forces under the Rai of Kotaha.

In Hissar the true Chauhans are immigrants and may be divided into two branches, the *Nimrana* and *Sidhmukh* or, as they call themselves, Bara Thal. The Nimranas who are descendants of Raja Sangat, a great-grandson of Chahir Deo, brother of Pirthvi Raj, are subdivided into two clans, Rath and Bagauta, both of which came from Gurgaon, the former tracing their origin to Jatusana. The name Bagauta would appear to be connected with Bighota.

The Bara Thal had a group of 12 villages near Sidhmukh in Bikaner (Rajasthan), close to a famous shine of Guga.

The Sohu and Chotia Pachades claim Chauhan descent.

The Chauhans own a few villages to the south of Delhi city and have a small colony near Jakhauli in Sonepat tehsil, but in this District they have adopted widow remarriage and are disowned by their fellow Rajputs, but they are the best cultivators

1. Rana Harra also had four illegitimate sons by a Rorni, by a Gujari, a Jatni and a Hujamni respectively. The latter's son, Kawal Raj, founded a bara, or group of 12 villages, of Rajputs: the Jatni's son, Bhadhi, was the ancestor of the Mudhnl Jats who hold two baras, one in Kalsora in Thanesar, the other in Saharanpur. But the Kamal tradition is different. It assigns to Rana Harrai two Rajput wives and five of inferior status, viz, a Rorni, whose descendants form the Dopla got of the Rors, a Jatni, a Gujari, a Jogin and a Nain. The descendants of the two latter are the Rajputs of Mustafabad pargana in Jagadhri tahsil, while the Jatni's and Gujan's progeny appear to have settled east of the Yamnua.
2. Rantha or Ranta was the son of Kana Har Rai's old age and his stepbrothers disputed his legitimacy. So he appealed to the king of Delhi and his mother said that she had fed the Rana on Dolah, a fish supposed to possess aphrodisiac qualities. The king declared that Rantas sweat would smell of the fish if he were legitimate. He fulfilled the test and was declared legitimate.

of the tribe, and otherwise decent and orderly.

In the central and some western district the Chauhans are found classed indifferently as Rajput or Jat, e.g., in Sialkot.

In Amritsar they are classed as an agricultural tribe (Rajput, Jat and Gurjar), and they are also so classed in Montgomery (Rajput and Jat) and in Shahpur.

In Bahawalpur the Chauhans have three clans :- Khalis, Hamshira [found mainly in Uch *peshkari-they* claim that Muhammad Husain, their ancestor, was Akbar's foster brother *(hamshir),* but others say they are Hashmiras not Hamshiras]; and Khichchi, who claim to be descended from Khichchi Khan, ruler of Ajmer 750 years ago, and say their ancestor founded Shergadh in Montgomery. Few in number they are confined to the kardari of Khairpur East (in Pakistan), where they are carpenters and khatiks by trade, though in Multan they are well-to-do landowners:-

Numerous Jat and other tribes comprise Chauhan sections or have sections which claim Chauhan descent, indeed it would be difficult to name a large caste in the Punjab which has not a Chauhan section, e.g. see Chamar. The Kchichi and Varaich are also numerous Chauhan clans in the Punjab. In Himachal Pradesh Chauhans are spread all over the state as believed in migrated from the plains to Hills during Muslim invasion of North India. In Himachal Pradesh, Chauhans are spread all over the state and as believed migrated from the plains to Hills during Muslim invasion of North India.

DADWAL : The Rajput clan to which belongs the ancient ruling family of Datarpur, but said to take its name from Dada in Kangra on the Hoshiarpur border. The Ranas of Bit Manaswal, or tableland of the Hoshiarpur Shivaliks were Dadwal Rajputs, and the clan still holds the tract.

The Dadwals are found in the neighbourhood of Datarpur, the seat of their former sovereignty, and on the southwest face of the Shivaliks in Hoshiarpur tehsil near Dholbaha and Janauri or Jankapuri, its ancient name, which is still used. Janak was an ancient Surajbamsi ruler. The Dadwals are a *branch of the Katoch* and do not intermarry with them, or with the Gulerias or Sibayas on the ground of a common descent. They have an interesting local history which describes how they wrested the tract round Datarpur from a Chahng *rani.*

The Dadwals have several *als or* families, whose names are derived from their settlements, such as *Janaurach, Dholbahia, Datarpuria, Fatehpuria, Bhamnowalia, Khangwarach, Naruria, Rampuria;* etc. Datarpur is their chief village, but they have no system of *chhats* and *makans. (For* their history and the septs which intermarry with them see the *Hoshiarpur Gazetteer,* 1904', pp. 48-9.)

DASHWAL of the plains is a group of Rajputs found in the Shimla Hills. To it belong the chiefs of 'Ghund' Theog', 'Madhan' and 'Darkoti' baronies feudatory to Keonthal state. It is asserted that the Dashals once ranked as Kanets wearing no sacred thread and performing no orthodox funeral rites, and a fifth Dasha *sept* is still only of Kanet status this latter *sept* gives its name to Dashauli a village in punar pargana of Keonthal.

DOGAR fem. Dogami : The Dogars of the Punjab are found in the upper valley of the Satluj and Beas above the lower border of the Lahore district, and have also spread westwards along the foot of the hills into Sialkot. There are also considerable colonies of them in Hissar and Karnal (Haryana state). The Dogars of Ferozepur, where they hold the riverside almost exclusively from 20 miles below to 20 miles

above the headquarters of that District, were thus described by Mr. Brandreth :- "In my account of the Ferozepur *ilaqa* I have already alluded to the Dogars, who are supposed to be converted Chauhan[1] Rajputs from the neighbourhood of Delhi. They migrated first to the neighbourhood of Pak Pattan, whence they spread gradually along the banks of the Satluj, and entered the Ferozepur district about 200 years ago. The Ferozepur Dogars are all descended from a common ancestor named Bahol, but they are called Mahu Dogars from Mahu the grandfather of Bahlol. Bahlol had three sons[2] Bambu, Langar and Sammu. The Dogars of Ferozepur and Mullanwala are the descendants of Bambu ; those of Khai the descendants of Langar ; the descendants of Sammu live in the Kasur territory. There are many other sub-castes of the Dogars in other districts along the banks of the Satluj, as the Parchats, the Topuras, the Chopuras, etc. The Chopura Dogars occupy Mamdot[3].

Ferozepur Dogars consider themselves superior in rank and descent to the other sub-castes. They are very particular to whom they give their daughters in marriage though they take wives from all the other families. At one time infanticide is said to have prevailed among them, but I do not think there is much trace of it at the present day.

"Sir Henry Lawrence, who knew the Dogars well, writes of them that 'they are tall, handsome, and sinewy, and are remarkable for having almost without exception, large aquiline noses; they are fanciful and violent, and tenacious of what they consider their rights, though susceptible to kindness, and not wanting in courage; they appear to have been always troublesome subjects, and too fond of their own free mode of life to willingly take services as soldiers. The Jewish face which is found among the Dogars, and in which they resemble the Afghans, is very remarkable, and makes it probable that there is very little Chauhan blood in their veins, notwithstanding the fondness with which they attempt to trace their connection with that ancient family of Rajputs. Like the Gujars and Naipals they are great thieves, and prefer pasturing cattle to cultivating. Their favourite crime is *cattle stealing*. There are, however, some respectable persons among them, especially in the Ferozepur *ilaqa*. It is only within the last few years that the principal Dogars have begun to wear any covering for the head; formerly the whole population, as is the case with the poorer classes still, wore their long hair over their shoulders without any covering either of sheet or turban. Notwithstanding the difference of physiognomy, however, the Dogars preserve evident traces of some connection

1. Francis (*Ferozepur Gazetter*, 1899-9, pp. 15-16) gives a full account of the Dogar history in that District and on p.56 he says that the Dogar claim to be Punwar, as well as Chauhan, and are probably a section of the great Bhatti tribe and closely allied to the NAIPAL. The Manj tradition say that the Dogars are descended from Lumra (? fox) who, like Naipal, was one of Raja Bhuti's 24 sons. They thrust aside the Wattus to the west and the Naipals to the east, and probably subdued the Machhis, Mallahs and other inferior tribes, assuming the position of social superiors rather than that of actual cultivators, and affecting the title of Sirdsar.

2. Francis (Ferozepur Gazetteer p.56) gives a different account. He says that Mahu had two sons Sahlol (whose descendants live on the Kasur side of the Satluj) and Bahlol. From Bahlol sprang four branches, Khamki, Phaimaki, Ullaki and Kandarki. The Phaimala hold Khai and will not give daughters to other branches which they consider inferior. Infanticide was formerly common amongst them.

3. Francis say that sections mostly located in Mamdot are the Mattar, Chhini, Rupa, Dhandi and Khamma, as well as the Chopra.

with the Hindus in most of their family customs, in which, they resemble the Hindus much more than the orthodox Muhammadans."

Mr. Purser wrote that they are divided into two tribes, one of which claims to be Chauhan and the other Punwar Rajputs, and he noted their alleged advent from Pak Pattan, but not their previous migration from Delhi. If they ever did move from Delhi to the Montgomery district, it can hardly have been since the Ghaggar ceased to fertilize the intervening country, and the date of the migration must have been at least some centuries back; and the Dogars of Hissar came to those parts from the Punjab, probably from the Satluj across the Sirsa district. The Dogars of Lahore and Ferozepur are essentially a riverside tribe, being found only on the river banks: they bear the very worst reputation, and appear from the passage quoted above to have retained till lately some at least of the habits of a wild tribe. Their origin was probably in the Satluj valley. They appear to have entered the Ferozepur district about 1760 A.D., and during the next forty years to have possessed themselves of a very considerable portion of the district, while their turbulence rendered them almost independent of the Sikh Government. In A.D. 1808 we recognised the Dogar State of Ferozepur, and took it under our protection against Ranjit Singh but it lapsed in 1835.

The Rajput origin of the Dogars is probably very doubtful, and is strenuously denied by their Rajput neighbours, though Sir Denzil Ibbetson believed that Dogar, or perhaps Doghar[1] is used in some parts of the Province to denote one of mixed blood. Another derivation of the name is *doghgar* or milkman. The Dogars seem to be originally a pastoral rather than an agriculaural tribe and still to retain a strong liking for cattle, whether their own or other people's. They are often classed with Gujars, whom they much resemble in their habits. In Karnal, Lahore and Ferozepur they are notorious cattle-thieves, but further north they seem to have settled down and become peaceful husbandmen. They are not good cultivators. Their social standing seems to be about that of a low-class Rajput, but in Sirsa they rank as a good agricultural caste, of equal standing with the Wattus. They are practically all Musalmans, but in Karnal their women still wear the Hindu petticoat and in marriage the mother's *got* is excluded. In Jullundur they marry late, and are said to have marriage songs unintelligible to other tribes. Some of the largest Dogar clans are the Mattar, China, Tagra Mahu and Chokra.

According to an account obtained from Kapurthala the Dogars were originally settled at Lakhiwal, near which was fought a battle between the Manj and Bhatti Rajputs, the Dogars siding with the latter. The Manj were, however, victorious and explelled the Dogars from Lakhiwal, but for generations no Dogar would drink from the hands of a Manj.

The Dogar septs in Kapurthala are:-Dasal, from Lakhiwal: founded Dasal which was destroyed by the Sikhs, who had been plundered by the Dogars in their flight from Ahmad Shah Abdali; Bajwa, or Ratra, from Sunaru; Ripal, Nainah, Mattar, Asar all from Lakhiwal.

Other *gots* are the Sidhi, Banch, Dare, Chhane, Khame, Mabhi, Mahu, Dahud, Dhandi, Gug, Dher, Tote, Kohli, Pade, Sanapi, Jakhra, Katwal, Chhordal, Chopri, Ghangi, Wali, Wisar, Khari, Sombar, Ilsar, Johde,

1. Doghar means two water pots, once carried on top of the other. The 'd' is soft. In Dogar it is hard.

Kotordal, Gosal, Saurai, Dhaurai and Gamload.

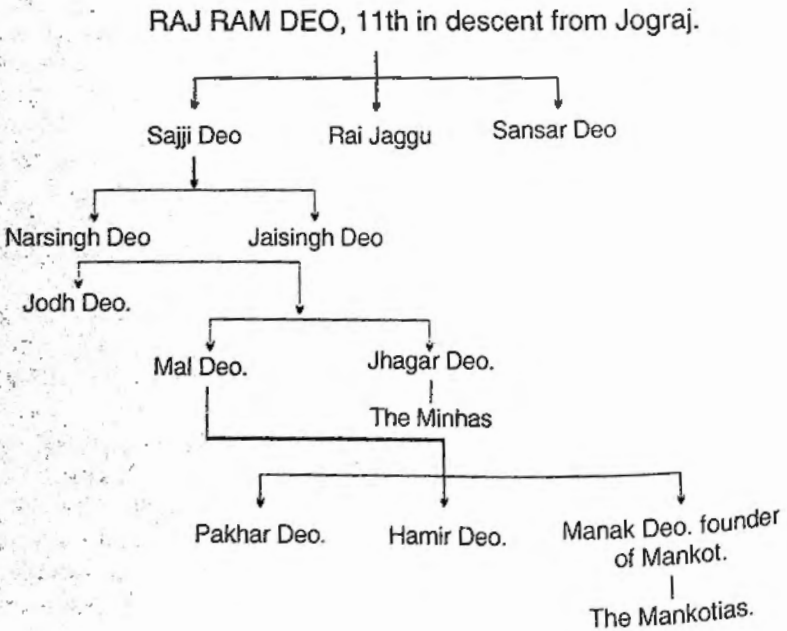
In Montgomery the Dogar-Khiwa, Mahu and Mittar rank as three agricultural Rajput clans.

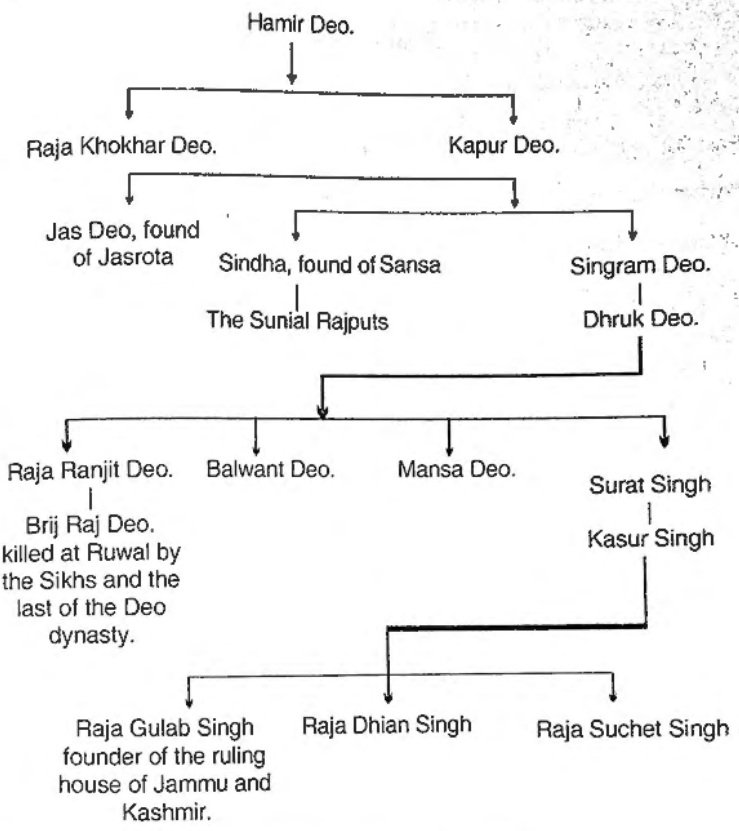
DOGLI : A term applied to the offspring of a Rajput man by a Gaddi woman in Kangra, *Cf.* Dogala, a mongrel. (The 'd' is soft).

DOGRA : A term applied to any inhabitant of the Dugar *des,* whatever his caste, but more especially to the Hindu Rajputs of that region. Brahmins also are included in the term, as are Rathis and Thakurs (as Rajputs), but not Ghirths or Kanets.

According to Drew (*Jammu and Kashmir Territories*, pp. 43 et sq.) there are two lakes near Jammu, the *'Sarion Sar'* and *'Man Sar'*, and the country between them was called in Sanskrit Drigarhdesh or the country between the two hollows. This was corrupted into Dugar. Drew divides the Dogras of the Jammu hills into Brahmins, Rajputs (including the Mians and working Rajputs), Khatris, Thakars, Jats, Baniyas and Kirars (petty shopkeepers), Nais, Jiurs (carriers), Dhiyars (iron-smelters), Meghs and Dums.

JAMWAL, a Hindu Rajput clan (agricultural) found in Montgomery: and also in Sialkot where two accounts of their origin are current. According to their *mirasis* they are of Solar Rajput descent, and their ancestor Agnigar migrated from Ayodhya to the Rechna doab. His son Jammu defeated one Raja Chanda Rihas and founded the town of Jammu, whence their name, Jamwal. One of the chiefs, however, by name Milhan Minhas, took to agriculture and founded the MANHAS tribe. The other accounts is that Bham Datt migrating from Ayodhya to Kashmir, returned and settled at the place where Mankot now stands. His descendant Jammu founded an independent state of that name, and fourth in descent from him reigned Jograj, *circa* 474 Sambat. From him descended the Deo dynasty of Sialkot, whose pedigree is thus given:-



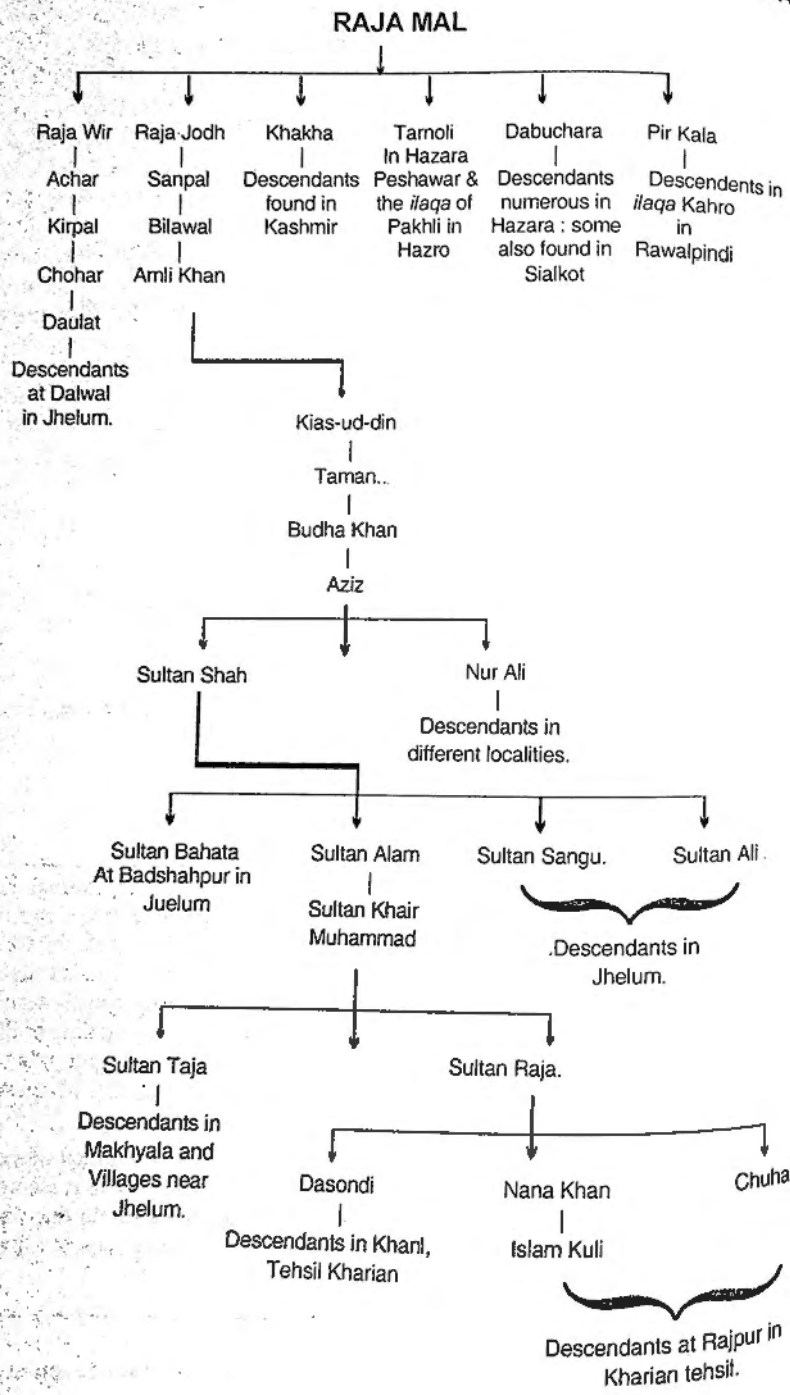


In Hosiarpur the Rajputs rank as sept of the 1st grade.

JANJUA : A Rajput tribe found, though not in large numbers, throughout the eastern Salt Range, their headquarters, in the southwest Punjab including Bahawalpur[1], in Hoshiarpur and Amritsar. The Janjua once held almost the whole of the Salt Ranges tract, but were gradually dispossessed by the Gakkhars in the north and by the Awans in the west, and they now hold only the Central and Eastern parts of the Range as tribal territory, which is exactly what they held at the time of Babar's invasion. They still occupy a social position in this tract which is second only to that of the Gakkars, and are always addressed as Raja Various origins have been ascribed to the Janjua.

According to Babar the hill of Jud was held by two tribes of common descent the Jud and Janjuha. The Janjuha were old enemies of the Gakkhars[2]. Babar records that a headman among them receives the *title of Rai* (the same purely Hindu title was used by the Khokhars and Gakkhars), while the younger brothers and sons of a Rai were styled Malik.

1. Where they are said to be a clan of the Gakkhars.
2. E.H.I. IV, pp. 232, 234-5, nearly all races of the Jud, as tribe, have disappeared.


RAJA MAL
Raja Wir
Achar
Kirpal
Chohar
Daulat
Descendants at Dalwal in Jhelum.
Raja Jodh
Sanpal
Bilawal
Amli Khan
Khakha
Descendants found in Kashmir
Tarnoli In Hazara Peshawar & the ilaqa of Pakhli in Hazro
Dabuchara
Descendants numerous in Hazara : some also found in Sialkot
Pir Kala
Descendents in ilaqa Kahro in Rawalpindi
Kias-ud-din
Taman..
Budha Khan
Aziz
Sultan Shah
Nur Ali
Descendants in different localities.
Sultan Bahata At Badshahpur in Juelum
Sultan Alam
Sultan Khair Muhammad
Sultan Sangu.
Sultan Ali
.Descendants in Jhelum.
Sultan Taja
Descendants in Makhyala and Villages near Jhelum.
Sultan Raja.
Dasondi
Descendants in Khanl, Tehsil Kharian
Nana Khan
Islam Kuli
Chuhar.
Descendants at Rajpur in Kharian tehsil.

According to a modern account Raja Mal Rathor, had six sons: Wiraial and Jodha whose descendants intermarry, their settlements being contiguous; while those of the other four, Khakha, Tarnoli, Dabochar and Kala, do not. Disputes between the brothers led to their dispersion and disintegration, so that the *septs* regards themselves as district tribes. Moreover many adopted various handicrafts, so that Janua *gots* are now found among the Telis, Lohars, Tarkhans and even Musallis: and the Ghumman, Ganjial, Bhakrial, Nathial, Banth, Basoya and other Jats are of Janjua descent.

The four younger *septs* are each endogamous, and it is considered discreditable to marry outside the *sept*. Widow remarriage is strictly prohibited. Their observances are the same as those of the Chibhs. The pedigree comes from the *mirasi* of the tribe is given in the earlier.

Another pedigree3 makes them descendants of Jaipal who opposed Mahmud Ghazni at Nandana 1000 years age. Babar certainly describes them as rulers, from old times, of the Salt Range hill and of the tract between Nilab and Bhera. He also describes Malik Hast Janjuha ruled according to fixed customs, not arbitrarily realizing a *shah-rukki* (2½ rupees yearly on every hand of cattle and seven *shah-rukhis* on marriage.

Mr. Thomson's account of the tribe in Jhelum, which follows, is not contributed on any material point by the present day Janjuas:-

"At some uncertain period, then, some clans of Rahtor Rajputs, emigrating from Jodhpur, occupied the uplands of the Salt Range, the leader of this movement according to the common account, was Raja Mal; but his chieftain is a little mythical, and any large action of doubtful origin is apt to be fathered upon him. The Rajputs first seated themselves at Malot in the west Salt Range. This place, although picturesque, is so inaccessible and unfruitful, that it must have been chosen for safety more than convenience. From here the Rajputs extended their supremacy over the uplands of Jhangar and Kahun and the plain country near Grijakh and Darapur. In these regions they were rather settlers than conquerors. They not only ruled, but to a great extent occupied also. It seems very doubtful whether their real territories ever extended much further, but their traditions certainly point to a former lordship over the Western upland of Vanhar, and over much of the present tehsils of Tallagang and Chakwal. If Babar's account be read with attention, it will be seen that he represent the Janjuas as confined to the hills, and ruling over various subject tribes who cultivated the plains. This account serves to explain the utter extirpation that has befallen the Janjuas in the Vanhar and elsewhere. If we conceive them as holding detached forts in the midst of a foreign population which gradually grew hostile, then this extirpation can easily be understood. This also serves, to explain how one or two villages of peasant Janjuas have escaped while all the Chiefs

3. The Janjuas themselves now reject this story, which is not in itself very plausible: they say the name of the tribe is derived from that of one of their forefathers, Janjuha, who in most of the genealogies comes eight or nine generations before Raja Mal. It is moreover improbable that the general conversion of the Janjuas took place 900 years ago; it is likely enough that Mahmud made converts, and that these reverted as soon as his back was turned: but the Janjua village pedigree tables nearly all agree in introducing Muhammadan names only abut 15 generations back. Which would point to their general conversion about the middle of the 5th century. Cracroft however noted that the Janjuas in Rawalpindi still continued to feast Brahmans, etc., at weddings.

and Rajas round about have perished. The vague accounts of the people seem to point to some such history as this, and not to any great racial or tribal war.

The Janjuas were long the predominant race in the centre and west of the district. Raja Mal is said to have reigned in the days of Mahmud of Ghazni, and his authority was probably more or less recognised from Rawalpindi to the Jhelum. When Mahmud invaded India the Janjuas opposed him, were defeated, and fled to the jungles. Mahmud followed them up, and succeeded in capturing Raja Mal himself. The Raja was released on condition that he and his tribe should embrace Islam. When this conversion took place, *the janju* or caste thread was broken, and the neophytes have been called Janjuas ever since.

Raja Mal is said to have left five sons. Three of these settled in Rawalpindi or Hazara. Two, Wir and Jodh, remained in Jhelum. They speedily divided their possessions. Wir took the Western, and Jodh the Eastern share. Choya Saidan Shah was the boundary between them. *Wir's* descendants are now represented by the Janjuas of Malot and the Kahun *ilaqa*. Their chief seat is at Dilwal. Jodh's descendants have split into many branches. A general supremacy was long exercised by the Sultans of Makhiala in Jhangar. But the chiefs of Kusak and Baghanwala soon became practically independent, as did also those of Dilur. Karangli, and Girjakh, whose descendants are now either extinct or much decayed. The plain *ilaqa* of Darapur and Chakri seems to have broken off from the main stock even earlier than the others. This passion for separatism is fatal to any large authority. The feuds to which it gave rise, joined with an endless Gakkhar war, and the establishment of new and strenuous races beyond the mountains brought the Janjua dominion to destruction. The Dhani country, called Maluki Dhan after the great Raja, and the forts in Tallagang and the Vanhar seem to have been all lost not long after the time of Babar. But in the centre and east Salt Range and round Darapur the Janjua supremacy remained undisputed until the advent of the Sikhs. And the rich Salt Mines at Khewwra and Makrach must have always made this territory important. The Sikhs conquered the whole country piecemeal. Ranjit Singh himself besieged and captured Makhiala and Kusak. Most of the influential chiefs received *jagirs* but were ousted from their old properties.

The Janjuas are physically a well-looking race. Their hands and feet in particulate are often much smaller and more finely shaped than those of their neighbours. They largely engage in military service, where they prefer the cavalry to the infantry. They are poor farmers, and bad men of business. They are careless of details, and apt to be passionate when opposed. Too often they fix their hopes on impossible objects. As landlords they are not exacting with submissive tenants. They are willing to sacrifice something to retain even, the poor parodies of feudal respect which time has not destroyed. Their manners are often good. They have a large share of vanity which is generally rather amusing than offensive. They are at the same time self-respecting, and not without a certain kind of pride, and are eminently a people with whom slight interludes of emotional government are likely to be useful.

In Hoshiarpur the Janjuas are fairly numerous to the northeast of Dasuya. The Bihals of Badla are said to be an *al or* subdivision of the Janjua which takes its name from the village of Beata in tappa Kamahi. *Bah* means a settlement, and the Janjua villages seem often to begin with *Bah*. The Janjuas in this district say they migrated from Hastinapura to Garh Makhiala in Rawalpindi or Jhelum, and thence, to escape Mohammadan oppression to Badla under Raja Sahj Pal 8th in descent from Raja

Jodh. His son Pahar Singh held 132 villages round Badla. They claim to be Ranas of the Dogars, and the head of the family is installed with the common ceremony of the *tika* under a banyan tree at Barnar or Bah Ata, though Badla (Bar-or Boharwala) also claims the honour, amidst the assembled Dogars of Mehr Bhatoli, a village near Badla, who present a horse and shawl, while the Bihals pay a *nazar* of Rs. 2/- each. They are said to give daughters only to Dadwals, who are 1st grade Rajputs, and to take them from Barangwals, Laddus, and Ghorewahas, who are in the 3rd grade.

The Badlial is another Janjua *sept*, deriving its name from Badla, the ancient Rajput *tika*. Badla is now in ruins and its *rana's* family is extinct, but the *sept* has made one of its members their *rana* and presents *nazarana,* etc., to him as usual. Still, as he has not been installed or made a *tilakdhari,*. his *ranaship* does not count for much.

JASROTIA: A Rajput clan, an offshoot of the JAMWAL. It derives its name from Jasrota and is of Jaikaria status.

JASWAL: An offshoot of the Katoch, the great Rajput clan which gave rulers to the kingdom of Trigarta. It derives its name from (or possibly gives its name to) the Jaswan Dun of Hoshiarpur, and at its original seat, Bhir Jaswan, are remains of buildings, wells and fountains which attest its former power. It will ranks high, being of *Jaikaria* status. In 1596 the Jasuwalas were described as 'Zamindars with an army' and gave some trouble to the imperial authorities.

KAHLURIA: Of Kehlur one of the Shimla Hill states a Hindu Rajput sept of the 1st grade found all over the state.

KANET : The Kanets are the yeoman peasantry of the eastern Himalayas in the Punjab, and of the hills at their base. On the west they extend as far as Bangahal and the eastern portion of the Kangra Valley, occupying the whole of Kullu[1], Mandi, Suket, the Shimla Hill States and Sirmaur. A few are also found east of the Satluj in the Jhandbari *ilaqa* of Hoshiarpur and the Kotaha Valley of Ambala is also held by them. In Kangra Proper their place is filled by the Girths. The Rajputs are, generally speaking, their overlords, but in many places especially in the Shimla Hills, they have retained their original independence and are directly subordinate to the Rajput Rajas.

The common derivation of Kanet or Kanait is from *kunit* 'indifference' or 'hostility to the Shashtras, and the Rajputs or Chhatris who did not observe them strictly are said to have been called 'Kanait'. Their laxity was mainly with regard to wedding and funeral rites and in keeping windows as wives. Others say that the word is really *kania het* or 'love for daughters' because Kanets did not kill their girl-children. The true Rajputs used to kill theirs at birth. Another suggestion is that *ait* signifies sons, just as *aik* signifies brothers and kinsmen, *e.g.,* Ramait means Ramu's sons and Ramaik his brothers and kin. Now Raja Kans of the Purans is called Kan in Pahari and his sons would be called Kanait.

The Lahulas[2], or peasantry in Lahaul, are beginning to call themselves Kanets as they become Hinduized. *See under Lahula.* The Kanets of Lahaul are said to be called Jad by the Kanets of Kullu, but that term appears to be unknown both in Lahaul and in Spiti looked upon as *dait* (a devil or *rakshasa),* he was killed and left no descendants. Others say that Krishna also called Kan in Pahari, invaded Bushahr and advanced to Shurinatpur (now Sarahan); so *his* descendants are Kanait. But neither suggestion appears tenable.

Speaking generally, the further we penetrate into the Hills the less pure is the Kanet and the lower he stands in Hindu estimation. In the Shivalik hill, in Sirmaur, below the Chur Peak, in lower Suket, Mandi, Nalagarh, Bilaspur, etc., the pure Kanets at least rank higher than those in the upper hills of Kullu, Saraj and the other Shimla States. The latter in turn look down upon the Kanets whose country stretches from the Nogri *khad* to Kinnaur, and they in turn despise the Jads of Kinnaur itself.

In Kullu Proper, i.e. in the Kullu Valley, the Kanets have three groups or grades: *Khash, Rahu* and *Niru*[3], the latter apparently confined to the Dugi-Lag *waziri* in Kullu. Sir James Lyall, however, noted only two divisions the 'Kassiya' and 'Rao.' The latter say that a Raja *of* Kullu ordered the Kanets to reform their loose practices, and conform altogether to Hinduism; those who obeyed were called *Kassiay* and those who stuck to their old ways *Raos.* It is a fact that at the present day the former are more Hindu in all their observances than the latter and the story is otherwise probable, as one can see that the foreign priests round the Rajas were always striving to make the Kullu people more orthodox Hindus, greater respecters of Brahmans and less devoted to the worship of their local divinities. The Kassiyas wear the *janeo,* and pretend to some superiority which, however is not admitted by the Raos. They intermarry and eat and drink together out of the same cooking-pots but not out of the same dish or plate. The late Mr. A. Anderson noted that the Kassiya were more common in Kullu proper and the Rao in Saraj. The Kanets of the remote Malana. Valley will be found described under RA Deo. According to Cunningham Raos are also in possession of the lower Pabbar, Rupin and Tons valleys in the Shimla Hills, but these may be the Rahus of those Hills. They give their name to the petty fief of Rawahin or Rawain.

In the Shimla Hills the groups are *Kanet, Khash, Rahu and Kuran* (? or Kuthara), the Khash ranking below the Kanet, who take their daughters in marriage; while both rank above the Rahu, who are votaries of Rahu, and the Kuran, devotees of Ketu. These two latter groups keep an eclipse as a fete-day, feasting just as it takes place. On the Shivratri too they make an ox of flour and worship it; and then the head of the family shoots it in the belly with an arrow or cuts it with a sword, and the pieces are distributed to all present, in spite of attempts of rescue the image[4].

In Sirmaur the Kanets are found throughout the State, but trans-Giri only the Khash. The latter have an offshoot called *Sharai* from *Shara,* the Muhammadan Law, because their ancestor when hard-pressed acknowledged himself the Koli of his Muhammadan oppressors. The Khash will give no daughters to the Sharai. Most of the Kanets in Sirmaur are returned as Punwar.

The relative position of the different groups can hardly be stated with precision. Thus in Kullu Proper the Khash rank higher than the Rahu, despite the saying:

Khashia, Khash bis,
Man ek, bap bis.
"To very Khashia[5] twenty Khash,
One mother, twenty fathers."

In Saraj the "Kanets are polyandrous, yet they profess to look down on the Kanets of Kullu Proper : and in the Shimla Hills the Khash are inferior to the true Kanets.

In the Kinnaur tract of Bushahr, the Kanets are called *Jads* or *Zads* and form distinct sub-caste with which the Kanets of the lower ranges do not, as a rule, intermarry or eat, though they will smoke and drink with them. They are not at all

particular about their food or drink, and will actually eat *yak-beef.*

Throughout Sirmaur and the Shimla Hills there were until quite recent times two great factions, the *Shatis* or followers of the Pandavas and the *Bashis* who were adherents of the Kauravas[3]. Social intercourse of any kind between these two groups was absolutely forbidden, but they now intermarry, and so on. In Sirmaur the adherents of the Kauravas are also called *Sathars,* those of the Pandavas Pasars. The origin of these terms is lost in obscurity.

The Kanets are, or claim to be, of impure Rajput descent, but the race is of diverse origin. In Kullu they are often classed by other Hindus as on a par with the *Rathis*[6] of Kangra, and just as the latter claim to be Rajputs, who have lost status by taking to the plough, or the offspring of Rajputs by women of Sudra rank, so the Kanets say that they are the children of women of the hills by Rajputs who came up from the plains. On the other hand, another story makes the mass of the Kullu population homogeneous and assigns both the Kanets and the Dagis to one stock. Two sons of the demi - god, Bhim Sain, Pandava, each had a son by a daughter of a Kullu *rakshasa* or demon. One of these married a Bhotanti or Tibetan woman, who fed him on yak's flesh, so that he and his children by her became Dagis. The other son was the ancestor of the Kanets.

But if the mass of the Kanets claims descent from various Rajput tribes, some, such as the *Chibhar,* from Kishtwar and Lahore, and the *Dogra,* from Jamnu, claim to be Brahmans by origin. Besides their nebulous status groups the Kanets are divided into countless septs of which only a few can be noticed here. More than 1,100 Kanet khels[7] or septs are enumerated. The *khel* is quite distinct from the *gotra* which is often, if not always, retained. The origin of some of the *khels* is quite recent and well authenticated. Thus the Sain septs is descended from Ranas of Kotkhai, Khaneti, Kumharsain and Delhat : the Maliara sprang from a cadet branch of the ruling families of Bilaspur and Nalagarh; and both, originally Rajputs by birth, have sunk to Kanet status.

In Simaur the *Jaitki khel* is so named from the village of Jaitak, but it is said to have descended from a Khatri of Samana who espoused a Kanetni.

From the Agnikula Rajputs have sprung the Agnibansi and Punwar septs; and from the Punwar the Bhaunthi, Badhar, Baler, Khanogu and Ramol *septs.*

The Tanwar or Tanur Kanets are descended from Rajputs of that clan and are found, chiefly, in Baghal, Mahlog and Kunihar.

From the Chauhans are descended the Rahani, Namola, Biphrala, Padhar, Padhan, Sadi, Chauhan, Chandal and Chandel septs, all claiming Baldeo of Delhi as their progenitor. The Badhoi Kanets, who are very numerous in the Shimla Hills, are also said to be Chauhan; they are divided into a number of sub-septs and can marry within their own sept. Other septs are:

1. Bharadwaje[7]: This *gotra* name is still in use, but it includes the Batal and Manlu (Kanet) septs and the Chanaru (Brahmans). Tradition says that once a Brahman *mawi* of Sonwal, a village in Koti, had two sons who married Kanet brides. One settled at Manla village, the other at Bhatla, and they founded the Manlu and Batal septs. Those of the family who remained Brahmans settled at Chanari, a village in Koti and are called Chanaru. 2. Kalal: A sept which takes its name from Kelo, a village in Koti, and gives its name to the Kalalthi *pargana* of that State. 3. Chauhan: A sept which occupies the upper valley of the Pabbar in Jubbal, and is numerous in

Keonthal, Sirmaur, Mandi and Suket. 4. Mangal : A sept which gives its name to the Mangal, a tract lying west of the Pabbar basin. 5. Kasib : another *gotra* name, more than half of whom are returned from Bushahr, where the Kanets are divided into numerous septs.

The Kanets of Kullu

Kanets of both sexes wear a dress which is picturesque, and not at all oriental. A red and black woollen cap, not unlike a Scotch bonnet at first sight, a grey or brown loose woollen tunic girt in, with a rope or sash at the waist, a striped or chequered blanket worn like a Scotch plaid round the chest and over the shoulders, form the dress of the men. If enough well off, they add loose woollen trousers tight round the ankle. Some of the women wear a cap like that of the men, under which their hair hangs down in long plaits lengthened out with plaits of worsted, but most of them do without a cap, and wear their hair puffed out and twisted into a high sloping chignon, not unlike the fashion once prevailing among English women. Instead of a tunic they wear a plaid or blanket fastened around them with bodkins, and so skilfully put on that while the neck and arms are bare, all the rest of the body is modestly covered to below the knee; the leg is bare or covered with a woollen gaiter: broad metal anklets are not uncommon, and set off the leg very prettily; the arms are generally overloaded with bracelets. Both sexes are generally shod with sandals made of plaited straw or hemp, but many go bare foot, and a few wear leather shoes. Both sexes, especially on festival days, are fond of wearing bunches of flowers stuck in their caps or in their hair, and strings of flowers hung round their necks. Some are hardly darker than Spaniards in complexion, with a ruddy color showing in their cheeks; others are as dark as the ordinary Punjabi [8]. They are not tall, but look strong and active, and generally have handsome figures. Many of the women have fine eyes, and a mild and gentle expression of face, but the men, on the whole, have the advantage in regularity of feature. The finest men are to be found in Saraj. The women do most of the field work, with the exception of ploughing, but in return they have more liberty than in most parts of India. They attend all the fairs and festivals (juch) held periodically at every temple in the country. At these fairs both sexes join in the singing and dancing, but the women in Kullu dance separately, and at night only. In Bushahr the Kanets of both sexes dance together. In the Lag and Parol *waziris* it is not uncommon to see many of both sexes returning from the fairs decidedly tipsy, the result of deep potations of *sur* or *lugri*, a kind of weak acid beer, generally brewed at home, from rice. In Rupi and Saraj drinking is considered a reproach, and almost universally eschewed[9]. In the winter, when confined to their houses by the snow, the men spend most of their time in weaving blankets and cloth for sale or home consumption : the women do not weave in Kullu.

Social Usages

The social usages of the Kanets are not peculiar to the caste, but are those which are followed by the other castes in the localities concerned, the upper classes of the Kanets observing the same usages as the Brahmans or Rajputs, while the lower are content to follow much the same customs as the artisan castes below them. A full account therefore of all the Kanet social usages and religious beliefs would be tantamount to a description of all the Hindu usages in vogue in the hills of Kullu, Mandi, Suket and Shimla, together with an account of all the Hindu beliefs in those hills.

On the birth of a male child in Kullu there is a feast, and a present is made to the

headman *(Negi)* of the Kothi. The child is christened some time within the year following, and is then produced in public, and there is another feast. It is a common custom in Outer Saraj to give two brothers names that rhyme. According to one informant, who ranks all Kanets as Sudras, the Khash observe the same rites at birth as the twice-born castes, while the Raos, like the low castes, simply offer a bunch of green grass (durda) to the child's father and he places it on his head, but gives no alms.

'Three kinds of marriage ceremonies are in use in Kullu, *viz.* (1) *Bedi biah* : The ordinary Hindu form; (2) *Ruti manai* : Four or five men go from the bridegroom to the bride's house, dress her up, put a cap on her head, and then bring her home to the bridegroom; (3) *Ganesh puja* : The form used by Brahmins, Khatris, Suniaras, etc., in marrying a Kanet girl. The bridegroom sends his priest and others to the bride's house where worship of Ganesh is performed, and the bride then brought home. Suniaras send a knife to represent them. The children of a Brahman and Rajput by a Kanet wife are called Brahmans and Rajputs; the term Rathi is often added as a qualification by anyone pretending himself to unmixed blood. In the absence of other children they are their father's full heirs, but in the presence of other children by a *lari* wife they would ordinarily only get an allotment by way of maintenance, put by some at one-fifth, but the limit seems rather vague in practice.

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1. In Shimla the Niru, Nora, Niuru, Nonum Neonu and (or) Notu sept(s) are said to be old Kanets and descended from the Rajputs - of a tribe not specified-who were mawis or movannas, Brahmans and Mians or sons of Rajas who took Kanet wives. They often intermarry with the Khash or Khosh. "The Niru and Khosh do not intermarry with the Rahu and Kuran, though the two former eat food cooked by each other, and also with the Rahu and Kuran except at times of sutak and patak. In Kullu and Bushahr the Rahu and Kuran cook lit On an *angetha* or stove, while the Niru and Khosh use chulas, but this is a custom rather than a caste distinction. The Rahu and Kuran disregard the rule of juth, i.e., they can drink from the same cup. With them demise mourning ends after three days and on the 5th they kill a goat. These Kanaits can cohabit with a Kolin, if they keep her in a separate house, and any son by her will be a servant in the family but cannot claim inheritance. But a Dagi woman cannot be kept, as the Dagi is inferior in caste to the Koli. These Kanaits eat the flesh or the ewe, *bheri.* They can marry the maternal uncle's or father's sister's daughter. They are found in Kullu and Bushahr but there are very few to the south of the Nogri. The Rahu and Kuran hardly differ at all. They intermarry and eat together during *sutak* and *patak.* Rahu is said to be derived from Rahu the sun-devouring dragon, or, in Kullu proper, from *mahu,* a bee.

2. In the Shimla hills, four classes among the Kanets were said to rank higher than the rest and are known as the "Char Khundh". Their names are Bhaunthi, Parhiar, Chhippar, Balhir. Other subdivisions in those hills are: - Kohal, Gahtu, Baruri, Chakar, Katlehru, Suraji, Khash, Badni, Charola, Badalwal, Jalanu, Rohal, Katalik, Pirwal, Janwal, Dolal, Rohana, Kulhamun, Noru, Laddogarh. But a large number of *khels* are now given as superior to the rest of the Kanets.

3. Said to mean "female" (? Khas). The word Khasha in Sanskrit is said to have meant the country inhabited by the fourth class of the Hindus (? Sudras). It extended from Kumaun to the Shimla Hills.

4. The Bashis kept the Shivratri on the 14th, the Shatis on the 15th of *Phalgun.*

5. The Kanets rank well above the Ghirths in the hypergamy scale, for whereas a Ghirthni becomes a queen in the 7th generation a Kanetni may aspire to that honour in the 5th, which places the Kanets just below the Rathis.

6. The word *khel* is pronounced like *kher,* with the hard I, in the Shimla Hills. It may, however be identical with the Pashtu Khel.

7. The occurrence of this *gotra* name among the Gaddis and Ghirths also will be noted.

8. With the exception of a few families, descendants of the Rajas' priests or purohits, the Kullu Brahmins differ very little in appearance, dress or customs from the Kanets. The same may be said of nearly all of the few Rajputs. The blood is in fact generally very mixed, for both Branmins and Rajputs commonly marry Kanet girls : such wives are known as *srit* in distinction from the *lari,* or wife of the same caste taken by the regular *biah* ceremony : Lyall's Kangra Settlement Report, – 114. The text is from – 112

9. In Rupi a mildly intoxicating, but very refreshing, infusion of bhemp-leaves *(bhang),* violets and sugar is occasionally indulged in at fairs. In the other *waziris* of Kullu Proper, toward, the sources of the Beas, there is much drunkenness. The hill-beer is of two kinds *lugri* and *chakti* and *sur.* The former is made from rice, fermented with *phap,* a kind of yeast which is imported from Ladakh or Baltistan, and the composition of which is a trade secret of the brewers, who are nearly all Ladakhis or Lahulis, and thus able to keep the roadside public-houses and the drinking-tents at fairs in their own hands. Four measures of rice are mixed with 4 equal measures of *phap,* and to the mixture is added the same bulk of water, the whold sufficing to fill a large earthen ware vessel in which it is allowed to remain for 4 days: the liquor is then strained off, and will keep good for 8 days; it is acid and sickening, and an acquired taste is necessary for its appreciation. Sur is the "table beer" of the country, brewed by the people in their homes, and is made in the same way as *chakti,* but with kodra millet instead of rice and a ferment called dhili, instead of *phap. Dhili* is a mixture of satu and various herbs kneaded into a cake without any admixture of water, and kept warm below a layer of barley straw for 20 days or so, when it begins to smell, it is then dried, and is ready for use.

KATOCH : The generic name of the dynasty whose original capital was at Jullundur but whose territories were subsequently restricted to the Kangra hills. The Kingdom whose capital was at Jullundur (Jalandhara) was called Trigarta, but the name of its dynasty does not appear to be recorded, and the name Katoch is confined to the house of Kangra. From it sprang four or five branches, *the Jaswals* or rulers of the Jaswan Dun in Hoshiarpur, *the Guleria,* once rulers of Guler or Haripur in Kangra, *the Sibaia or Sipaia* of Siba in Kangra and *the Dadwals* of Datarpur on the borders of Kangra in Hoshiarpur. A fifth brah which claim Katoch descent is the Luddu Rajput sept. The Katoch are by status *Jaikaria Rajputs* of the 1st grade. The Guleria represent the elder line and from it sprang the Siba and Dadwal, the Jaswal being an offshoot of the main branch.

KATWAL, A Dogar clan (agricultural) found in Amritsar *see Dogar.*

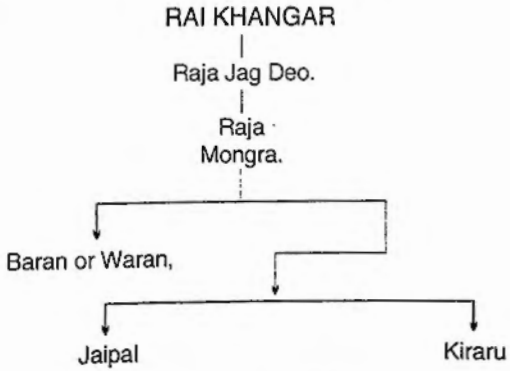
KANGAR, KIN GAR- The Kangar is a travelling hawker, but he confines his traffic to small articles of earthenware such as pipe-bowls, and especially to those earthen images in which native children delight. These he makes himself and hawks about for sale. But Baden-Powell gives at p. 267 of his Punjab Manufactures a long account of an operation for a new nose said to be successfully performed by the Kangars of Kangra. According to Mr. H. L. Williams the Kingar are also called Ale Bhole and are Muhammadans, often suspected of petty pilfering from threshing-floors and hen-roosts, a primitive race whose conditions of life resemble the Kuchband.

KHACHI : A Rajput clan (agricultural) found in Multan. In Himachal Pradesh Khachi caste is found in district Shimla and adjoining areas.

NARWAL : A Jat tribe a *got* found chiefly in tehsil Sangrur in Punjab. It derives its name fancifully from *narwal* lit beating because its progenitor used to take such care of grass growing in waste land that he used to beat the dust out of it. The word is also used to mean 'Cleaning Fields'.

PUNWAR (Parmara) : A Rajput tribe of the Western Plains. The Punwar or Pramara was once the most important of all the *Agnikula Rajputs.* "The word is the Pramara's" is an ancient saying denoting their extensive sway; and the *Nau kot Marusthali,* extending along and below the Satluj from the Indus almost to the Yamuna, signified the *maru asthal* or arid territory occupied by them, and nine divisions of which it consisted. But many centuries have passed since they were driven from their possessions, and in 1826 they held an independent sway only the small State of Dhat in the desert. The Punwar are found in considerable numbers up the whole course of the Satluj and along the lower Indus, though in the Derajat and in the Multan division many of them rank as Jats. They have also spread up the Beas into Jullundur, Gurdaspur and Sialkot. There is also a very large colony of them in Rohtak and Hissar and on the confines of those districts; indeed they once held the whole of the Rohtak, Dadri, and Gohana country, and their quarrels with the Jatu Tanwar of Hissar have been noticed under Jatu. A few Punwar are also found in the Pabbi in Jhelum.

According to local tradition in Rohtak the Punwars immigrated from Jilopattan or Daranagri and intermarried with the Chauhans who gave them lands round Rohtak and Kalanur. In Sialkot they say that Raja Vikramajit was a Punwar and divide themselves into four branches: *Bhautial* from Bhota, *Mandila* from Mandial, *Saroli* from Sirali and *Pinjauria,* from Pinjaur[1] all names of places.



In Bahawalpur the Punwars have the following 15 septs:

(i) Dhandu: mostly goat-herds who live by selling milk. A few hold land.

(ii) Gachchal.

1. This cannot well be the Pinjaur near Kalka. All four places appear to lie in Sialkot.

(iii) Pahna-Rue : a small sept.

(iv) Ran: a small sept, mostly agriculturists, but in Ahmadpur East washermen.

(v), (vi), & (vii) Jaipal, Kirara and Waran.

The Jaipals and Kirarus originally came from Marwar, but the Waran had their home at Dhara-nagri.

(viii) Wasir : a small sept.

(ix) Tangra : also a small sept; some are tenants and others are proprietors.

(x) Satthus : tenants and cattle-breeders.

(xi) Butt: chiefly found in Ahmadpur, but there are also a few in Khairpur *peshkari*. They refuse to give daughters outside the sept and usually intermarry.

(xii) Lakk : chiefly found in the *peshkari* of Khairpur East.

(xiii) Labana : the Muhammadan Labanas claim to be Punwars from Delhi.

(xiv) Parhar, divided into three sub-septs, (i) Dangar, (ii) Nachna, and (iii) Mahpa. A branch of the Parhars, called Burama, lives in the Rohi and tends camels.

(xv) Dhuddi : a widely spread clan found both in the Lamma and Ubha and comprising several septs of which the principal are :-

(i) Kadar (ii) Chanan. (iii) Pannan.
(iv) Katari. (v) Chanan *pakhiwar*. (vi) Wake.

To these may be added the Buhars, who are akin to the Parhars, and the Dahas who are *dohtas* or *daughters'* sons of the latter. Daha, a *faqir*, having married the daughter of a Parhar Rajput and founded this sept.

SIBAIA : An offshoot of the Katoch, the great Rajput clan of Kangra. It derives its name from Siba (Dada-Siba) or Sivia in Dehra tehsil or possibly from Raja Saparan Chand who became a Raja from generations after Raja Hari Chand and founded Haripur. Saparan Chand (Sibaram Chand) founded Siba which may be termed after him.

TIBETAN- The only true Tibetans found in the Punjab are the people of Spiti. They speak a dialect of Western Tibetan or Bhoti, as it is vaguely termed by the hill people who speak the Pahari dialects of Punjab.

In Spiti a Tibetan's individuality is not fixed by his and his father's names because he has two, and often three recognised fathers. It is fixed by (1) his personal name, (2) by his house name, (3) by his clan name. This last is the name of the *phas-pun ship* (father-brother ship) to which he belongs each *phas-pun* is exogamous, a custom noticed by the most ancient Chinese authors who describe the Tibetans, and ever *phas-pun* has to look after the cremation of its dead and in every village it usually erects a *(m) chodrten or mani* walls to their memory, its name being inscribed on the votive tablet of the monument. The names of their clans are (like the *als* among the Brahmans, Rajputs etc., of the Himalayas) often local. Thus the names of the *phas-pun* of Khalatu indicate that the greater part of the population of the village came from Gilgit.

In Spiti the *phas-pun* is called *ru(s) pa* or bones, as Sir J.B. Lyall said, but he was wrong in writing that the same *ru(s) pa* are to be found in all the village of spiti. Some of them are scattered about in a number of village, but quite new names will also be found. Of the names given by Lyall the following are certainly Tibetan: (1) Gyazhingpa 'large field,' (2) Khyungpo *'garuda* men', a very common name in the pre-Buddhist period-, (3) Lonchenpa, 'great ministers' and (4) Nyegspa, a word found in the earliest Tibetan records. The two other names appear to be non-Tibetan, Hesir being doubtless the Hensi caste found in Kullu.

Village life in Spiti

The Spiti men buy old cattle from the Lahulis, and slaughter them in the autumn to furnish the 'larder for the six months of winter. Parched barley-flour made into porridge is the everyday food in Spiti. It is also eaten boiled with butter and green herbs into a kind of soup.

The houses in Spiti as in Lahaul are very different in appearance from those of Kullu and Kangra. They are two or sometimes three storeys high, with flat roofs; the lower' storey is occupied by the cattle, horses, and sheep and goats, the upper one contains the room lived in by the family. In Spiti these rooms are commonly three in number, and surround on three sides an open court, one of them is the family chapel, which is ordinarily very well furnished with images, large prayer cylinders, religious pictures, books, and sacramental vessels, the others are good sized room lighted by small windows hung with wooden shutters, the largest is about 20 feet square, and has a roof supported by a double row of upright posts. At the comers of the house are flagstaffs consisting of poles, from which hang black yak's tails. The walls are white washed inside and out, and neatly topped with a coping faggots.

The furniture in a Spiti house has a general resemblance to that in a Lahaul one, but tubs and pails, the wood work of which comes from Bushahr, are much used, and the churn for beating up the tea with salt and butter is never missing.

In Spiti polyandry is not recognised, as only the elder brother marries and the younger ones become monks, but there is not the least aversion to the idea of two brothers cohabiting with the same woman, and it often happens in an unrecognised way, particularly among the landless classes, who send no sons into the monasteries. Sir James Lyall was informed that, when the bridegroom's party goes to bring the bride from her father's house, they are met by a party of the bride's friends and relations who stop the path, whereupon a sham fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with good thick switches. If a man wishes to divorce his Wife without her consent, he must give her all she brought with her, and a field or two besides by way of maintenance. On the other hand; if a wife insists on leaving her husband, she cannot be prevented from doing so, but, if no fault on the husband's side is proved, he can retain her jewels, and he can do so also if she elopes with another man, and in addition

can recover something from the corespondent by way of fine and damages. There is a recognised ceremony of divorce which is sometimes used when both parties consent. Husband and wife hold the ends of a thread, repeating meanwhile :- *"One father and mother gave, another father and mother took away: as it was not our fate to agree, we separate with mutual good will,"* the thread is then severed by applying a light to the middle. After divorce a woman is at liberty to marry whom she pleases. If her parents are wealthy, they celebrate the second marriage much like the first, but with less expense; if they are Poor, a very ordinary ceremony is used.

Corpses are ordinarily burnt, and the ashes thrown into a river, or made into a figure of the deceased and deposited into a *chorten* or pyramidical cenotaph in the case of great men. Burning is apparently the only practice in Lahaul, but in Spiti the dead are said to be sometimes exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds, according to the custom of Great Tibet, where these beneficent methods of disposing of the body are philosophically preferred as most likely to be pleasing to the heavenly powers. In the public rooms of some of the Spiti monasteries you are shown masonry pillars which contain the bodies of deceased abbots, buried there in full canonicals in a sitting posture.

In Spiti the ordinary dress of the men consists of a skull cap, a long loose or frock or coat of thick woollen cloth girt in at the waist by a long and broad sash, and a pair of boots with leathern soles and cloth tops reaching to and gathered below the knee. Some who can afford it wear also a silk or cotton undercoat, the coat is generally the natural color of the wool, the other articles are red; or red and black. Every man wears a loose necklace of rough lumps of turquoise, amber, and other stones mixed with coral beads. A bright iron pipe and a knife in sheath are stuck in his belt, from which hang also by steel chains his *chakmak* or flint and steel and tinder box, a metal spoon, and a bunch of the most fantastically-shaped keys. In the fold of his coat next the skin he carries a wooden or metal drinking-cup, a tobacco-pouch, some parched barley-meal; and other odds and ends. Many wear their hair plaited into a tail like Chinamen. If of a serious tone-a professing Buddhist (to adopt a phrase used among some Christians-he will never go out without a prayer-wheel in one hand, and a religious book or two slung on his back, and repeats the *Om mani* at every pause in the conversation.

The monks, when not engaged in religious functions, go bareheaded, and wear a rosary of beads instead of a necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot, the women wear a coat, sash, and boots like the men, but the coat is, he thought, always of a dark color, they also wear loose red trousers, the ends of which are tucked into the book, and a shawl over their shoulders, they go bareheaded, and wear their hair in a number of small plaits which hang down the back. On the top of their heads the married women wear a *pirak* or silver ornament from which depend strings of beads on both sides of

their faces, and long tails of leather studded with coarse turquoises. The girls wear only a single turquoise threaded on the hair near the parting: this, like the snood in Scotland, is a sign of their being unmarried. In winter both sexes wear greatcoats made of sheepskin with the wool on.

The great mass of the arable land consists of the holdings of the *talfas* or revenue-payers, which are each separate estates of the nature of household allotments. Within these estates the following occupants may be found:

Firstly, in each there is the *kang chimpa* (great house) or head of the family, who is primarily responsible for the revenue, the *begar* or forced labour, and the share of common expenses demandable on the whole holding. He is the eldest son, for primogeniture prevails, but it does not follow that his father must be dead, for by custom of the country the father retires from the headship of the family when his eldest son is of full age and has taken unto himself a wife. There are cases in which father and son agree to live on together in one house, but they are very rare. On each estate there is a kind of dower house with a plot of land attached, to which the father in these cases retires. When installed there, he is called the *kang chungpa* (small houseman). The amount of land attached differs on different estates, different estates where it is big, the *kang chungpa* pays a sum of cash, or cash and grain, about equal to its retable assessment, but where it is small, as is usually the case he pays a small cash fee only, which is really rather a hearth-tax than a share of the land revenue, to which, however, it is credited in collection.

The *kang chungpa* is not liable for any share of common expenses (a heavy charge in Spiti) nor for performance of *begar* or forced labour. On occasions of a great demand for men to do some work near the village he may be impressed, but the principle is that he is free. Sometimes, in the absence of a living father, the widowed mother, or the grandfather, or an uncle, aunt, or unmarried sister, occupies the small house and land on the same terms.

A yang chungpa is the term used to describe a person living on an estate in a separate house of lower degree than that of the *kang chungpa.* Such a person is always some relation of the head of the family, he may be the grandfather who has been pushed out of the small house by the retirement of his own son, the father, but it is commoner to find unmarried sisters, aunts, or their illegitimate offspring in this position. A small plot of land is generally attached to the house, and a few annas of revenue are paid, but rather as a hearth-tax on account of grass, wood water etc., than as the share of the land-tax on the plot held. In proof of this some *yang changpas* have no land attached to the house, but pay like the others, Most of these people would be entitled to some maintenance from the head of the family if he did not give them a plot of land. They are not liable to be impressed for ordinary *begar,* but most help on occasions of great demand near home. They often do distant *beggar,* however, in place of the head of the family by mutual agreement. On many holdings another class of people are found living in a dependent position towards the *kang chimpa* or head of the family. They have a small house to themselves,

with or without a patch of land attached, generally they pay' an anna or two to revenue, whether they hold land or not. In fact in this respect, and with regard to liability to *begar,* they are much on the same footing as the *yang chungpa,* the fundamental difference is that they are not related to the head of the family, land have got their house or house and land, not with reference to any claim to maintenance, but out of the favour, or for the mutual benefit of both parties. They are, therefore, expected to do a great deal of field work for him. People of this class are called *dotul,* literally smoke-makers, because they have a hearth to themselves, but no other interest in the land. To mark the fact that they hold of one particular landholder, the word *ranki,* meaning private or particular, is added.

All land held by the *kang chungpas* and by *yang chung pas* and *ranki, dotusl,* pertains to the holding or allotment, cannot be alienated, and lapses to the *kang chimpa.* The latter could not of course evict a *kang chungpa,* and the general feeling is that 'When he has given a plot to a *yang chungpa,* he could not resume it, except with consent, but he could resume from a *ranki dotul,* and would be considered quite justified in doing so on the grounds of customary service not having been properly performed. The constitution of the Spiti family has justly been described as a system of *primogeniture* whereby the eldest son succeeds in the lifetime of his father. In the case of the little plots held by people of the *dotul* class, father and son live on together, as the land is too small to be divided, and there are no responsibilities which father could transfer with the land to the son. In the same way two or more brothers of this class live on together, often with a wife in common, till one or other, generally the weakest, is forced out to find a subsistence elsewhere. Working for food or wages, and not the plot of land, is the chief source of subsistence to these people.

APPENDIX–1

The Himalayan Rivers & Their Place of Origin

River	Place of Origin	River	Place of Origin
Aglar River	Nag Tibba	Chamke Chu	Bhutal Himalayas
Alaknanda River	Badrinath	Chandrapuri Gad	Garhwal Hills
Amo Chhu River	Bhutan Himalayas	Chang Celmo	Lanak La Pass
Amrit Ganga River	Garhwal Hills	Chapursain	Karakoram range
Andhi Khola River	Annuaparna Massif	Chauka River	Nepal Hills
Andra River	Chiragaon Hills	Chaval Chhu River	Main Himalayan Range
Aru River	Aru glacier (J&K)		
Arun River	Eastern Nepal	Chepa Khola	Himalchuli peak
Asan Roa River	Mussorie Ridge	Chipshap	North-East Ladakh
Ashni River	North-East of Shimla	Chonbag Gad	Garhwal Hills
Astor River	Burzil Pass	Chus River	Ladakh Hills
Awa River	Dhauladhar Range	Dabka River	Uttrakhand Hills
Babai River	Western Nepal	Darondia Khola	Himalayan Hills
Bagdari Gad River	Garhwal Hills	Dhansiti River	Lower Himalays
Bagmati River	Kathmandu Valley	Dhaoli Ganga	Kumaun-Tabet range
Balkhila River	Mandal Valley	Dhauliganga	Niti Pass
Baira River	Pir Panjal Range	Dhawalganga	Garhwal Hills
Bankund River	Bankund glacier	Dihang River	Arunachal Pradesh
Baner River	Dhauladhar Range	Dikrang River	Arunachal Pradesh
Banganga River	Dhauladhar range	Diuri River	Eastern Bhutan
Barma Gad River	Gharwal Hills	Dras River	Himalayan range
Baroda Gad River	Shastru Tal	Dudhganga	Kalapani Glacier
Barun River	Eastern Nepal	Dudh Kosi River	Everest massif glacier
Baspa River	Baspa Hills (H.P.)	Dur Chu	Bhutan Hills
Bata River	Nahan Range	Gaira Gad	Garhwal Hills
Bhagirathi River	Chaukhamba Peak	Gaj River	Dhauldhar, Kangra
Bhadal River	Pir-Panjal Range	Galiwan River	Himalayas
Bhakra River	Uttaranchal Hills	Gandak River	Manang Bhot
Bhandal River	Mussoorie Ridge	Ganesh Ganga	Gharwal Hills
Bheri River	Dhualagiri Massif	Ganga River	Gangotri Glacier
Bhilangana River	Khatline Glacier	Gemri River	U.khand Himlayas
Bhoga River	Shivalik of Jammu	Ghagra River	Himalayan Range Near
Bhola Kosi River	Cho Oyu Glacier		
Bhyundar River	Garhwal Hills	Ghengar	Garhwal Hills
Bichom River	Arunachal Himalayas	Ghizar River	Main Himalayan Range
Bindal River	Mussoorie Ridge	Ghujerab River	Karakoram Range
Brahmputra	Kailash Range	Gilgit River	North-West Himalayas
Bumthang Chu	Bhutan Himalayas	Giri River	Nag Tibba
Burhi Gandaki	Southern Tibet	Girthi River	Kungribingri Peak
Chaki River	Dhauladhar Range	Gola River	Lower Kumaon

River	Place of Origin	River	Place of Origin
Goriganga	Himalayas Unta Dhura, Uttrakhand	Lachung River	Northern Sikkim
Gurtang River	Ladakh Range	Ladhiya River	Kumaon Hills
Ha Chu River	Central Himalayas Bhutan	Lastar Gad River	Garhwal Hills
Hanle River	Zanskar Range	Lhonak River	Northern Sikkim
Hom Gadhera	Barmal Peak	Liddar River	Chandanwari Glacier
Hughe River	Gasherbrum Glacier	Lipa River	Spiti Valley
Indravati River	MainHimalayan Range	Lahawati River	Champawat
Indus River	Mansarovar Lake	Lohit River	Tibet
Jadhganga River	Uttarkashi	Madhyamaheshwari Gad River	Nandikund Lake
Jalal River	Sarahan (H.P.)	Malung River	Lahaul Spiti
Jaldakha River	Bhutan Hills	Manas River	Southern Tibet
Jangvi River	Main Himalayan	Mandakini River	Kharak and Satopanth Glaciers
Janti Gad River	Garhwal Hills	Mangde Chu River	Tibet Himalayas
Jhelum River	Pir Panjal Range	Manuni River	Dhauladhar range
Kafni River	Kafni Glacier	Mao River	Southern Bhutan
Kagbhusand R.	Garhwal Hills	Mardi Khola River	Central Nepal
Kakra Gad River	Garhwal Hills	Markanda River	Nahan Hills
Kalapani River	Garhwal Hills	Markanda R. (Madhyamaheshwari)	Madan Parbat Peak
Kali River	Great Himalayan Range	Miri River	Arunachal Pradesh
Kali Gandaki R.	Nepal Himalayas	Mirist Khola River	Annapurna massif
Kaliganga River	Eastern Kumaon	Mo Chu River	West Central Bhutan
Kameg River	West Arunachal Pradesh	Modi Khila River	Annapurna massif
Kamet River	Garhwal Hills	Munawarwali R.	Jammu area
Kamla River	Arunachal Himalayas	Mutzgah River	Karakoram range
Karmali River	Western Nepal	Nandakini River	Trisul Massif
Kaurial River	Lower Himalayas	Nanddaur River	Lower Uttaranchal Himalayas
Khulang Chu	Bhutan Himalayas	Nayar River	Pauri ridge
Khunjerab River	Paprik Pass	Nihal River	Pauri Ridge
Khurana R.	Jammu & Kashmir	Niyar River	Lahaul Valley
Kio Gad River	Kambhanagar	Nubra River	J& K Himalayas
Kishenganga	Kashmir Valley	Nyamjang River	Southern Tibet
Knoh River	Uttranchal Hills	Nyera Ama River	Eastern Bhutan
Koma Chu River	Bhutan Himalayas	Pabar River	Dhauladhar range
Kosi (Kumaon)	Lower Himalayas	Panjang River	Charkabhotgaon Glacier
Krishna Gandaki	Mustang Bhot	Parbati River	Kullu Hills
Kulong River	Bhutan Himalayas	Parla River	Parla Cirque
Kuru River	Tibet	Paro River	Bhutan Hills
Kurung River	Indo-Tibetan Border	Patlikuhl River	Pir Panjal Range
KuthiYankti	Himadri	Patsari River	Lower Himalayas (HP)
Kwila Gad River	Garhwal Hills	Phoksumdo	Phoksumdo glacier
		Pindar River	Garhwal Hills

River	Place of Origin	River	Place of Origin
Poonch River	Jammu & Kashmir Hills	Soan River	Solasinghi Range
Pushpawati River	Garhwal Hills	Son Bhadra River	Indo Nepal Border
Raghughat Khola	Dhaulagiri Massif	Song River	Mussoorie Ridge
Raidak River	Western Bhutan	Spiti River	Spiti Valley
Ram Ganga River	Uttrakhand Himalayas	Subansiri River	Arunachal Himalayas
Ram Ganga (Sarju)	Garhwal &Kumaon	Suketi River	Dhauladhar Range
Rangit River	Kanchanjunga Massif	Sun Kosi River	Nepal Himalayas
Rapti River	Nepal Himalayas	Sunderdhunga R.	Sukhram and Pauwali Glaciers
Ribang River	Arunachal Pradesh	Supin River	Garhwal Himalayas
Rikhi Gad River	Garhwal Hills	Talung River	Talung Glacier
Rishiganga River	Nanda Devi Massif	Tamur River	Kanchanjuga massif
Rispana River	Mussoorie Ridge	Tang Chu River	Central Bhutan
Rupin River	Rupin Pass	Tant Giri River	Pir Panjal Range
Saje River	Glacier, Gashang Vill.	Tawang River	Arunachal Pradesh
Sainj River	Kullu Hills	Tawi River	Pir Panjal Range
Saltoro River	Saltoro Kangri Peak	Teesta River	Zumu glacier
Sankosh River	C. Bhutan Himalayas	Tenga River	Arunachal Himalayas
Sapt Kosi River	Nepal	Thi Chu River	Bhutan Himalayas
Sarju River	Central Kumaon	Tirthan River	Kullu Hills
Seti River	Api & Nampa Peaks	Tons River	H.P. &Gharwal Hills
Seti Khola River	Annapurna III Peak	Torsa River	Chumbi Valley
Shaksgam River	Siachin Glacier	Trisuli River	Southern Tibet
Sheri River	Himalayan Range of Bhutan	Tsarap Chu River	J&K, H.P. Himalayas
Shigar River	Hispar Glacier	Tsari Chu River	Arunachal Himalayas
Shigar (South) R.	Nunkun Peak	Uhl River	Dhauladhar range
Shingo River	Burzil Pass	Ujh River	Lower Himalayas
Shyok River	Despang Plains	Vasuki Ganga R.	Vasukital
Siang River	Arunachal Pradesh	Wakha River	Ladakh
Sikang River	Arunachal Himalayas	Wong Chu River	Bhutan Himalayas
Sind River	J& K Himalayas	Yamne River	Abroka Pass
Siul River	Dhauladhar & Pir Panjal ranges	Yang Sang Chhu	Arunachal Himalayas
Siyon River	Arunachal Himalayas	Yuma Chhu River	Arunachal Himalayas
		Zanskar River	Ladakh Himalayas

APPENDIX–2

SOME OF THE IMPORTANT ACTS PASSED BY HIMACHAL PRADESH VIDHAN SABHA

1. The Himachal Pradesh Juvenile (Prevention of Smoking) Act. 1952.
2. The Himachal Pradesh Panchayati Raj Act, 1952.
3. The Himachal Pradesh Panchayati Raj (Amendment) act, 1953
4. The Himachal Pradesh Land Revenue Act, 1954.
5. The Himachal Pradesh Compulsory Primary Education Act, 1953.
6. The Himachal Pradesh Panchayat Raj (Amendment) Act, 1954.
7. The Himachal Pradesh Abolition of Big Landed Estates and Land Reforms (Amendment) act, 1954.
8. The Himachal Pradesh Bhoodan Yagna Act, 1954
9. The Himachal Pradesh (Prevention of Ex- Communication) Act,1955.
10. The Himachal Pradesh Co- operative Societies Act, 1966 (Repealed by H.P. Act No. 3 of 1969).
11. The Himachal Pradesh Panchayati Raj (Amendment) Act, 1956.
12. The Land Acquisition (The Himachal Pradesh Amendment) Act, 1964.
13. The Societies Registration (The Himachal Pradesh Amendment) Act 1965 Repealed by H.P. Act No-23 of 1973.
14. The Himachal Pradesh Panchayati Raj (Amendment) Act, 1965 (Repealed by H.P. act No. 19 of 1970.
15. The Himachal Pradesh Board of School Education Act, 1968.
16. The Himachal Pradesh Municipal Act, 1968.
17. The Himachal Pradesh Good Conduct Prisoners (Temporary Release) Act, 1968.
18. The Himachal Pradesh Copying Fees Act, 1969.
19. The code of criminal Procedure (Himachal Pradesh Amendment) Act, 1969 (Repealed by Central Act No.2 of 1974.
20. The Himachal Pradesh University Act, 1970, (Amendment Act, 1979).
21. The Himachal Pradesh Panchayati Raj Act, 1968.
22. The Himachal Pradesh Legislative Assembly Members (Removal of Disqualification) Act, 1971.
23. The Himachal Pradesh War Awards Act, 1972.
24. The Himachal Pradesh Panchayati Raj (Amendment) Act, 1972 (Incorporated in the Principal Act).
25. The Himachal Pradesh Essential Services (Maintenance) Act, 1972 (Amendment Act, 1979).
26. The Himachal Pradesh Panchayati Raj (Amendment) Act, 1972 (In corporate in the Principal Act).
27. The Himachal Pradesh Land Development Act, 1973.
28. The Himachal Pradesh (Ceiling on Land Holdings) Act, 1972.
29. The Himachal Pradesh Panchayati Raj (Amendment) Act, 1973 (Incorporated in the Principal Act,)

30. The Himachal Pradesh Suppression of Indecent Advertisement Act, 1973.
31. The Himachal Pradesh Factories (Control of Dismantling) Act, 1973
32. The Himachal Pradesh Tenancy and Land Reforms Act, 1972.
33. The Himachal Pradesh Panchayati Raj (Amendment) act, 1974 (Incorporated in the Principal Act).
34. The Press and Registration of Books and Newspapers (Himachal Pradesh Amendment) Act, 1973.
35. The Himachal Pradesh University (Amendment) Act, 1974.
36. The Himachal Pradesh Panchayati Raj (Validation) Act, 1974. Amendment 1975; Second Validation, 1975; Amendment Act, 1976. Amendment Act, 1977;Amendment Act, 1978.
37. The Himachal Pradesh Fisheries Act, 1976.
38. The Himachal Pradesh Courts Act, 1976.
39. The Dowry Prohibition (The Himachal Pradesh amendment) Act, 1976.
40. The Himachal Pradesh Ancient and Historical Monuments and Archeological sites and Remains act, 1976.
41. The Himachal Pradesh Land Preservation Act, 1978.
42. The Himachal Pradesh Bhoodan Yagna Act, 1978.
43. The Himachal Pradesh Krishi Vishva Vidhyala Act, 1978.
44. The Himachal Pradesh Prohibition of Cow Slaughter Act, 1979.
45. The Himachal Pradesh Antodaya Corporation Act, 1979 (Amendment Act, 1979).
46. The Himachal Pradesh Prevention of Beggary Act, 1979.
47. The Himachal Pradesh Children Act, 1979.
48. The Himachal Pradesh Scheduled Castes Development Corporation Act, 1979.
49. The Himachal Pradesh Extension of Laws and Repealing Bill, 1981.
50. The Himachal Pradesh Forest Produce (Regulation of Trade) Bill, 1982.
51. The Himachal Pradesh Minerals (Vesting of Rights) Bill, 1983.
52. The Himachal Pradesh Lok Ayukta Bill, 1983.
53. The Himachal Pradesh Hindu Public Religious Institutions and Charitable Endownments Bill, 1984.
54. The Himachal Pradesh Prevention of Malpractices at University, Board of other Specified Examination Bill, 1984.
55. The Himachal Pradesh Preservation of Forests and Maintenance of Supplies of Forests Based Essential Commodities Bill, 1984.
56. Himachal Pradesh old people (Protection) Act, 1997.
57. H.P Maintenance of Parents and Dependents Act 2001.
58. Himachal Pradesh profession tax 2005 (7th April)
59. Himachal Pradesh Health Safety Act 2010
60. Public Service Guarantee Bill- 2011

Himachal Pradesh got full statehood on 25th January, 1971. But it had its Legislative Assembly since 1952. In the past years, many important legislations were passed and amended to make them up to date as per requirments. The above list contains some of the important Acts passed in the Himachal Pradesh Vidhan Sabha.

APPENDIX–3

STATE AWARD FOR LITERATURE

AWARD FOR LITERATURE UPTO 1982

S. No.	Name	Work	Year	Prize
1.	Dr. Om Prakash Saraswat	'Ek Tukra Dhup' (Hindi Kavya)	1982	Ist Prize
2.	Shri Sriniwas Srikant	'Niyati Itihas aur Jarau' (Hindi Kavya)	1982	Ist Prize
3.	Keshav	'Fasla' (Hindi Kahani)	1982	Ist Prize
4.	Shanta Kumar and Santosh Sailja	'Jyotirmai' (Hindi Kahani)	1982	Ist Prize
5.	Late Kahan Singh Jamal	'Shaheed Prakash' (Hindi Natak)	1982	Ist Prize
6.	Ramesh Chand Sharma	'Barf Ki Rakh' (Hindi Upanayas)	1982	Ist Prize
7.	Sudarshan Vashisth	'Aatank' (Hindi Upanayas)	1982	Ist Prize
8.	Late Lal Chand Prarthi	'Kulut Desh Ki Kahani' (History)	1982	Ist Prize
9.	Dr. B.L Kapur	'Himachal Itihas aur Parampra'	1982	Ist Prize
10.	Kishori Lal Vaidya	'Pahari Chitrakala'	1982	Ist Prize
11.	Late Hari Ram Jasta	'Himachal Pradesh Ke Lok Naritya'	1982	Ist Prize
12.	Late Mehar Chand Suman	'Dai Julfu' (Desi Lok Kavya wih Hindi Translation)	1982	Ist Prize
13.	Dev Raj Sharma	'Gugga Jahar Pir' (Lok Gatha)	1982	Ist Prize
14.	Narender Arun	'Rang Birange Phool' (Pahari Kavita)	1982	Ist Prize
15.	Late Hari Prasad Suman	'Manjri Mahotsav' (Hindi Natak)	1982	Ist Prize
16.	Late Bhagat Ram Musafir	'Mera Chhal Himachal' (Pahari Kavita)	1982	Ist Prize
17.	Late Kulbhushan Chand	'Rengdi Peer' (Pahari Kahani)	1982	Ist Prize

18.	Rup Sharma	'Mahnu Shikhra De' (Pahari Upanayas)	1982	Ist Prize
19.	Khushi Ram Sharma	'Kangre Diyan Lok Kathan'	1982	Ist Prize
20.	Dr. Gautam Sharma Vyathit	'Kagaz Ka Hans' (Lok Katha)	1982	Ist Prize
21.	Late Hari Chand Prashar	'Bhav Jyoti' (Essay Writing)	1982	Ist Prize
22.	Dr. Atma Ram	'Chunga Te Tholu' (Essay Writing)	1982	Ist Prize
23.	Late Durga Dutt Shastri	'Tarjni' (Sanskrit)	1982	Ist Prize
24.	Keshav Sharma	'Sanskrit Kosh Vangmaya"	1982	Ist Prize
25.	Shavab Lalit	'Udan' (Collection of Urdu Gazal and Poetry)	1982	Ist Prize
26.	Late Dharampal Aakil	'Khune Jigar' (Collection of Urdu Gazal and Poetry)	1982	Ist Prize

Note: These awards were given in 1982 for previous years writings.

STATE AWARD FOR LITERATURE 1983 ONWARDS

S. No.	Name	Work	Year	Prize
1.	Dr. Baryam Singh, Village Bahu, Kullu	'Ucchati Marni Diya' (Pahari Kavita)	1983	Ist Prize
2.	Sh. Avtar Singh Aingill, Kotsheera College, Shimla	'Surya se Surya Tak'	1983	Ist Prize
3.	Dr. Susheel Kumar Phul Agriculture University Palampur	'Mitti Kee Gandh' (Hindi Upanayas)	1983	IstPrize
4.	Sh. Dinesh Dharampal, Mandi (H.P.)	'Saurabha' (Hindi Kahani Natak)	1983	Ist Prize
5.	Sh. P.N. Sembal Sanjauli (Shimla)	Kshetra Ke Atit Kee Jhanki' (Etihas or Parampara)	1983	Ist Prize
6.	Sh. Keshvanand	'Himachal Ka Lok Sangeet' (Sanskriti Aur Lok Sahitya)	1983	Ist Prize
7.	Dr. Joginder Singh Verma Village Khutharin, Hamirpur	Dr. Prabhakar Machabe Ka Kabya' (Shodh Sameeksha)	1983	Ist Prize
8.	Dr. Piyush Guleri Guler Kangra	'Chhaunte'(Pahari Kavita)	1983	2nd Prize
9.	Sh. Krishan Kumar Village Nagri, Shimla	'Dari Hue Jameen' (Hindi Kavita)	1983	2nd Prize
10.	Smt. Uttam Parmar, Village	'Sukhda'(Hindi Upanayas)	1983	2nd Prize

	Dhaliyara (Kangra)			
11.	Kumari Swarn Kanta Sharma, Dadasiba Kangra	'Aapun Chhale Pardesh' (Sanskriti Aur Lok Sahitya)	1983	2nd Prize
12.	Sh. Nand Kumar Palampur	'Gaddi jan jeevan' (Etihas Aur Parampara)	1983	2nd Prize
13.	Dr. Shrikant Pratyush Guleri, Guler Kangra	'Niti Kavya Parampara Aur Brijraj Krit Nitishatak' (Shodh Sameeksha)	1983	2nd Prize

Note: State Awards for literature for the year 1983 were presented on 2nd October 1986 in Shimla.

14.	Smt. Rekha Govt. College, Chaura maidan, Shimla	'Aapne Hisse Kee Dhoop' (Hindi Kavita)	1985	Ist Prize
15.	Dr. Manohar Lal Badet, Una (H.P.)	'Matte Mere Gaon Kee' (Hindi Sodh/ Sameeksha / Sanskriti)	1985	Ist Prize
16.	Dr. Baldev Singh Thakur, Sulah (Palampur)	'Hava Dakhanni' (Pahari Kavita)	1985	Ist Prize
17.	Sh. Rajesh Kumar Aauj (IPS), Hoshiarpur (Punjab)	'Guletar' (Urdu Kavita)	1985	Ist Prize
18.	Pt. Bhavani Dutt Shastri Sahitya Sadan (Mandi)	'Lehran Dharan Ree' (Pahari Sahitya)	1986	Ist Prize

Note: State Awards for literature for the year 1985 and 1986 were Presented on 20th March 1988.

19.	Sh. Tulsi Raman, Village Mandal, (Shimla)	'Dhalan Par Aadmi' (Hindi Kavita)	1987	Ist Prize
20.	Sh. Badri Singh Bhatia, Village Gayani (solan)	'Padav' (Hindi Upanayas Kahani)	1987	Ist Prize
21.	Sh. Ashwani Garg, Village Behra (Una)	'Darishyavali' (Pahari Kahani/ Natak/ Upanayas)	1987	Ist Prize
22.	Colonel Vishnu Sharma, Village Taksal (Solan)	'Varsha Aa Gai Achanak' (Pahari upanayas)	1988	Ist Prize
23.	Sh. Amar Singh Ranpatiya, Village Preena (Chamba)	'Himachali Lok Sahitya' (Hindi Sahitya)	1988	Ist Prize
24.	Dr. Gautam Vayathit Rajmandir Narti (Kangra)	'Gasen Hath Pujane Kiyan' (Pahari Kavita)	1988	Ist Prize

Note: State Awards for literature for the year 1987 and 1988 were presented on 22nd January 1990.

25.	Sh. Durga Dutt Shastri, Village Naleti (Kangra)	'Viyog Vallari' (Sanskrit Sahitya)	1988	Ist Prize
26.	Sh. Laxman Singh	'Shokh Dar Shokh'	1989	Ist Prize

Kashyap (IAS),	(Hindi Kavita)		
27. Sh. Om Prakash Sarswat, Village Maler (Thural)	'Chahon Ke Mandar' (Hindi Kahani)	1989	Ist Prize
28. Sh. Jaydev Kiran, Village Chaulana (Solan)	'Aazad Deesan re Pancheen' (Pahari Kavita)	1989	Ist Prize
29. Dr. Shabab Lalit Dharmapur (Solan)	'Samandar Payasa Hai' (Urdu Sahitya)	1989	Ist Prize
30. Sh. Harbans Kumar Rampur Bushahr	'Shadaj' (Hindi Kavita)	1990	Ist Prize
31. Sh. Raj Kumar Rakesh, Village Chamyanu (Mandi)	'Pattion Aur Munh Ke Beech' (Hindi Upanayas/ Kahani/ Natak)	1990	Ist Prize
32. Sh. Narender Arun, Village Hatkot (Solan)	'Kujji Ke Phool' Pahari Kavita)	1990	Ist Prize
33. Professor Dr. Indrani Chakravarti, Baranasi (U.P.)	'Sangeet Manjusha' (Hindi Sahitya Sodh and Lok Sanskriti)	1990	Ist Prize

Note: Awards for 1989 and 1990 for literature were presented on 3rd October 1991.

Himachal Pradesh Art, Culture and Language Academy introduced these state level awards for the work published in Hindi, Urdu, Sanskrit and Pahari since 1983. The amount given to the awardees was Rs. 2,100/-, (uptill 1990) which is equal for all the recipients.

(2) Chander dhar Sharma Guleri Award (For Hindi Literature)

(a) Shri Keshav : 1986
(b) Dr. Manohar Lal : 1987
(c) Smt. Rekha : 1989

(3) Dr. Yashwant Singh Parmar AwarD
(Himachali Sanskritik Literature)

(a) Mian Goverdhan Singh : 1986

(4) Pahari Gandhi Baba Kanshi Ram Award (Pahari Literature)

(a) Shri jai Dev Kiran : 1989

Note: The above-mentioned awards are given by the Department of language and Culture, Himachal Pradesh.

(5) Pahari Sikhar Samman

The Pahari Sikhar Samman was started from the year 1994 to recognize the work of the writers in the field of Pahari Language Culture and Art.

S. No.	Name	Work	Year of Award
1.	Bhavani Dutt Shashtri	Pahari Sahitya Vidha	1994
2.	Dr. Shyam Lal Dogra	Pahari Bhasha Vigyan	1994
3.	Pt. Rahul Sankritayan	Himachal Ke Prati Yogdan	1994

4. Sh. Chandersekhar Bebas	Pahari Sahitya Vidha	1995
5. Sh. S.S. Thakur	Lokkala	1995
6. Dr. D.P. Patnaik-	Pahari Bhasha Vigyan	1995

STATE AWARD FOR LITERATURE 1991 ONWARDS

S. No. Name	Work	Year of Award
1. Late Sant Ram Vatsya	Nal Damyanti (Bal Sahitya)	1991
2. Dr. Chaman Lal Malhotra	Himachal Ka Krantikari Itihas (Hindi Sahitya Ke Anya Vidhain)	1991
3. Sh. Yogeshwar Sharma	Nanga Aadmi (Hindi Kahani/ Upanayas/ Natak)	1992
4. Sh. Devender Dhar	Jamin Talashte Shabad (Hindi Kabya)	1992
5. Sh. Bihari Lal Bahar-	Hushan-I-Kohsar (Urdu Sahitya)	1992
6. Sh. Sansar Chand Prabhakar	Pahari Pandulipi	1992
7. Sh. Tulsi Ram	'Prithvi Ke Aanch' (Hindi Kavya)	1993
8. Sh. Sunder Lohia	'Koltar' (For his work in the field of Hindi Literature, Kahani, Natak andUpanayas)	1993
9. Dr. Hari Ram Jasta	'Ramta Jogi' (Hindi Upanayas)	1993
10. Acharya Salig Ram	'Nayaya Dharshanam' (Sanskrit Sahitya)	1993
11. Dr. Prem Bhardwaj	'Mausam Kharab Hai' (Pahari Kavya)	1993
12. Dr. Manorma Sharma	"Lok Manas Ke-Sureele Swar" (Collection of Folk Song)	1993
13. Sh. Gurmeet Bedi	'Mausam Ka Takaja' (Hindi Kavya)	1994
14. Smt. Rekha	'Piano' (Hindi Kahani)	1994
15. Narendra Arun	Pandulipi Geetanjali (Pahari Pandulipi Academy Award)	1995
16. Tarsem Bharti	"Rangon Ka Itihas"	1995
17. P.C.K. Prem	"Sangyaheen" (Hindi Upanayas)	1995
18. Dr. Baryam Singh	"Nicholas Roerich-ki Kavitain" (Translation)	1995
19. Late Dr. Manohar Lal	"Amaltas- Ki Chhanb Mein" (Lalit Nibandh)	1995
20. Prof. Sanat Kumar Chatterjee	Lalit Kala Samman	1996
21. Roshni Devi	Lok Sangeet Gyan Vidya	1996
22. Tara Negi	"Dayare" (Hindi Kahani)	1996
23. Kishori Lal Vaidya	"Himachal-Ke-Mandir"	1996
24. Mouloo Ram Thakur	"Pahari Sanskriti"	1997
25. Dr. Shabab Lalit	"Ajnabi Hawa" (Collection of Urdu Gazal and Poetry)	1998

26.	Avtar Angil	"Teen Dug Kavita" (Hindi Kavya)	1998
27.	Sudarshan Dogra	"Surje Ri Pehli Kiran" (Pahari Kavya)	1999
28.	Dr. Om Prakash Sarswat	'Din Gulab Hone Do' (Hindi Kavya)	1999
29.	Late Sansar Chand Prabhakar	'Pralay Khand' (Hindi Kand Kavya)	2000
30.	Dr. Sushil Kumar Phul	'Yun Singh Lapata Hai' (Hindi Upanayas)	2000
31.	Raj Kumar Rakesh	'Haveli Se Bahar' (Hindi Upanayas)	2001
32.	Dr. Kunwar Dinesh Singh	'House Arrest' (English Poetry)	2002
33.	Tej Ram Sharma	'Bandanvar' (Hindi Kavya)	2003
34.	S.R Harnot	'Darosh aur Anya Kahaniyan' (Hindi Kahani -Upanayas)	2003
35.	Shastri Lok Nath Mishra	'Satluj Ghati Ki Sanskrit Pristhbhumi' (Hindi Sahitya)	2003
36.	Mohan Sahil	'Ek Din Tut Jayega Pahar' (Hindi Kavya)	2004
37.	Badri Singh Bhatia	'Kavach' (Hindi Kahani-Upanayas)	2004
38.	Acharya Bhagwan Dev	'Uchhi Dhara Ri Dhup' (Pahari Language)	2004
39.	K.R Bharti	'Chamba Himalaya; Amazing Land, Unique Culture' (English Language)	2004

Note: The awards for 2003-04 were given in 2007.

TAGORE SAMMAN

(Given by National Sangeet Natak Academy New Delhi, Rs.One lakh in cash, Scroll and Citation)

S. No.	Name	Work	Year of Award
1.	Ms. Gambhri Devi Villeage -Gandalwin, Distt.Bilaspur	"Folk Song and Dance"	2011-12

(She was the first and only recepient from Himachal Pradesh, died on 8th January 2013)

Sports And Youth Awards

(A) Parshuram Award (Sports)

In 1987, Himachal Pradesh Sports Council introduced Parshuram Award for those sports persons who make exceptional contribution at national or international level, belonging to Himachal Pradesh. In this state level award recipients are presented with a statue of Lord Parshuram,a scroll and Rs. 10,000/- cash. Since then, following have been the recipients of Parshuram Award:

S. No.	Name	Field	Year
1.	Smt. Suman Rawat	Athletics	1987
2.	Shri Chaman Singh	Volleyball	1987
3.	Shri Veerender Sharma	Boxing	1987
4.	Shri Shakaljang Dorjee	Archery	1991
5.	Kumari Kamlesh	Athletics	1991
6.	Uma Kumari	Skeing	1997
7.	Bhagat Singh Thakur	Boxing	1997
8.	Rajiv Nayyar	Cricket	1997

(After a gap of 12 years, Parshu Ram Award were restarted in 2012, this time the amount was increased to Rs. 50,000/- cash with scroll and citation.) The awardees were-

9.	Ms. Priyanka Negi(Sirmaur)	Kabaddi	2012
10.	Ms. Pooja Thakur(Bilaspur)	Kabaddi	2012
11.	Ms. Rano Devi (Shimla)	Kabaddi	2012
12.	Ms. Sanjo Devi (Hamirpur)	Athletic	2012
13.	Ms. Pushpa Thakur (Hamirpur)	Athletic	2012
14.	Ms. Sonia Rai (Kangra)	Shooting	2012
15.	Ms. Bhuvneshwari Devi (Kullu)	Skeing	2012
16.	Mr. Jauny Chaudhary(Mandi)	Wrestling	2012
17.	Mr. Sanjay Kumar (Mandi)	Bushu	2012

(B) State Youth Award Winners

(Social service, Sports and Cultural Activities)

1.	Kumari Anil Dogra (Sujanpur)	Social Service	1987-88
2.	Shri Kishan Lal (Lahaul-Spiti)	Bravery	1988-89
3.	Shri Gurinderjeet Aassi (Mandi)	Guinees Record holder	1989-90
4.	Shri Madan Singh Verma	Guinees Record holder	1989-90
5.	Kumari Deepu Sharma (Mandi)	Mountaineer	1990
6.	Shri S.D. Sharma (Company Commander) (Mandi)	Mountaineer	1990

7. Shri Ghanshyam Thakur (Mandi)	Mountaineer	1990
8. Km. Dickey Dolma	Everester	1997
9. Km. Radha Devi	Everester	1997
10. Km. Deepu Sharma	Everester	1997
11. Shri Rajiv Sharma (Theog Shimla)	Everester	1997
12. Shri Baldev Kanwar	Everester	1997
13. Commandent Sunil Sharma	Everester	1997
14. Prem Singh Company Commander	Everester	1997
15. Shri Ramesh Khachi	Guinees Record Holder	1997
16. Shri Bhupinder Singh Negi	Guinees Record Holder	1997
17. Shri Ajay Sharma	Limca Book Record Holder	1997

Note: After 1991, Youth awards were given only in 1998.

APPENDIX–5

Gallantry Award Winners From Himachal

Victoria Cross

About the middle of the 19th century the custom of rewarding individual acts of extraordinary gallantry came into vogue in Britain.The Victoria Cross, the most coveted of all decorations, was instituted in 1856 to honour the gallant acts of British soldiery in the Crimean War. From Himachal Pradesh, we had only two Victoria Cross winners.

1. **Late SH, Jamedar Lala Ram (VC),** Village Dera Parol Teh., Bhoranj, (1914-18 Ist World War) Distt, Hamirpur
2. JC- 2209 Subedar Major (Hon. Captain) Bhandari Ram (VC) (1939-45 IInd World War) Tehsil. Ghumarwin, Distt. Bilaspur

Param Veer Chakra

British rule over India came to an end on 14 August 1947 and with it also ended the old institution of British honours and awards. The new Indian awards could come into being only with the dawn of the Republic on 26 January 1950. But on the basis of proposals already submitted by early May 1948, the new awards, known as Param Vir Chakra, Maha Vir Chakra and Vir Chakra, were finally selected in June 1948.

Thus on becoming a Republic, decorations and medals were introduced to honour the deeds of gallantry and valor by members of Indian defence force. Gradually, with the passage of time the range of awards kept on expanding. A complete break with the past was, however, not possible because members of the Indian armed forces still held British honours and awards thus substituted the British decorations and medals, which could no longer be granted to Indians. A perusal of the British and Indian awards will show that the Param Vir Chakra to the Victoria Cross, the Maha Vir Chakra to the Indian Order of Merit and the Vir Chakra is equivalent to the Military Cross. The other group of awards i.e. the Ashoka Chakra series, meant for gallantry other than in the face of the enemy, was probably meant to replace the George Cross, Albert Medal and George Medal.

The first batch of decorations introduced on 26 January 1950 was thus made effective with retrospective effect from 15 August 1947. The Vir Chakra and Ashoka Chakra series became important institutions of this batch. The second installment came in March 1953 in the form of the Meritorious Service Medal and Long Service and Good Conduct Medal, Territorial Army Decoration and territorial Army Medal. Then followed the highest award of the land-the Bharat Ratna-and Padma series in 1954. On 26 January 1960, some more medals were instituted and these included the Vishisht Seva Medal (in the classes), Sainya Seva Medal, Videsh Seva Medal and Sena, Nao Sena and Vayu Sena Medals. As a result of the Indo-Pak conflict of 1965, the Raksha Medal, Samar Seva Star and some others were introduced. Then came the 1971 war and it led to the institution of the Sangram Medal, Poorvi Star and Paschimi Star.

1. Major Som Nath Sharma (Posthumously) Dadh, Kangra — 4 Kumaon Regiment- 03.11.1947

2.	Major Dhan Singh Thapa, Shimla	Gorkha Rifles	02.10.1962
3.	Capt. Vikram Batra. Distt. Kangra Kargil Conflict (Posthumoulsy)		1999
4.	Sanjay Kumar Rifleman Distt. Kargil Conflict Distt. Bilaspur		1999

Mahaveer Chakra

1.For acts of gallantry in the presence of the enemy on land, at sea or in the air. The decoration may be awarded posthumously.

2. If any recipient of the Chakra shall again perform such an act of bravery as would have made him or her eligible to receive the Chakra, such further act of bravery shall be recorded by a Bar to be attached to the riband by which the Chakra is suspended, and for every such additional act of bravery, an additional bar shall be added, and any such bar or bars may also be awarded posthumously. For every bar awarded a replica of the Chakra in miniature shall be added to the riband when worn alone.

3. Officers, men and women of all ranks of the Army, the navy and the Air force, of any of the Reserve Forces, of the Territorial Army, Militia and of any other lawfully constituted Armed forces.

4. Matrons, Sisters, Nurses and the staff of the Nursing Services and other Services pertaining to Hospitals and Nursing, and Civilians of either sex serving regularly or temporarily under the orders, directions or supervision of any of the above-mentioned Forces.

1.	Lt. Col. Kaman Singh Indura, Nurpur	3 Garhwal Rifles	18.05.1948
2.	Major Khusal Chand Gyasnur Keylong	X-7Battalion J&K Militia, Laddakh Scouts	1947-48
3.	Lt. Col. Thakur Prithi Chand Rangari Manali	X-7 Battalior J&K Militia, Laddakh Scouts	1947-48
4.	Lt. Col. Sherjang Thapa Dhari, Kangra	6 J&K Infantry	1947-48
5.	Lt. Col. Anant Singh Pathania Kangra (Also Awarded Military Cross)	1/5 Gorkha Rifles (FF)	1948
6.	Captain Dara Dinsha Mistry (Posthumously), Dharampur	40 Medium Regiment	15. 12. 1948
7.	Constable Kanshi Ram, Duhan, Mandi	9 Punjab Regiment	10.12.1962
8.	Sqn. Ldr Jag Mohan Nath Shimla	Air Force (Twice)	1962 and 1965
9.	Havildar Foonchok Satigayan Sishu Keylong, (Posthumously)	X-7 J&K Militia	27.10.1962
10.	Captain Chander Narain Singh (Posthumoulsy), Dharamshala, Kangra	2 Garhwal Riles	05.08.1965
11.	Lt. Col, Kulwant Singh Pannu, Kasauli Shimla	Parashoot Regiment	11.12.1971

12. Major Vas Dev Singh Mankotia, Sidhpur Garh Kangra	9Punjab Regiment	03.12.1971
13. Lt. Col. Kashmiri Lal Rattan Bhater, Una	Sikh Regiment	03.12.1971
14. Lt. Col. Raj Mohan Vohra, Shimla	4th Horse Regiment	16.12.1971
15. Lt. Col Rattan Nath Sharma Jadrangal Kangra	21 Punjab Regiment	10.12.1971
16. Lt. Col. Inderbal Singh Bawa, Una (Posthumously)		1988

Veer Chakra

1.For acts of gallantry in the presence of the enemy, whether of land or at sea or in the air. The decoration may be awarded posthumously.

2.If any recipient of the Chakra shall again perform such an act of bravery as would have made him or her eligible to receive the Chakra, such further act of bravery shall be recorded by a Bar to be attached to the riband by which the Chakra is suspended, and for every such additional act of bravery, and additional Bar shall be added, and any such Bar or Bars may also be awarded posthumously. For every Bar awarded a replica of the Chakra in miniature shall be added to the riband when worn alone.

3. Officers, men and women of all ranks of the Army, the Navy and the Air Force, of any of the Reserve Forces, of the Territorial Army, Militia and of any other lawfully constituted Armed Forces.

4. Matrons, Sisters, Nurses and the staff of the Nursing Services and other Services pertaining to Hospitals and Nursing, and Civilians of either sex serving regularly or temporarily under the orders, directions or supervision of any of the above-mentioned Force.

1. Havildar-Topge Jakhala, Lahaul -Spiti	8 Dogra Regiment	30.07.1948
2. Naik Veer Singh (Posthumously) Mabasindhiyan	2Dogra Regiment	20.05.1948
3. Sub. Major Bhim Chand (Ret. Hon. Captain) Keylong	2 Dogra Regiment	3.08.1948 & 27.12.1948 (Twice)
4. Major Kaptan Singh Rana Kangra	2/3 Gorkha Rifles	28.06.1948
5. Havildar Laku Ram (Ret. Hon. Naib Subedar) Tikkari (Mandi)	4 Dogra Regiment	15.12.1948
6. Subedar Heera Singh Hanoh (Hamirpur)	4 Dogra Regiment	08.04.1948
7. Major Karam Singh Arath (Kangra)	Central India Horse	09.04.1948
8. Flight Lt. (Ret. Air Marshal) Lal Singh Grewal, PVSM, AVSM (Kasauli)	I.A.F.	26.01.1950
9. Sqn. Ldr. Baldev Singh Dogra	I.A.F.	20.11.1950

	Tarakwari (Hamirpur)		
10.	Constable Amar Singh Natar, Kangra	1 Dogra Regiment	13.09.1961
11.	Constable Govardhan Singh Palcta (Kangra)	1 Dogra Regiment	13.12.1961
12.	Naib Subedar Ganga Ram Khajori (Mandi)	1 Dogra Regiment	13.12.1961
13.	Constable Fhole Ram (Posthumously), Dehra (Kangra)	1 Dogra Regiment	13.09.1961
14.	Naik Ram Singh Dharinee (Kangra)	1 Dogra Regiment	17.07.1961
15.	Captain Ashwani Kumar Diwan, Shimla	20 Lioners Regiment	18.11.1962
16.	Havildar Bhag Singh (Posthumously) Harneta (Kangra)	9 Dogra Regiment	19.11.1962
17.	2nd Lt. Vijinder Nath Madan, Shimla	4th Madras Regiment	02.01.1963
18.	L. Naik Udham Singh (Posthumously) Anu Khurd (Kangra)	4th Horse Regiment	22.09.1965
19.	Havildar Kanshi Ram (Posthumously), Hatti, Una	6 Dogra Regiment	20.12.1965
20.	Lt. Col. Madan Lal Chadha (Posthumously), Shimla	Parashoot Regiment	31.08.1965
21.	Naib Risaldar Jagdish Singh (Ret. Hony Captain) Prithipur (Kangra)	Central India Horse	10.12.1965
22.	Flight Lt. Veerender Singh Pathania, Kangra	I.A.F.	04.12.1965
23.	Sqn Ldr. Inderjeet Singh Parmar Shimla	IA.F.	14.09.1965
24.	Naik Prem Singh, Kehanwal, Mandi	3 Dogra Regiment	06.09.1965
25.	Subedar Fiddu Ram Naura (Kangra)	94 Field Regiment	07.09.1965
26.	Lt. Bhikham Singh Sujanpur Tihra (Hamirpur)	7 Punjab Regiment	11.09.1965
27.	Havildar Ragunath Singh Sunehri Road, Una	7 Punjab Regiment	11.09.1965
28.	Wing Commander Randheer Singh (Retd. Air Marshal), PVSM, AVSM	I.A.F.	20.10.1965
29.	Major Surjeet Singh Ratra Kullu	Artillery Regiment	15.09.1965

30.	L-Naik Lakha Singh Balahra (Kangra)	19 Punjab Regiment	21.09.1965
31.	Major Vijay Kumar Golani (Chamba)	Maratha Light Infantry	19.09.1965
32.	Lt. Ravinder Singh Samiyal, Nurpur (Kangra)	5 J&K Rifles	19.12.1965
33.	Constable Sukh Ram (Posthumously), Maliyabar (Bilaspur)	13 Dogra Regiment	06.09.1965
34.	Rifleman Gagan Chand (Posthumously) Lahiri (Hamirpur)	19 J&K Rifles	01.10.1967
35.	Major Vikram Kumar Anand Shimla	3 Sikh Light Infantry	14.12.1971
36.	Havildar Kushal Singh (Posthumously) Ridhon (Palampur)	3 Dogra Regiment	05.12.1971
37.	Major Hareesh Kumar Chopra Shimla	Artillery Regiment	17.12.1971
38.	Major Surjeet Choudhary Dalhousie	4th Horse	06.12.1971
39.	Major Gurdev Singh Jaswal Devli (Una)	22 Punjab Regiment	10.12.1971
40.	2nd Lt. Satish Kumar Jaswal (Posthumously), Kangra	Dogra Regiment	15.12.1971
41.	Sqn Ldr Ghanshyam Singh Thapa Kakeera Bazar, Bokloh Cantt.	I.A.F.	04.12. 1971
42.	Major Manjeet Singh Duggal Tara Devi Shimla	Artillery Regiment	07.12. 1971
43.	Major Punjab Singh Sakandar, Hamirpur	Sikh Regiment	24.12. 1971
44.	Guardsman Brij Lal (Posthumously) Udel (Hamirpur)	11 Guards	14.121971
45.	Risaldar Brahma Nand, (Retired Hon. Captain), Sambha (Kangra)	9 Horse	05.12. 1971
46.	Lt. Col Amarjeet Singh Brar, Shimla	7, Rajputana Rifles	05.12.1971
47.	L. Naik Megh Raj Amlela (Kangra)	1, J&K Rifles	13.11. 1971
48.	Havildar Ramesh Kumar (Posthumously), Telkar (Hamirpur)	3 Dogra Regiment	05.12. 1971
49.	Naik Rajinder Singh Nelhar (Palampur)	1, J&k Rifles	15.111971

50.	Havildar Lekh Raj Dhamani (Hamirpur)	14, Punjab Regiment	21.11. 1971
51.	Captain Madan Lal Sharma Rampur Bushahr (Shimla)	Artillery Regiment	04.121971
52.	Master Chief Elec. Officer Power Megh Nath Sanghal Bhareri (Hamirpur)	Indian Navy	04.12. 1971
53.	Major Susheel Kumar, Solan	5, Mahar Regiment	12.121971
54.	Subedar Sita Ram (Posthumously) Bhadarkali (Una)	8 Granadier	11.12. 1971
55.	L. Havildar Sukhdev Singh Nawakalan (Una)	13, Dogra Regiment	16,12, 1971
56.	L. Dafadar Susheel Kumar Nahar (Kangra)	9 Horse Regiment	05.12. 1971
57.	Captain Jatinder Nath Sood (Posthumously), Shimla	5, Gorkha Rifles	08.12. 1971
58.	Sepoy Sukh Ram Distt. Bilaspur	____	1990
59.	Subedar Rup Lal Distt. Bilaspur	____	1990
60.	Hav. UdhamDistt. Bilaspur	____	1999-2000
61.	Naik Dev Prakash	13 J & K Rifles	1999
62.	Amol Kalia Captain (Posth.) Kargil Conflict, Kangra	12 J&K L. Infantry	1999
63.	Captain Sanjeev Singh Kargil Conflict	11 Rajasthan Rifles	1999

APPENDIX –6

National Teacher Award Winners

(From Himachal since 1958 till date)

S.N.	Name	School	Year
1.	Mr. Prakash Chand	Headmaster Govt Primary School Baijnath, Kangra	1958 – 59
2.	Mr. Bhawani Singh	Headmaster, Govt Middle School, Gagal Mandi	1960-61
3.	Mr. Gobind Ram	Headmaster, Govt Primary School, Jawalamukhi Kangra	1960-61
4.	Mr. O.P. Sharma	Teacher, Lawrence School, Sanawar Shimla	1961-62
5.	Mr. Agar Das	Teacher Govt Higher Secondary School, Rampur- Bushahr, Shimla	1962-63
6.	Mr. Km. S. Sethi	Headmistress, Govt, Girls Higher Secondary School, Portmore Shimla	1962-63
7.	Mr. Adit Ram Sharma	Headmaster (Primary Department), CB Middle, School Jutogh, Shimla	1963-64
8.	Smt. A.F. Atkins	Principal, Auckland House School Shimla	1963-64
9.	Mr. Tara Chand	Headmaster, Govt Higher Secondary School Rajpur, Kangra	1964-65
10.	Mr. K.L. Mishra	Principal, DAV Higher Secondary School, Kangra	1965-66
11.	Mr. Narain Singh Negi	Headmaster Govt. Central Primary School, Kalpa, Kinnaur	1966-67
12.	Mr. Hari Ram	Teacher, Govt High School, Dehra Gopipur, Kangra	1966-67
13.	Durga Dutt Shastri	Teacher Govt, High School, Dehra Gopipur, Kangra	1968-69
14.	Mr. Gurbaksh Ram Sharma	Jr. Teacher Govt. High School, Dehra Gopipur, Kangra	1970
15.	Mr. Satya Prakash	Principal, DAV Higher Secondary School, Shimla	1971
16.	Mr. Anant Ram Thakur	Assistant Teacher, Govt. High School, Chaiman, Poo Jubar, Solan	1972
17.	Mr. Acharya Dewakar Datta Sharma	Principal, Govt. Nehru Sanskrit College. Shimla	1972
18.	Mr. Om Prakash Sharma	Ce=ntre Head Teacher, Govt. Primary School, Kuthar Kalan, UNa	1973

19. Smt. Shanti Devi	Head Teacher, Govt. Primary School Hamirpur	1974
20. Mr. Jagdish Chand Puri	Head Teacher, Govt. Primary School Badehar, Una	1975
21. Smt. Bimla Devi	JBT Teacher, Govt. Primary School, Dhar Kangra	1976
22. Mr. Piara Ram Thakur	JBT Teacher Govt. High School Naggar Kullu	1977
23. Mr. Ram Krishan Panwar	Headmaster, Govt. High School Majra Sirmaur	1978
24. Mr. Uttam Chand Walia	Teacher. Govt Girls Higher Secondary School, Kasauli Solan	1981
25. Mr. Attar Singh	Principal Govt. Higher Secondary School Ghumarwin Bilaspur	1981
26. Mr. D.P. Nakashi	P.G. Teacher, Govt. Higher Secondary School, Kakira, Chamba	1982
27. Mr. G.L. Sharma	Headmaster Second-in command Chief Officer, NCC, Govt. High School Sawra, Shimla	1983
28. Mr. M.C. Sharma	Headmaster, Govt. High School, Jallugran, Kullu	1983
29. Mr. Gambhir Chand Sood	Junior Teacher, Govt. High School, Bawarna, Kangra	1983
30. Mr. Ram Prakash Upadhyay	Head Teacher, Govt Primary School, Khopa, Baijnath, Kangra	1983
31. Mr. Shiv Chand	JBT Teacher, Govt Primary School Guhrama, Lahaul & Spiti	1984
32. Miss Durga Bhardwaj	Principal, Govt. Girls Higher Secondary school, Solan	1984
33. Mr. S.D. Sharma	Principal, Govt. Higher Secondary School, Lathiani, Una	1984
34. Mr. R.P. Awasthi	Head Teacher, Govt. Primary School, Badah, Distt Kullu	1985
35. Mr. K.S. Badwal	JBT Teacher, Govt. Primary School Gagret, Distt. Una	1985
36. Mr. S.S Thakur	Headmaster, Govt. High School Joginder Nagar, Distt. Mandi	1985
37. Mr. Hari Singh	Physical Education Teacher, Govt. Higher Secondary School, Sundernagar, Distt. Mandi	1985
38. Mr. S.P Sharma	JBT Teacher Govt. Primary School Tangnarwana, Distt. Kangra	1986
39. Mr. O.P Shail	JBT Teacher, Govt Primary School, Massal. Dist Kangra	1986

40. Mr. T.N. Ganju	Principal S.D. Senior Secondary School, Shimla	1987
41. Mr. U.S. Rawat	Art Teacher, Govt. Boys Senior Secondary School, Shimla	1986
42. Mr. Sukh Ram Sharma	Head Teacher, Govt Primary School Berthin, Distt . Bilaspur	1986
43. Mr. Sunder Lal Sharma	Centre Headmaster, Govt. Primary School, Ghumarwin Distt Bilaspur	1987
44. Mr. K.S. Aukta	Headmaster, Govt. High School Madhole (Jubbal), Distt Shimla	1987
45. Mr. Bansi Ram Thakur	P.E. Teacher Govt. Senior Secondary School, Joginder Nagar, Distt. Mandi	1987
46. Mr. Guru Dev Singh	Head Teacher, Govt Primary School, Rampur Bushahr, Shimla	1988
47. Mr. K.S. Chandel	Head Teacher, Govt Primary School, Kandraur Bilaspur	1988
48. Smt. Kaushalya Ahluwalia	Headmistress, Govt. High School Rajpura, Bilaspur	1988
49. Mr. R.D. Sharma	Lecturer, Govt. Senior Secondary School, Banikhet, Chamba	1988
50. Mr. Atma Ram	Head Teacher, Govt Primary School, Pacca- Tala Distt. Chamba	1989
51. Mr. Amar Nath Kaushal	J.B.T. Teacher Govt. Primary School, P.O. Rail, Distt. Hamirpur	1989
52. Mr. Mast Ram Gupta	Principal, Govt. Senior Secondary School, Arki Distt . Solan	1989
53. Smt. Prem Kumari Thakur	Language Teacher, Govt High School Cholthara, Distt. Mandi	1989
54. Mr. Subhash Chander	Teacher, Govt. Primary School Changer Sadar Block, Distt. Bilaspur	1990
55. Mr. Yog Raj	Teacher, Govt Primary School, Khanot Block Gopalpur, Tehsil Sarkaghat, P.O. Barin, Distt Mandi	1990
56. Mr. B.N. Sharma	Principal, Govt. Girls Senior Secondary School, Distt. Bilaspur	1990
57. Smt. Manju Lohumi	Teacher Govt. Girls Senior Secondary School Lakkar Bazar Shimla	1990
58. Mr. Lachhu Ram Sharma	J.B.T. Teacher, Govt. Primary School, P.O Swarghat, Distt Bilaspur	1991
59. Mr. Dulo Ram	J.B.T. Teacher, Govt. Primary School Mundla, P.O. Sunehar, Distt. Kangra	1991
60. Dr. Brij Bhushan	Headmaster, Govt. High School, P.O. Janjehli, Distt. Mandis	1991

61. Dr. Hem Raj Kaushik	Lecturer, Govt. Senior Secondary School, Arki, Tehsil & P.O. Arki, Distt Solan	1991
62. Mr. Om Prakash Garg	Centre Head Teacher Govt. Primary School, Diara, P.O. Bilaspur	1992
63. Smt. Jyoti Lal Mehta	J.B.T. Teacher, Govt. Primary School, Jeori, Rampur Block, Distt. Shimla	1992
64. Mr. Shuk Dev Madhur	Lecturer in Music, Govt. Girls Senior Secondary School, Distt Solan	1992
65. Mr. Tashi Dawa Verma	Principal, Govt. Senior Secondary School Katrain, Kullu	1992
66. Smt. Kamla Verma	J.B.T. Govt. Primary School Tauni Devi Distt. Hamirpur	1993
67. Mr. Mukand Lal Gupta	J.B.T. Govt. Primary School Chakband Dharamshala Distt. Kangra	1993
68. Mr. Daulat Ram	L.T. Govt. Sr Secondary School, Bilaspur	1993
69. Mr. Lekh Ram	T.G.T. Govt Middle School Saklehra, Distt. Una	1993
70. Mr. S.R. Jamwal	P.E.T. Govt Girls High School, Jogindernagar, Mandi	1994
71. Mr. Jagdish Chand Sharma	Shastri Govt. High School Pirsaluhi Distt. Kangra	1994
72. Mr. Krishan Lal Kanungo	Head Teacher, Govt Primary School, Kwari Nagrota Bhagwan Distt. Kangra	1994
73. Mr. Daleep Kumar	Head Teacher, Govt Primary School Ghallian, Distt. Hamirpur	1994
74. Mr. Ved Prakash	JBT, GPS, Churdu Una Vill, Annupo Kalrobhi Distt. Una	1995
75. Smt. Bimla Gautam	JBT, GPS. Khalogar Kullu Near Istri Sabha Akhara Bazar Kullu	1995
76. Mr. R.K. Duggal	Lect. G.S.S.S. Sarahan, Distt. Sirmaur Duggal Dwelling The Mall Nahan	1995
77. Mr. Jagdish Ram Gautam	Headmaster GHS Jol-Sapper HMR Vill. Gaura Majala Distt. Hamirpur	1995
78. Mr. Tara Singh Thakur	Principal G.S.S.S. Kullu H.N. 59 Below Octroi Post Shakti Nagar, Kullu,	1996
79. Mr. S.P. Sharma	LT. G.S.S.S. Jwala Mukhi, Distt. Kangra, Vill. Basadi, P.O. Pahola, Distt. Kangra	1996
80. Mr. P.N. Sharma	JBT GPS Phagoti, Distt Hamirpur	1996
81. Mr. R.K. Gaulani	C.H.T. G.P.S. Minnu Disst Una	1996
82. Mr. Om Prakash	C.H.T. G.P.S. Daulatpur Distt. Kangra	1997

83. Smt. Shanti Devi	C.H.T., G.P.S., Distt. Una	1997
84. Mr. Jai Lal Lotheta	Headmaster, G.H.S. Madog	1997
85. Mr. Prem Chand Sharma	Head Teacher, G.P.S., Nara District Hamirpur	2000
86. Sh. Jagat Ram	JBT, G.P.S., Saloh Distt. Una	2000
87. Sh. S.K. Bhatnagar	Principal, G.S.S.S., Kosri, Kangra Distt. Kangra	2000
88. Sh. Dilwar Sharma	T.G.T.G.G.M.S. Bijhari, Distt. Hamirpur	2000
89. Mr. Tika Ram Bhardwaj	Head Teacher, G.P.S. Patgehar Teh. & Distt. Shimla	2001
90. Mr. Tirath Ram	C.H.T. G.P.S., Dhundla, Distt. Una	2001
91. Mr. Ramesh Chand Sharma	Headmaster, G.H.S., Bharolian Kalan, Distt Una	2001
92. Mr. Champa Pathania	P. E.T. G.B.S.S.S, Una, Distt. Una	2001
93. Mr. Jagan Nath Dhiman	G.P.S., Garli Distt Hamirpur,	2002
94. Mr. Khyali Ram	G.P.S. Vill Sohari, Distt. Una	2002
95. Mr. Ramji Das Soni	G.S.S.S. Vill. Sansal, Distt. Kangra	2002
96. Mr. Roshan Lal	G.S.S.S. Lathiani, Distt. Una	2002
97. Mr. Kailash Sharma	G.P.S., Khadri Majri Distt. Sirmaur	2003
98. Mr. Santosh Kumar	T.G.T. Arts, Mundi Ghat, Distt. Solan	2003
99. Mr. Sunder Lal	G.S.S.S., Lal Pani, Shimla	2003
100. Mr. Desh Raj (PET)	G.S.S.S., Solan, Distt. Solan	2004
101. Mr. Seeta Ram Verma	G.S.S.S., Mundru, Distt. Mandi	2004
102. Mr. Ram Singh	G.S.S.S., Rama, Distt. Sirmaur	2005
103. Mr. Dharu Ram (LT)	G.S.S.S., Ladru, Distt. Chamba	2005
104. Mr. Subhash Chand Mahajan	G.P. S., Haler Lambagaon, Distt. Kangra	2005
105. Mr. Roshan Lal Sharma (Lect.)	G.S.S.S., Boys, Una, Distt. Una	2006
106. Mr. Prem Chand Agarwal	G.P.S., Barwas, Distt. Sirmaur	2006
107. Mr. Yudhistra Mehta	G.C.P, Girls, Solan, Distt. Solan	2006
108. Hira Singh Negi Shastri	GSSS, Kanam, Distt. Kinnaur	2007
109. Mr. Bansi Ram Suman (PET)	GSSS, Sarkaghat, Distt, Mandi	2007
110. Mr. Ravinder Nath Pathak	GSSS, Dehlan, Distt. Una	2007
111. Mr. Dr. Ramesh Sharma	GSSS, Nanaon, Distt. Kangra	2007
112. Smt. Kamlesh Chandel	G.C.P, Chandpur, Distt. Bilaspur	2008
113. Mr. Sohan Lal Sharma	GMS, Dhaman, Distt. Bilaspur	2008
114. Mast Ram Shastri	GMS, Karara Ghat, Distt. Solan	2009
115. Smt. Jamna Devi (CHT)	GPS, Meramasit, Distt. Mandi	2009

116. Dr. Brij Lal Bhardwaj (Lec.)	GSSS, Jarol, Distt. Mandi	2009
117. Mr. Baldev Singh (TGT)	GSSS, Keylong, Distt. Lahaul Spiti	2009
118. Mr. Sushil Kumar (Principal)	GSSS, Sarkaghat, Distt. Mandi	2010
119. Mr. Prakash Chand (Lec.)	GSSS, Bharmaur, Distt. Chamba	2010
120. Dr. Shyam Singh (TGT)	GSSS, Bartoo, Distt. Shimla	2010
121. Mr. Tek Chand Bhandari (PET)	GSSS, Bhararu, Distt. Mandi	2010
122. Mr. Pradeep Singh (Lec.)	GSSS, Boys, Una, Distt. Una	2011
123. Nek Ram Shastri	GGSSS Joginder Nagar, Distt. Mandi	2011
124. Smt. Devika Rani (CHT)	GPS, Kinnu, Distt. Una	2011
125. Smt. Seema Rana	GHS, Nasloh, Distt. Mandi	2012
126. Mr. Sartaj Singh (Lec.)	GSSS, Chandi, Distt. Solan	2012
127. Mr. Rakesh Kumar (TGT)	GHS, Ambehra, Distt. Una	2012
128. Mr. Narotam Chand (CHT)	GPS, Deol, Distt. Kangra	2012
129. Mr. Rakesh Singh (Principal)	GSSS, Rajbari, Distt. Mandi	2013
130. Mr. Gopal Chand (TGT)	GSSS, Majhbar, Distt. Mandi	2013
131. Shastri Rattan Chand	GSSS, Majeen, Distt. Kangra	2013
132. Smt Nirjala Sharma (CHT)	GPS, Nagrota Surian, Distt. Kangra	2013
133. Mr. Rajendra Singh (Principal)	GSSS, Rajbari, Distt. Mandi	2013
134. Mr. Naveen Gautam (Lec.)	GSSS, Mundkhar, Distt. Hamirpur	2014
135. Mr. Sanjay Sharma (TGT)	KVS, Palampur, Distt. Kangra	2014
136. Ms. Lalita Kanwar (Principal)	LMS, School Kalheli, Distt. Kangra	2014
137. Sh. Krishna Chand (Principal)	GSSS, Paur, Sundernagar, Distt. Mandi	2015
138. Sh. Naresh Shashtri	GSSS, Churag, Karsog, Distt. Mandi	2015
139. Sh. Shyam Lal (CHT)	GPS, Diyara, Distt. Bilaspur	2015
140. Sh. Bhupendra Gupta (Principal)	GSSS, Bhumti, Arki, Distt. Solan	2015

APPENDIX –7

STATE AWARD WINNER TEACHERS (FROM HIMACHAL SINCE 1974 TILL DATE)

1.	Mr. D.S. Thakur	Retd. Principal G.S.S.S. (Boys) Shimla,	1974
2.	Mr. K.C. Sharma	Principal, G.S.S.S., Sundernagar Distt. Mandi	1974
3.	Smt. Kamla Guleria	Retd. H.M. GSSS, Dharamshala Distt. Kangra	1974
4.	Mr. Gurdyal Singh	H.M. GHS Kullu Distt Kullu	1974
5.	Mr. Ved Prakash	Retd. DEO V & P.O Daulatpur Distt. Una	1974
6.	Mr. Baldev Krishan	Lect. GSSS Dharamshala Distt. Kangra	1974
7.	Smt. Sita Devi	T.G.T GSSS Bilaspur Distt. Bilaspur	1974
8.	Mr. Mast Ram Negi	S.V Teacher High School Nerwa Distt. Shimla	1974
9.	Mr. Raja Ram Shrama	GSSS Hamirpur, Distt. Hamirpur	1974
10.	Mr. Tulsi Ram	JBT GPS Bhareri Distt. Kangra	1974
11.	Sansar Chand	JBT,GPS Sihonpen Distt. Kangra	1974
12.	Smt. Sarla Devi	JBT GPS Mandi Jawahar Nagar Mandi,	1974
13.	Mr. Bhup Singh	JBT,GMS Dhunathpura Distt. Bilaspur	1974
14.	Mr. Shiv Kumar	JBT GPS Gondpur Banera District Una	1974
15.	Mr. Khem Singh	JBT GPS Jagathana Distt. Solan	1974
16.	Smt. Shakuntla Gautam	LT, GSSS Chamba Mohalla Kharura Chamba Town Distt. Chamba	1974
17.	Mr. Yash Pal Singh	TGT GSSS Kotla Behar Distt. Kangra	1975
18.	Mr. A.N. Amar	TGT GSSS Jogindernagar Distt. Mandi	1975
19.	Mr. Ramji Dass Gupta	JBT Hr. Sec. School Bilaspur Distt. Bilaspur	1972
20.	Mr. Leela Datt Sharma	H.M. GHS Solan Distt. Solan	1975
21.	Mr. P.D. Khajuri	High School Yol Distt. Kangra	1975
22.	Smt. Pushpa Panwar	High School Nahan (Vishuri) Distt. Sirmaur	1975
23.	Smt. Savita Devi	S.V. Teacher GSSS Nahan Sirmaur	1975
24.	Mr. Kesar Ram	JBT MS Tattapani Distt. Mandi	1975
25.	Mr. Manohar Dass	JBT GSSS Jubbal Distt. Shimla	1975
26.	Mr. Shri Ram Kaushal	LT GSSS Gondpur Banera Distt. Una	1975
27.	Smt. Lajwanti Devi Sharma	JBT SSS Una	1975
28.	Mr. Dhian Singh	JBT GPS Dhatwani Bhoranj Distt Hamirpur	1975
29.	Mr. Sikhi Ram	JBT GPS Ors Distt. Chamba	1975
30.	Smt. Usha Nayar	JBT GPS Chaunta – Distt Chamba	1975
31.	Mr. Vidya Datt	JBT GPS Maloti Distt. Sirmaur	1975
32.	Mr. Gurdit Singh	JBT GHS Ribba Distt Kinnaur	1975
33.	Mr. Sohan Lal Gupta	HM GSSS Dhundan	1975

	Distt. Solan V & P.O.	
34. Mr. D.P. Nikasi	Principal GSSS Dalhousie Distt. Chamba	1976
35. Mr. Surat Singh Thakur	SV GSSS Jubbal Distt. Shimla	1976
36. Rohni Ram	JBT GPS Dagilsh Distt. Kullu	1976
37. Mr. B. Devi Gupta	JBT GPS Rohru Distt. Shimla)	1976
38. Miss Jivan Shukla	H.M. Girls School Nagrota Bagwan Distt. Kangra	1976
39. Mr. K. Gopal Negi	JBT GPS Kuppa Distt Kinnaur	1977
40. Mr. Dharam D. Shastri	Hr. Sec. School, Subathu Solan	1977
41. Mr. Roop Chand Katoch	PET Hr. Sec. School, Dharamshala Distt Kangra	1977
42. Mr. Ram K. Sharma	SV Hr. Sec School Kullu	1977
43. Mr. S.K. Bhardwaj	Retd. DEO Distt. Kangra	1977
44. Mr. Jai Lal	JBT GMS Kangal, Distt. Shimla	1978
45. Mr. Jagdish Ram	JBT GPS Pirthipur Distt. Una V & P.O. Pirthipur Distt. Una	1978
46. Smt Chander K. Bali	JBT GPS Punjabi Distt. Solan	1978
47. Mr. Dropti Devi	JBT GPS Punjabi Jail Road Mandi Distt. Mandi	1978
48. Mr. N.N. Kaushik,	GHS Nahan Distt. Sirmaur	1978
49. Mr. Amarjeet Singh	Lect. GSSS Prour Maharaja Brothers Palampur Distt Kangra	1979
50. Mr. Daya Ram Sharma	Shastri, GMS Samarkala Dangoli Distt. Una	1979
51. Mr. Kasturi Lal	JBT GPS Bhogal Distt. Kullu	1979
52. Mr. Raj Gupta	HM GHS Chhota Shimla Distt. Shimla	1979
53. Mr. Devi Dass Patyal	TGT GMS Arlu Distt. Shimla	1981
54. Mr. Ravinder Nath Kora	JBT GHS Paprola Distt. Kangra	1981
55. Mr. R. Bidh Singh	Principal GSSS Nahan Distt. Sirmaur	1982
56. Mr. Ram Lal	PET GHS Ghumarwin Distt. Bilaspur	1882
57. Mr. Raj Kumar Modgil	HM GHS Pooh Distt. Kinnaur	1983
58. Mr. Sohan Singh Thakur	HM HS Joginder Nagar Distt. Mandi	1984
59. Mr. Puran Chand	TGT MS Pauri Distt. Shimla	1984
60. Mr. Bhopinder Singh Chauhan	DM, BTS Nahan Distt. Sirmaur	1984
61. Mr. Kehar Singh Katoch	DM, GGSSS Nahan Distt. Sirmaur	1985
62. Mr. Ravi Prakash Anand	TGT HS Sullah Distt. Kangra	1985
63. Mr. Vidya Sagar	PET GHS Doong Distt. Mandi	1985
64. Mr. Avtar Singh	JBT GPS Bhaira Distt. Una	1985

65.	Mr. G.D. Mantha	HM HS Manali Distt. Una	1986
66.	Mr. Awtar Singh	JBT GPS Bhaira Distt. Shimla	1986
67.	Mr. Gurdev Singh	JBT GPS Rampur Distt. Shimla	1986
68.	Mr. Bansi Ram	PET GHS Narla Vill. Gaur P.O. Joginder Nagar Distt. Mandi	1987
69.	Mr. Ishwar Dukhia	TGT HS Chambi Distt. Una	1987
70.	Mr. Bhuri Singh	HM GHS Cholathra Distt. Mandi	1987
71.	Mr. Rattan Lal Gupta	TGT GHS Bilaspur Distt. Bilaspur	1987
72.	Mr. Bishnu Sawroop	LT GGHS Una Distt. Una	1988
73.	Mr. Ram Krishna Gautam	JBT Amb, Distt. Una	1987
74.	Mr. Kailash Chand	JBT Panwali P.O. Shamshi Distt. Kullu	1987
75.	Mr. Manohar Lal Sharma	HM GHS Dyol, Distt. Kangra	1988
76.	Mr. Hira Lal Sharma	TGT GMS Kotgarh Distt. Shimla	1988
77.	Mr. Shiv Lal Acharya	LT GHS Sullah, Distt. Kangra	1988
78.	Mr. Daya Nand	JBT GPS Landwa Chaunta Distt Mandi	1988
79.	Mr. Shakuntla Gupta	Principal GSSS, Kullu Distt. Kullu	1989
80.	Mr. Prem Singh Rajput	TGT GMS Una Distt. Una	1989
81.	Mr. Om Prakash Tak	DM Govt. Trg. School Kangra Depot Bazzar Dharamashala Distt Kangra	1989
82.	Mr. Lachhu Ram Sharma	JBT GPS Swarghat, Distt. Bilaspur	1989
83.	Mr. Yog Raj	JBT GPS Sarkaghat, Vill. Math P.O. Baldwara Distt. Mandi	1990
84.	Mr. Chander Kanta Bhasin	Principal, GSSS Lakkar Bazar Shimla Distt. Shimla	1990
85.	Mr. Roop Lal Beakta	DM GMS Dhalli Distt. Shimla	1990
86.	Mr. Roshan Lal	TGT HS Dhundla P.O. Malanagar Distt. Una	1990
87.	Mr. Jyoti Lal	JBT GPS Jeori Distt. Shimla	1990
88.	Mr. Duli Ram	JBT GPS Mandal Distt. Kangra	1990
89.	Mr. Swaran Kanta Sood	HM HS Boileauganj Distt. Shimla	1991
90.	Mr. Roop Sharma	TGT GSSS Nadaun Distt. Hamirpur	1991
91.	Mr. Beas Dev Verma	PET GSSS Dharampur Distt. Mandi	1991
92.	Mr. Chunni Lal	JBT GPS Gullela Distt. Hamirpur	1991
93.	Mr. Swaran Singh	Headmaster HS Santokh Garh Distt. Una	1992
94.	Mr. Sudershan Kumar	Lect. GSSS Chauntra Distt. Mandi	1992
95.	Mr. Gurdev Singh	DM, GHS Gaura Distt. Solan	1992
96.	Mr. Udham Singh	JBT GHS Kuthera Distt. Hamirpur	1992
97.	Mr. Prem Chand	JBT GPS Panial, Distt. Hamirpur	1993
98.	Mr. Padam Nath	JBT GPS Fagoti Distt. Hamirpur	1993
99.	Mr. Balamukand Kashyap	JBT GPS Jeori Distt. Shimla	

100. Mr. A.N. Sharma	Principal GSSS Dharamshala (Boys) Distt. Kangra	1993
101. Mr. Shambhu Ram Jaswal	PET GHS (Girls) Joginder Nagar Distt. Mandi Distt. Mandi	1993
102. Mr. Shiv Kumar	Principla GSSS Takoli Distt. Una	1994
103. Mr. Gulzari Lal	HM, GHS Daloh Distt. Una	1994
104. Mr. Anoop Singh	TGT, GHS Dolah Distt. Una	1994
105. Mr. Narayan Singh	TGT, GHS Sawara Distt. Shimla	1994
106. Mr. Satya Pal Sharma	LT, GSSS Jawalamukhi Distt. Kangra	1994
107. Mr. Om Prakash	DM, GHS Pujarli Distt Shimla	1994
108. Mr. Baldev Singh	HT GPS Kullu Distt. Kullu	1994
109. Mr. Kartar Singh	CHT Jhandutta Distt. Bilaspur	1994
110. Mr. Krishna Dogra	CHT GPS Akhara Bazar Distt. Kullu	1994
111. Mr. Kailash Sharma	HT GPS Adheg Distt. Sirmour	1994
112. Smt. Sudesh Rani	GPS Hamirpur Distt. Hamirpur	1995
113. Smt. Shanta Gupta	HM GHS Bajaura, Distt Kullu	1995
114. Smt. Prem Kanta Sharma	GSSS, Basal Una Distt. Una	1995
115. Mr. Ram Dhan Bhardwaj	JBT GPS Rishikesh, Distt. Bilaspur	1995
116. Mr. Todar Ram	LT GMS, Thella Kullu Distt. Mandi	1995
117. Mr. Roop Lal Sharma	Lect. GSSS Baldwara, Distt. Mandi,	1995
118. Mr. Lal Singh Baloria	JBT GPS Basnoor Distt. Kangra	1995
119. Mr. Laiq Ram	DPE, GGSSS Lakkar Bazar, Shimla,	1995
120. Mr. Dharam Pal Sharma	JBT GPS, Kharsal Distt. Mandi	1995
121. Mr. Hukam Chand	Principal, GSSS, Sarkaghat Distt. Mandi	1995
122. Mr. Devinder Sood	Headmaster GHS New Kangra Jawahar Nagar Dharamshala Distt. Kangra	1996
123. Mr. Shankar Lal Sharma	Headmaster GHS Darla Distt. Solan	1996
124. Mr. Suresh Kumar	Lect. DIET Nahan Distt. Sirmaur	1996
125. Mr. Dr. Ramesh Chand	LT. RM CMSSS Sulah, Distt. Kangra	1996
126. Smt. Shanti Negi	LT GGSSS Una, Distt. Kinnaur	1996
127. Mr. Roshan Lal	JBT. GSSS Basal, Distt. Una	1996
128. Smt. Shanti Devi	CHT, GP Model School Una, Distt. Una	1996
129. Mr. Chander Mani Gupta	HT, GPS. Kariyan, Solan Distt. Solan	1996
130. Mr. T.R. Bhardwaj	JBT GPS Nalla P.O. Fagu, Distt Shimla	1996
131. Mr. Piar Singh Chandel	Headmaster. GHS Chhailla Distt. Shimla	1996
132. Mr. Dharam Pal	Principle GSSS Bilaspur Distt. Una	1997
133. Smt. Sudesh Trehan	Headmistrees G.H.S. Kotwali Bazar Dharamshala Distt. Kangra	1997
134. Mr. Prem Chand Sharma	Head Teacher Govt. Girls Pry. School	1997

	Bijari Distt. Hamirpur	
135. Mr. Remesh Bhardwaj	Principal, Govt. Sr Sec. School, Dhamandri (Una) Distt. Una	1998
136. Mr. Krishan Singh	Lect. Govt Sr. Sec. School (Girls) Hamirpur Distt. Hamirpur	1998
137. Mr. Kamal Kumar	TGT, Govt. High School, Meramasit Distt. Mandi	1998
138. Mr. S.R. Pandey	PET, Govt. Sr. Sec. School Gopalpur Distt. Mandi	1998
139. Mr. Bansi Ram	PET, Govt. Sr. Sec. School, Gopalpur Distt. Mandi	1998
140. Mr. Krishan Dutt Sharma	CHT, Govt. Primary School, Soldha Distt. Bilaspur	1998
141. Mr. Prem Singh	J.B.T. Govt. Primary School. Parol Distt. Hamirpur	1998
142. Mr. Pritam Chand	CHT, Govt Primary School, Saukani Da Kot (Kangra) Distt. Kangra	1998
143. Mr. Ajit Diwan	J.B.T. Govt. Primary School, Bani, Distt. Kangra	1998
144. Mr. Nathi Mal	Principal, BJK Senior Secondary School, Paunta Sahib (Sirmaur)	1999
145. Mr. Charanji Lal Sharma	Govt. Senior Secondary School, Lathiani Distt. Una	1999
146. Mr. Santosh Singh	Govt. Senior Secondary School, Rajgarh Distt. Sirmaur	1999
147. Mr. Dharam Singh	Govt. High School, Rangra Parol Distt. Hamirpur	1999
148. Mr. Sunder Lal Chauhan	Govt. Senior Secondary School (Boys) Shimla, Distt. Shimla	1999
149. Mr. Om Prakash Sharma	Govt. Primary School Uperala Bhatto Distt. Kangra	1999
150. Mr. Surinder Mohan	Govt. Primary Sch. Kural Distt. Kangra	1999
151. Mr. Jaisi Ram	Headmaster, Govt High School, Samot, Distt. Chamba	2001
152. Mr. Ravinder Nath	Lecturer, Govt. Sr. Sec. School, Dusshahar, Distt. Una	2001
153. Mr. Durga Dass	T.G.T. Govt High School Tilokpur, Distt. Kangra	2001
154. Mr. Mast Ram	P.E.T., Govt. S.S.S. Didwran, Tikkar Distt. Hamirpur	2001
155. Mr. Ashutosh Sharma	Govt. High School, Kuthar Kalan, Distt. Una	2001
156. Mr. Partap Singh	H.T. Govt Primary School, Jia, Distt.	2001

	Kangra	
157. Mr. Suresh Chand Kohli	Principal, Govt. Sr. Sec. School, Bharwain, Distt. Una	2002
158. Mr. Ramesh Dogra	Headmaster, Govt. High School, Budhan, Distt Una	2002
159. Mr. Tarsem Lal	Lecturer, Govt Sr. Sec. School, Nangran, Distt. Una	2002
160. Mr. Vijay Kumar	Drawing Master, G.S.S.S. Kakira, Distt. Chamba	2002
161. Mr. Mast Ram	Centre Head Teacher, G.P.S. Kosri, Distt. Kangra	2002
162. Mr. Kehar Singh	Head Teacher, G.P.S. Seeswan, Distt. Hamirpur	2002
163. Mr. Pritma Devi	Head Teacher, G.P.S. Navbahar, Distt Shimla	2002
164. Mr. Sansar Chand	Principal, G.S.S.S. Barot, Distt. Mandi	2003
165. Mr. Roshanlal	Lecturer Eco. G.S.S.S., Distt. Una	2003
166. Mr. Ram Singh	Drawing Teacher, G.H.S. Rama, Distt. Sirmaur	2003
167. Mr. Hari Nand Sharma	O.T., G.H.S. Dharampur, Distt. Mandi	2003
168. Mr. Naresh Kr. Shashtri	G.H.S. Chunag, Distt Mandi	2003
169. Smt. Shanti Devi	G.H.S. Baliyah, Distt. Hamirpur	2003
170. Mr. Jagdev Chand	G.H.S. Pahalo, Distt. Hamirpur	2003
171. Smt. Haripriya (Lec.)	GSSS, Saigalu, Distt. Mandi	2006
172. Mr. Padam Singh Rana	GSSS, Joginder Nagar, Distt. Mandi	2006
173. Shastri Ram Kumar Kaul	GSSS, Chintpuni, Distt.Una	2006
174. Mr. Sohan Lal Sharma (TGT)	GSSS, Balwan, Distt. Bilaspur	2006
175. Smt. Leela Ghai (CHT)	GPS, Dashera, Distt. Mandi	2006
176. Dr. Shyam Singh	GSSS, Bartu, Distt. Shimla	2007
177. Mr. Mast Ram Sharma	GSSS, Kataradhar, Distt. Solan	2007
178. Mr. Sohan Lal Dogra (TGT)	GMS, Jaunpur, Distt. Kangra	2007
179. Mr. Bhim Dutt	BEO, Dadahu, Distt. Sirmaur	2007
180. Mr. Sushil Prashar (Principal)	GSSS, Solkha, Distt. Bilaspur	2008
181. Mr. Ashwani Kumar (TGT)	GSSS, Dehlan, Distt. Una	2008
182. Smt. Amar Lata Thakur	GHS, Prohi, Distt. Bilaspur	2008
183. Mr. Maan Chand Rana (PET)	GHS, Samirpur, Distt. Hamirpur	2008
184. Mr. Beer Singh	GSSS, Jhara Chaupal, Distt. Shimla	2008
185. Mr. Geeta Ram (CHT)	GSSS, Bandla, Distt. Bilaspur	2008
186. Mr. Surjeet Singh (CHT)	GPS, Jhandvi, Distt. Hamirpur	2008
187. Smt. Hem Lata (CHT)	GPS, Rampur Bushahr, Distt. Shimla	2008
188. Mr. Rajinder Singh	DIET, Solan, Distt. Solan	2009

189. Mr. Syam Shaini (CHT)	GPS, Kaithu, Distt. Shimla	2009
190. Mr. Santosh Kumar (DPE)	GSSS, Arki, Distt. Solan	2009
191. Mr. Narender Kumar (Lect.)	GSSS, Una, Distt. Una	2009
192. Smt. Kanta (LT)	GSSS, Lohara, Distt. Una	2009
193. Mr. Dev Raj Patial (LT)	GSSS, Dhaneta, Distt. Hamirpur	2009
194. Mr. Anil Negi (LT)	GSSS, Rekongpeo, Distt. Kinnaur	2009
195. Mr. Mahesh Raj (JBT)	GPS, Chahri, Distt. Kinnaur	2009
196. Smt. Devika (JBT)	GPS, Kinnu, Distt. Una	2009
197. Mr. Preetam Chand (CHT)	GPS, Harchakkian, Distt. Kangra	2009
198. Mr. Shyam Lal (JBT)	GPS, Shihra, Distt. Bilaspur	2009
199. Mr. Balwan Singh (JBT)	GPS, Hadbal, Distt. Kangra	2009
200. Mr. Hoshiyar Singh Rana	GSSS, Jangleberi, Distt. Hamirpur	2010
201. Smt. Soma Rana(CHT)	GPS, Bhangrotu, Distt.Mandi	2010
202. Mr. Sanjeev Kumar Attri (Lec.)	GSSS, Moginand, Distt. Sirmaur	2010
203. Mr. Sartar Singh(Lec.)	GSSS, Chandi/Arki, Distt.Solan	2010
204. Mr. Jagdish Chand Thakur	GSSS, Dharampur, Distt. Mandi	2010
205. Mr. Munshi Ram (TGT)	GSSS, Gwalmulthani, Distt.Bilaspur	2010
206. Mr. Rakesh Kumar (TGT)	GSSS, Ambehra, Distt.Una	2010
207. Mr. Dhani Ram (TGT)	GSSS, Rangar Comp. Sayoh, Mandi	2010
208. Smt. Satish Kumari (LT)	GSSS, Santosh Garh, Distt.Una	2010
209. Mr. Hingh Raj (LT)	GSSS, Surgani, Distt.Chamba	2010
210. Mr. Jagat Ram Shastri	GSSS, Haroli, Distt.Una	2010
211. Mr. Narottam Chand (CHT)	GPS, Deol, Distt.Kangra	2010
212. Smt. Kamlesh Kumari (JBT)	GPS, Saroga Tikkar, Distt.Sirmaur	2010
213. Omkar Singh (CHT)	GPS, Graman-1, Distt.Kullu	2010
214. Smt. Veena Pathania (JBT)	GPS, Dalhousie, Distt. Chamba	2010
215. Mr. O.P Kayasth (Principal)	GSSS, Talyahar, Distt. Bilaspur	2012
216. Mr. Suresh Gautam (Lec.)	GSSS, Galore, Distt. Hamirpur	2012
217. Mr. Krishan Chand (DPE)	GSSS, Mawan Kohlan, Distt. Una	2012
218. Mr. Raj Kumar (TGT)	GSSS, Karsog, Distt.Mandi	2012
219. Mr. Ram Krishan (TGT)	GSSS, Garakuffar, Distt.Shimla	2012
220. Mr. Nand Lal Sharma (TGT)	GSSS, Mainjha, Distt. Sirmaur	2012
221. Dr. Manohar Lal (PET)	GSSS, Dalegi, Distt. Solan	2012
222. Mr. Mohinder Singh(PET)	GSSS, ...	2012
223. Mr. Mela Ram (PET)	GSSS, Solan, Distt.Solan	2012
224. Smt. Meena Thakur Shastri	GSSS, Pukhri, Distt.Kangra	2012
225. Mr. Yugal Kishor Gupta (CHT)	GSSS, Chakoh, Distt.Kangra	2012
226. Smt Krishna Devi (JBT)	GPS, Tawan, Distt.Mandi	2012
227. Smt. Sita Devi (CHT)	GPS, Takrela	2012
228. Mr. Chunni Lal Sharma (CHT)	GPS, Rampur Bushahr, Distt. Shimla	2012
229. Smt. Chandravati (CHT)	GPS, New Colony, Jail Road, Mandi	2012
230. Mr. Bhupendra Gupta (Principal)	GSSS, Bhumti, Distt. Solan	2013
231. Mr. S.N Parashar (CHT)	GHS, Shekhra, Distt. Mandi	2013
232. Dr. Madan Lal (Lec)	GSSS, Kakkar, Distt. Hamirpur	2013

233. Mr. Janmajay Singh (Lec)	GSSS, Shahpur, Distt. Kangra	2013
234. Mr. Sudesh Hazri (DPE)	GSSS, Sailgaldhotu, Distt. Mandi	2013
235. Smt. Soma Singh Bhardwaj (TGT)	GSSS, Pahi Teer, Distt. Kangra	2013
236. Mr. Ravi Shankar(Draw.Teacher)	GSSS, Thaka, Distt. Una	2013
237. Mr. Ashok Kumar (Shastri)	GSSS, Uddar, Distt. Kangra	2013
238. Mr. Nirmala Devi (CHT)	GPS, Dumehar, Distt. Bilaspur	2013
239. Mr. Birbal Katoch (CHT)	GPS, Baragaon, Distt. Mandi	2013
240. Mr. Rajesh Kumar (CHT)	GPS, Batehri, Distt. Mandi	2013
241. Mr. Ram Lal (JBT)	GPS, Shogar, Distt. Mandi	2013
242. Mr. Bhim Singh (CHT)	GPS, Paror, Distt. Mandi	2013
243. Mr. Sanjay Deshta (Lec.)	GSSS, Lalpani Shimla	2014
244. Mr. Tek Singh (Lec.)	GSSS, Makrari, Distt. Mandi	2014
245. Mr. Rakesh Kumar (DPE)	GSSS, Bagra Glu, Distt. Mandi	2014
246. Mr. Naresh Rana (Principal)	GSSS, Ghuran, Distt. Mandi	2014
247. Mr. Kamal Kumar (Headmaster)	GHS, Matter, Distt. Sirmaur	2014
248. Mr. Santosh Kumar Chopra (TGT)	GHS, Bhakreri, Distt. Mandi	2014
249. Mr. Kishore Kumar (TGT)	GHS, Jobri, Distt. Solan	2014
250. Ms. Meena Kumari (TGT)	GGSSS, Mandi, Distt. Mandi	2014
251. Mr. Druganand (Shastri)	GGSSS, Solan, Distt. Solan	2014
252. Ms. Nisha Rana (Drawing teacher)	GSSS, Majwar, Distt. Mandi	2014
253. Mr. Kameshwar Sharma (DM)	GSSS, Ghugaghat	2014
254. Mr. Mahendra Lal Sharma	GPS, Kyalu, Distt. Shimla	2014
255. Mr. Kamlesh Kumar	GPS, Bablo, Distt. Hamirpur	2014
256. Mr. Kuldeep Singh	GPS, Bathera Rajputan, Distt. Una	2014
257. Ms. Sarojni Mehta	GPS, Duttnagar, Distt. Shimla	2014
258. Mr. Virendra Kumar (JBT)	GPS, Mohri, Distt. Shimla	2014
259. Mr. Satish Sharma (CHT)	GPS, Kando, Distt. Sirmaur	2015
260. Dr. Ramesh Chandra (Lect.)	GSSS, Mandi, Distt. Mandi	2015
261. Smt. Vandna Saroch (Lect.)	GSSS, Kot - Tungal, Distt. Mandi	2015
262. Mr. Ranbir Singh (PET)	GHS, Shabga, Distt. Sirmaur	2015
263. Mr. Kashmir Singh (HM)	GHS, Bhalon, Distt. Una	2015
264. Mr. Ram Pal	GSSS, Dharmapur Haroli, Distt. Una	2015
265. Mr. Sanjeev Kumar Mehta	GPS, Banshera, Distt. Shimla	2015
266. Mr. Duni Chanda Shashtri	GGSSS, Subathu , Distt. Solan	2015
267. Mr. Jagdish Suri (PET)	GSSS, Ruslah, Nerwa, Distt. Shimla	2015
268. Smt. Punam Rana (Principle)	GSSS, Dehra, Distt. Kangra	2015
269. Mr. Ram Kumar Joshi	GPS, Mehatpur, Distt. Una	2015
270. Mr. Chandreshwar Sharma	DDE (Elementary) Solan	2015

Abbreviation: MS = Middle School, GPS = Govt. Primary Shcool, HS = High School, GSSS = Govt. Senior Secondary School. DM= Drawing Master

APPENDIX –8

(8.A) LEGISLATIVE ASSEMBLY CONSTITUENCIES

(DISTRICTWISE, 1971 to 2007)

S. No.	District	Constituencies
1.	Una	(1) Una (2) Santoshgarh (3) Kutlehar (4) Gagret (Reserved) (5) Chintpurni
2.	Kangra	(1) Jawalamukhi (2) Pragpur (Reserved) (3) Jaswan (4) Jwali (5) Gangath (6) Guler (Reserved) (7) Nurpur (8) Shahpur (9) Dharamshala (10) Kangra (11) Palampur (12) Rajgeer (Reserved) (13) Sulah (14) Thural (15) Baijnath (16) Nagrota Swian
3.	Kullu	(1) Kullu (1) Banjar (1) Anni (Reserved)
4.	Kinnaur	(1) Kinnaur (Reseived For ST)
5.	Chamba	(1) Bhatiyat (2) Banikhet (3) Chamba (4) Rajnagar (Reserved) (5) Bharmaur (Reserved)
6.	Bilaspur	(1) Bilaspur Sadar (2) Kot Kehloor (30 Ghumarwin (4) Gehdwin (Reserved)
7.	Mandi	(1) Karsog (Reserved) (2) Chachiyot (3) Sundernagar (4) Balh (Reserved) (5) Gopalpur (6) Joginder nagar (7) Dharampur (8) Nachan (Reserved) (9) Mandi (10) Darang.
8.	Lahaul- Spiti	(1) Lahaul-Spiti (Reserved for ST)
9.	Shimla	(1) Rampur (Reserved) (2) Rohru (3) Jubbal-Kotkhai (4) Theog (5) Chaupal (6) Kumar Sen (7) Shimla (8) Kasumpati (Reserved)
10.	Sirmaur	(1) Pachchad (Reserved) (2) Renuka (Reserved) (3) Shillai (4) Paonta Sahib (5) Nahan
11.	Solan	(1) Doon (2) Nalagarh (3) Kasauli (Reserved (4) Arki (5) Solan
12.	Hamirpur	(1) Hamirpur (2) Bamsan (3) Mewa (Reserved) (4) Nadaun (5) Nadaunta

(8. A-I) ASSEMBLY CONSTITUENCIES AND THEIR EXTENT

(After delimination in 2007)

S. No.	Assembly Constituency	Extent
1-DISTRICT CHAMBA		
1.	Churah (SC)	Churah Tehsil and Rajnagar KC of Chamba Tehsil.

2. Bharmaur (ST)	Pangi Tehsil; Holi Sub-Tehsil; Bharmaur Tehsil; PCs Mehla, Bakan, Gurad of Panjla KC & Lylh KC of Chamba Tehsil.
3. Chamba	KCs Sach, Gudiyal, PCs Uteep, Luddu, Rajera, Janghi of Panjla KC and Chamba Municipal C. of Chamba Tehsil.
4. Dalhousie	Salooni Tehsil, Bhalei Sub-Tehsil; PCs Sherpur, Manola, Bhatoli, Rulyani, Bathri, Dalhousie, Banikhet of Banikhet KC, Dalhousie Municipal Council and Dalhousie Cantonment Board of Dalhousie Tehsil.
5. Bhattiyat	Bhattiyat Tehsil, Sihunta Sub-Tehsil, PCs Mail, Baily, Jiyunta, Balera, Dramman, Dhalog, Chuhan Nagali and Samleu of Banikhet KC of Dalhousie Tehsil.

2-DISTRICT KANGRA

6. Nurpur	KCs Nurpur, Sadwan, PCs Kherian, Minjhgran, Bhadwar, Jaunta of Kotla KC, PCs Sukhaar, Aghar of Gangath KC and Nurpur Municipal C. of Nurpur Tehsil.
7. Indora (SC)	Indora Tehsil; PCs Gadwal, Ghodan, Sohada, Bhanudi, Gangath, Lodhwan, Dainkwan and Charod of Gangath KC of Nurpur Tehsil.
8. Fatehpur	Fatehpur Tehsil and KC Raja Ka Talab of Nurpur Tehsil.
9. Jwali	Jwali Tehsil.
10. Dehra	KC Haripur, PCs Amb, Dehra, Paisa, Muhal, Dhawala, Kundali, Paloti and Barota of Dehra KC, Dehra Nagar Panchayat, PCs Sunehat, Bara, Naleti, Bharoon, Har, Dhalliara and Bihan of Dhalliara KC, PCs Badhal, Gheori, Beh and Chanor of Badhal KC of Dehra Tehsil.
11. Jaswan-Pragpur	Jaswan Tehsil.; Rakkar Sub-Tehsil.; PCs Pragpur, Baliana, Nalsuha, Garh, Chalali of Dhalliara KC, PCs Karoa, Shamnagar, Jambal and Samnoli of Badhal KC of Dehra Tehsil.
12. Jawalamukhi	Khundian Tehsil; KC Jawalamukhi, Jawalamukhi Nagar Panchayat, PCs Dohag, Gummer, Bandoli and Kathog of Dehra KC of Dehra Tehsil.
13. Jaisinghpur (SC)	Jaisinghpur Tehsil; PCs Salyana, Parnoh, Ram Nagar, Andretta, Kangri, Bhuana of Panchrukhi KC, PCs Khera Buhla, Jaind and Loharakad of Bhawarna KC of Palampur Tehsil.
14. Sulah	Thural Sub-Tehsil; Dheera Sub-Tehsil; KCs Sullah and Daroh, PCs Bag-Buhla, Kaswa-Punnar, Bhawarna, Thandol, Bhaura, Bari, Khera-Upperla of Bhawarna KC of Palampur Tehsil.
15. Nagrota	Baroh Tehsil; KC Nagrota, PCs Sihund, Dhallun, Raunkhar, Rajyana of Kangra KC and Nagrota Bagwan Nagar Panchayat of Kangra Tehsil.
16. Kangra	KCs Gaggal, Daulatpur, PCs Abdullapur, Jamanabad, Mataur, Kohala, Ujjain, Jogipur, Kholi of Kangra KC and Kangra Municipal Council of Kangra Tehsil.
17. Shahpur	Harchakiyan Sub-Tehsil; Shahpur Tehsil; PCs Bandi, Chamyara, Kareri, Gharoh, Kajlot and Sudhed of Dharamshala-2 KC of Dharamshala Tehsil.
18. Dharamshala	KC Dharamshala-1, PCs Bagli, Gamroo, Chetru, Sakoh, Dharamshala of Dharamshala-2 KC, Dharamshala Municipal Council, Mant Khas Census Town and Yol Cantonment Board of Dharamshala Tehsil.
19. Palampur	KC Palampur, PCs Rajeharh, Draman, Banuri, Chandropa, Dattal, Ghad, Tanda of Panchrukhi KC and Palampur Municipal Council of Palampur Tehsil.

20. Baijnath (SC) Multhan Sub-Tehsil and Baijnath Tehsil.

3-DISTRICT LAHAUL & SPITI

21. Lahaul & Spiti (ST) District Lahaul and Spiti.

4-DISTRICT KULLU

22. Manali — Manali Tehsil, KC Raison, PCs Bastori, Sari, Jindore and Banogi of Lagsari KC of Kullu Tehsil.

23. Kullu — KCs Kullu, Rupi, PCs Dugilag, Phallan, Dunkhrigahar, Gahar, Mangarh of Lagsari KC, PCs Mohal, Khokhan of Bhuntar KC, Kullu Municipal Council and Bhuntar Nagar Panchayat of Kullu Tehsil.

24. Banjar — Sainj Sub-Tehsil; Banjar Tehsil; PCs Bajaura, Diyar, Manjhli, Parli, Gadsa and Rote of Bhuntar KC of Kullu Tehsil.

25. Anni (SC) — Anni Sub-Tehsil and Nirmand Tehsil.

5-DISTRICT MANDI

26. Karsog (SC) — Karsog Tehsil.

27. Sundernagar — KC Dehar, PCs Kalauhad, Kapahi, Maloh, Bari, Bhanwar of Sundernagar KC, Sundernagar Municipal Council of Sundernagar Tehsil; KC Batwara, PCs Bara, Nihri, Badhu, Kathachi, Jaral, Pressi, Charkhari and Bajaran of Nihri KC of Nihri Sub-Tehsil.

28. Nachan (SC) — KC Nachan, PCs Bassa, Gohar, Sayanj, Nandi of Syanj KC of Chachiot Tehsil; KC Jaidevi, PCs Chhater, Kanaid of Sundernagar KC of Sundarnagar Tehsil; PCs Jhungi, Pandar, Jachh, Kutahachi of Nihri KC of Nihri Sub-Tehsil; PCs Baggi, Salwahan, Rajwari, Chhamyar, Jadoli and Dadoh of Balh KC of Sadar Mandi Tehsil.

29. Seraj — Thunag Tehsil; Bali Chowki Sub-Tehsil; PCs Saroa, Bassi, Tharjun, Barra, Majhothi of Syanj KC of Chachiot Tehsil.

30. Darang — Padhar Tehsil; Aut Sub-Tehsil and KC Rehardhar of Sadar Mandi Tehsil.

31. Jogindernagar — Lad Bharol Tehsil and Jogindernagar Tehsil.

32. Dharampur — Sandhol Sub-Tehsil; Dharampur Sub-Tehsil; KCs Tanhyar and Rakhoh of Sarkaghat Tehsil.

33. Mandi — Kotli Sub-Tehsil; KCs Sadar, Talyahar and Mandi Municipal Council of Sadar Mandi Tehsil.

34. Balh (SC) — KCs Pairi, Rewalsar, PCs Gagal, Kummi, Rajgarh, Lohara of Balh KC and Rewalsar Nagar Panchayat of Sadar Mandi Tehsil.

35. Sarkaghat — Baldwara Sub-Tehsil; KCs Rakhota, Gopalpur, Sarkaghat and Sarkaghat Nagar Panchayat of Sarkaghat Tehsil.

6-DISTRICT HAMIRPUR

36. Bhoranj (SC) — Bhoranj Tehsil.

37. Sujanpur — Sujanpur Tehsil; KC Jhaniara, PCs Bouru, Utpur, Kadhiyar, Lag, Lohakhar, Gawardu, Patnaun, Siswan, Thana, Kot and Kakriyar of Ugialta KC of Hamirpur Tehsil.

38. Hamirpur — KCs Tal, Nalti, Hamirpur, PCs Lambloo, Balyut, Baloh of Ugialta KC and Hamirpur Municipal Council of Hamirpur Tehsil.

39. Barsar — Barsar Tehsil and Dhatwal Sub-Tehsil.

40. Nadaun — Nadaun Tehsil.

7-DISTRICT UNA

41. Chintpurni (SC) — Bharwain Sub-Tehsil; KC Chauki Khas of Bangana Tehsil; KCs

	Chururu, Mairi, PCs Mandholi, Amb, Kuthera-Khairla, Ladoli, Katauhar Kalan and Kuthiari of Amb KC of Amb Tehsil.
42. Gagret	KCs Gagret, Daulatpur, Gondpur Banehra, PCs Bhanjal, Kalruhi, Mubarikpur, Andora of Amb KC, Daulatpur Nagar Panchayat and Gagret Nagar Panchayat of Amb Tehsil.
43. Haroli	Haroli Sub-Tehsil and KC Ispur-1 of Una Tehsil.
44. Una	KC Dehlan, PCs Amiala, Malahat, Bharolian Kalan, Rampur, Jankaur, Basoli of Una KC, Mehatpur Basdehra Nagar Panchayat, Santokhgarh Nagar Panchayat and Una Municipal Council of Una Tehsil.
45. Kutlehar	KCs Bangana, Lathiani, Tihra of Bangana Tehsil; KC Ispur-2, PCs Dathwara, Dhamandri, Chalola, Nari, Kuriala, Kotla Khurd, Kotla Kalan, Madanpur, Lamlehari and Chattara of Una KC of Una Tehsil.

8-DISTRICT BILASPUR

46. Jhanduta (SC)	Jhanduta Tehsil
47. Ghumarwin	KCs Ajmerpur, Ghumarwin and Ghumarwin Nagar Panchayat of Ghumarwin Tehsil.
48. Bilaspur	PCs Chandpur, Delag, Panjgain, Devli, Badhayat, Main Market, Bandala, Lakhanpur of Sadar Bilaspur KC, PCs Dhaon Kothi, Dhar Tatoh of Bahaderpur KC, Bilaspur Municipal Council of Sadar Bilaspur Tehsil and KC Kuthera of Ghumarwin Tehsil.
49. SriNaina Deviji	Sri Naina Devi Sub-Tehsil; PCs Jamli, Chharol, Rajpura, Deoth of Sadar Bilaspur KC, PCs Ghial, Namhol, Dhuni Panjail, Niharkhan Basala, Siola, Chhakoh, Soldha, Bholi and Rani Kotla of Bahaderpur KC of Sadar Bilaspur Tehsil.

9-DISTRICT SOLAN

50. Arki	Arki Tehsil, PCs Matuli, Bayla, Kohu, Saur, Bhayunkhari, Loharghat, Jainagar, Ukhu, Manlogkalan, Diggal and Chamdar of Ramshaher KC of Ramshaher Sub-Tehsil.
51. Nalagarh	KCs Changer, Nalagarh, PCs Kirpalpur, Nanowal of Doon KC and Nalagarh Municipal Council of Nalagarh Tehsil; PCs Behri, Ramshaher, Dharmana, Nand, Dolli and Lunas of Ramshaher KC of Ramshaher Sub-Tehsil.
52. Doon	Kishangarh (Kuthar) Sub-Tehsil; PCs Beli, Manpura, Lodimajra, Dhela, Bhud, Thana, Sandouli, Bhataulikalan, Baddi, Abharni, Souri, Talli, Bawasni of Doon KC & Baddi Nagar Panchayat of Nalagarh Tehsil, PCs Barotiwala and Madhala of Patta KC of Kasauli Tehsil.
53. Solan (SC)	Kandaghat Tehsil; KC Solan and Solan Municipal Council of Solan Tehsil.
54. Kasauli (SC)	KCs Kasauli, Kishangarh (Kuthar) (Part), PC Kotbeja of Patta KC, Kasauli Cantonment Board and Parwanoo Municipal Council of Kasauli Tehsil, KC Sapathu, Dagshai Cantonment Boards and Sapathu (Subathu) Cantonment Board of Solan Tehsil.

10-DISTRICT SIRMAUR

55. Pachhad (SC)	Rajgarh Tehsil and Pachhad Tehsil.
56. Nahan	Nahan Tehsil; PCs Majra and Dhaula Kuan of Majra KC of Paonta Sahib Tehsil.
57. Sri Renukaji (SC)	Renuka Tehsil; Nohra Sub-Tehsil; PCs Kando Phagar, Bharog Baneri of Majra KC of Panonta Sahib Tehsil and Dadahu Sub Tehsil.

58. Paonta Sahib	KC Paonta Sahib, PCs Taruwala, Bhatanwali, Puruwala, Toka Nagla of Majra KC and Paonta Sahib Municipal Council of Paonta Sahib Tehsil.
59. Shillai	Kamrau Sub Tehsil; Shillai Tehsil and Ronhat Sub Tehsil.

11-DISTRICT SHIMLA

60. Chopal	Cheta Sub-Tehsil; Nerwa Sub-Tehsil; Chaupal Tehsil and KC Deha of Theog Tehsil.
61. Theog	KCs Theog, Matiana, PCs Tiyali, Dadas, Dhamanderi, Mundu, Ballag, Nahol of Dhamanderi KC, Theog Municipal Council of Theog Tehsil and Kumarsain Tehsil.
62. Kasumpti	Junga Sub-Tehsil; PCs Dharech, Cheog, Fagu of Dhamanderi KC of Theog Tehsil; KC Sanjauli, PCs Kasumpti, Beolia of Tara Devi-Kasumpti KC of Shimla Rural Tehsil; Ward Nos. 18 to 21 and 23 in Shimla Municipal Corporation of Shimla Urban and Rural Tehsils.
63. Shimla Urban	Ward Nos. 1 to 5, 8 to 17, 22, 24 and 25 in Shimla Municipal Corporation of Shimla Urban and Rural Tehsils.
64. Shimla Rural	Sunni Tehsil; KC Jutog, Jutog Cantonment Board, PCs Totu, Rampur, Thari, Jalail, Badahi, Anandpur, Kot, Raughav, Chayali, Bharoi and Neri of Tara Devi-Kasumpti KC of Shimla Rural Tehsil, Ward Nos. 6 and 7 in Shimla Municipal Corporation of Shimla Urban and Rural Tehsils.
65. Jubbal-Kotkhai	Jubbal Tehsil; Kotkhai Tehsil and Tikkar Sub-Tehsil.
66. Rampur (SC)	Rampur Tehsil and Nankhari Sub-Tehsil.
67. Rohru (SC)	Rohru Tehsil; Chirgaon Tehsil and Dodra Kwar Tehsil.

12-DISTRICT KINNAUR

68. Kinnaur (ST)	District Kinnaur.

Abbreviations- KC= Kanungo Circle, PC = Patwar Circle

(8. A-II) PARLIAMENTARY CONSTITUENCIES

(THEIR EXTENT After delimination in 2007)

S. No. & Name of Parliamentary Constituency	Extent In Terms Of Assembly Constituency
1-Kangra	1-Churah (SC), 3-Chamba, 4-Dalhousie, 5-Bhattiyat, 6-Nurpur, 7-Indora (SC), 8-Fatehpur, 9-Jwali, 12-Jawalamukhi, 13-Jaisinghpur (SC), 14-Sullah, 15-Nagrota, 16-Kangra, 17-Shahpur, 18-Dharamshala, 19-Palampur and 20-Baijnath (SC).
2-Mandi	2-Bharmaur (ST), 21-Lahaul & Spiti (ST), 22-Manali, 23-Kullu, 24-Banjar, 25-Anni (SC), 26-Karsog (SC), 27-Sundernagar, 28-Nachan (SC), 29-Seraj, 30-Darang, 31-Jogindernagar, 33-Mandi, 34-Balh (SC), 35-Sarkaghat, 66-Rampur (SC) and 68-Kinnaur (ST).
3-Hamirpur	10-Dehra, 11-Jaswan-Pragpur, 32-Dharampur, 36-Bhoranj (SC), 37-Sujanpur, 38-Hamirpur, 39-Barsar, 40-Nadaun, 41-Chintpurni (SC), 42-Gagret, 43-Haroli, 44-Una, 45-Kutlehar, 46-Jhanduta (SC), 47-Ghumarwin, 48-Bilaspur & 49-Sri Naina Deviji.
4-Shimla (SC)	50-Arki, 51-Nalagarh, 52-Doon, 53-Solan (SC), 54-Kasauli (SC), 55-Pachhad (SC), 56-Nahan, 57-Sri Renukaji (SC), 58-Paonta Sahib, 59-Shillai, 60-Chopal, 61-Theog, 62-Kasumpti, 63-Shimla Urban, 64-Shimla Rural, 65-Jubbal-Kotkhai & 67-Rohru (SC).

Note : Any reference in Table-A-I to a District, Tehsil, Kanungo Circle, Patwar Circle, Municipality and Ward or other territorial division shall be taken to mean the area comprised within that District, Tehsil, Kanungo Circle, Patwar Circle, Municipality and Ward or other territorial division as on the 15th day of February, 2004. Any reference to Ward of Municipal Corporation, Shimla Shall be taken to mean the area comprised within that Ward as per Census-2001 Data.

(8.B) ROLL OF SPEAKERS VIDHAN SABHA
(1952 ONWARDS)

S.No.	Name	Tenure
1.	Pandit Jaiwant Ram	24.03.1952 to 31.10.1956
2.	Sh. Karam Singh	01.11.1956 to 03.10.1963
3.	Sh. Des Raj Mahajan	04.10.1963 to 18.03.1967
4.	Sh. Des Raj Mahajan	20.03.1967 to 19.03.1972
5.	Sh. Kultar Chand Rana	28.03.1972 to 29.06.1977
6.	Chaudhary Sarwan Kumar	30.06.1977 to 07.05.1979
7.	Sh. Thakur Sen Negi	08.05.1979 to 21.06.1982
8.	Sh. Thakur Sen Negi	22.06.1982 to 14.09.1984
9.	Mrs. Vidya Stokes	11.03.1985 to 20.03.1990
10.	Dr. Radha Raman Shastri	21.03.1985 to 19.08.1990
11.	Sh. Thakur Sen Negi	20.08.1990 to 13.12.1993**
12.	Sh. Kaul Singh Thakur	*15.12.1993 to 04.03.1998
13.	Sh. Gulab Singh Thakur	29.03.1998 to 07.03.2003
14.	Sh. Gangu Ram Musafir	11.03.2003 to 09.01.2008
15.	Sh. Tulsi Ram	10.01.2008 to 06.01.2013
16.	Sh. Brijbihari lal Butail	09.01.2013 to Continue...

* *Thakur Ram Lal was Protem Speaker for one day 14th December, 1993 and 5th March 1998.*

** *After B.J.P.'s auster the Speaker continued.*

(8.C) DEPUTY SPEAKER OF VIDHAN SABHA
(1952 ONWARDS)

S.No.	Name	Tenure
1.	Sh. Krishan Chander	1952-1956
2.	Sh. Vidya Dhar	1956-1962
3.	Sh. Tapinder Singh	1963-1967
4.	Sh. Amin Chand	1967-1972
5.	Sh. Lekh Ram Thakur	1972-1977
6.	Sh. Ranjit Singh Verma	1977-1982

7.	Sh. Vijay Kumar Joshi	1982-1984
8.	Sh. Dev Raj Negi	1985-1990
9.	Sh. Rikhi Ram Kaundal	1990-1992
10.	Sh. Kuldeep Kumar	1993-1995
11.	Sh. Ishwar Dass	1995-1998
12.	Sh. Ram Dass Malangar	1999-2003
13.	Sh. Dharam Pal	2003 to 2008
14.	Sh. Khimi Ram	2008 to 2009
15.	Sh. Rikhi Ram Kaundal	2009 to 2012
16.	Sh. Jagat Singh Negi	2013 to continue

(8.D) HIMACHAL VIDHAN SABHA SECRETARIES

(1952 ONWARDS)

S.No.	Name	Tenure
1.	Mr.N.C. Nandi	23.03.1952 to 06.04.1952
2.	Mr.Chet Ram Thakur	07.04.1952 to 12.09.1955
3.	Mr.Bansi Dhar Sharma	23.09.1955 to 23.09.1956
4.	Mr.Lachnman Dass	24.06.1956 to 31.10.1956
5.	Mr.Surendra Nath	01.07.1963 to 23.12.1963
6.	Mr. D.B. Lal	24.12.1963 to 09.05.1967
7.	Mr.Des Raj Dhamija	10.05.1967 to 07.01.1968
8.	Mr. Shamsher Singh	26.05.1972 to 04.04.1975
9.	Mr. Ved Prakash Bhatnagar	08.04.1975 to 18.05.1979
10.	Mr. Surendra Prakash	01.06.1979 to 21.10.1980
11.	Mr. R.K. Mahajan	12.11.1980 to 14.05.1982
12.	Mr. V. Varma	14.05.1982 to 31.01.1988
13.	Mr. Laxman Singh	23.07.1988 to 16.02.1995
14.	Mr. K.L.Varma	23.02.1995 to 30.11.1996
15.	Mr. Ajay Bhandari	08.12.1996 to 04.09.2003
16.	Mr. J.R. Gajta	05.09.2003 to 18.01.2008
17.	Mr. Goverdhan Singh	21.01. 2008 to 07.04.2012
18.	Mr. Sunder Singh Verma	08.04. 2012 to Continue

(8.E) CHIEF COMMISSIONER/LT. GOVERNOR & GOVERNORS (1948 ONWARDS)

ROLL OF CHIEF COMMISSIONERS

S. No.	Name	Tenure
1.	N.C. Mehta	24.04.48 to 09.01.50
2.	E. Penderal Moon	10.01.50 to 29.03.51
3.	Bhagwan Sahai	30.03.51 to 19.02.52

ROLL OF LIEUTENANT GOVERNORS

S. No.	Name	Tenure
1.	Maj. General M.S. Himmat Singhji	01.03.52 to 31.12.54
2.	Bajrang Bahadur Singh	01.01.55 to 13.08.63
3.	Bhagwan Sahai, I.C.S.	14.08.63 to 25.02.66
4.	V. Vishwanathan, I.C.S.	26.02.66 to 06.05.67
5.	Lt. Gen. K. Bahadur Singh	06.05.67 to 24.01.71

ROLL OF GOVERNORS

S. No.	Name	Tenure
1.	S. Chakravorti I.C.S.	25.01.1971 to 16.12.1977
2.	Aminuddin Ahmad Khan	17.12.1977 to 25.08.1981
3.	Alok Nath Banerjee	26.08.1981 to 16.04.1983
4.	Hokishe Seema	17.04.1983 to 07.03.1986
5.	P.D. Desai (Justice) (Dual charge)	08.03.1986 to 16.04.1986
6.	Vice Admiral R.K.S. Gandhi	17.04.1986 to 14.02.1990
7.	B. Rachaiah	15.02.1990 to 19.12.1990
8.	Virender Verma	20.12.1990 to 27.01.1993
9.	* Surender Nath	28.01.1993 to 09.02.1993
10.	Bali Ram Bhagat	10.02.1993 to 29.06.1993
11.	Gulsher Ahmed Khan	30.06,1993 to 22.11.1993
12.	* Surender Nath	23.11.1993 to 09.07.1994
13.	Vishwanath Ratnam	10.07.1994 to 29.07.1994
14.	Sudhakar Rao Naik	30.07.1994 to 10.09.1995
15.	** Mahavir Prasad	11.09.1995 to 16.11.1995

16.	Mrs. Shila Kaul	17.11.1995 to 21.04.1996
17.	**Mahavir Prasad	22.04.1996 to 25.07.1997
18.	Mrs. V.S. Ramadevi	26.07.1997 to 01.12.1999
19.	Mr. Vishnukant Shastri	02.12.1999 to 23.11.2000
20.	Dr. Suraj Bhan	24.11.2000 to 07.05.2003
21.	Mr. Vishnu Sadashiv Kokje	08.05.2003 to 12.07.2008
22.	Smt. Prabha Rao	18.07.2008 to 24.01.2010
23.	Smt. Urmila Singh	25.01.2010 to 24.01.2015
24.	Mr. Kalyan Singh (Acting)	26.01.2015 to 11.08.2015
25.	Acharya Dev Vrat	12.08.2015 to Continue

Source : The Raj Bhawan Annual Bulletin

(8.F) ROLL OF CHIEF MINISTERS (1952 ONWARDS)

S.No.	Name	Tenure	Party
1.	Dr. Yashwant Singh Parmar	24.03.1952 to 01.10.1956	(INC)
2.	Dr.Yashwant Singh Parmar	01.07.1963 to 14.03.1967	(INC)
3.	Dr. Yashwant Singh Parmar	14.03.1967 to 15.03.1972	(INC)
4.	Dr.Yashwant Singh Parmar	15.03.1972 to 28.01.1977	(INC)
5.	Sh. Ram Lal Thakur	28.01.1977 to 30.04.1977	(INC)
6.	Sh. Shanta Kumar	26.06.1977 to 14.02.1980	(Janta.P)
7.	Sh. Ram Lal Thakur	14.02.1980 to 07.04.1983	(Cong.I)
8.	Sh. Vir Bhadra Singh	08.04.1983 to 08.03.1985	(Cong.I)
9.	Sh. Vir Bhadra Singh	08.03.1985 to 04.03.1990	(Cong.I)
10.	Sh. Shanta Kumar	05.03.1990 to 14.12.1992	(B.J.P.)
11.	Sh. Vir Bhadra Singh	03.12.1993 to 04.03.1998	(Cong.I)
12.	Sh. Vir Bhadra Singh	05.03.1998 to 23.03.1998	(Cong.I)
13.	Sh. Prem Kumar Dhumal	24.03.1998 to 05.03.2003	(B.J.P.)
14.	Sh. Vir Bhadra Singh	06.03.2003 to 29.12.2007	(Cong.I)
15.	Sh. Prem Kumar Dhumal	30.12.2007 to 24.12.2012	(B.J.P.)
16.	Sh. Vir Bhadra Singh	25.12.2012 to Continue	(Cong.I)

Abbreviation: INC = Indian National Congress, BJP = Bhartiya Janta Party, Cong.-I = Congress Indira, Janta P. = Janta Party

(8.G) JUDICIAL COMMISSIONER/CHIEF JUSTICE (1948-67)

S.No.	Name	Tenure	Designation
1.	J.N. Banerjee	1948-56	Judicial Commissioner
2.	T. Ramabhadran (I.A.S.)	1956-59	Judicial Commissioner
3.	C.B. Kapoor	1959-60	Judicial Commissioner
4.	T. Rambhadran	1960-63	Judicial Commissioner
5.	Om Prakash	1963-67	Judicial Commissioner

CHIEF JUSTICES (1971 ONWARDS)

S.No.	Name	Tenure
1.	Justice M.H. Beg	25.01.1971 to 09.12.1971
2.	Justice R.S. Pathak	18.03.1972 to 19.02.1978
3.	Justice T.U. Mehta	20.02.1978 to 11.12.1979
4.	Justice Vias Dev Misra	12.12.1979 to 22.12.1983
5.	Justice P.D. Desai	23.12.1983 to 10.11.1988
6.	Justice V.K. Malhotra	11.11.1988 to 28.09.1989
7.	Justice N.M. Kasliwal	29.03.1989 to 05.11.1990
8.	Justice V.P. Bhatnagar	06.10.1989 to 05.11.1989
9.	Justice P.C. Balakrishna Menon	06.11.1989 to 14.01.1991
10.	Justice V.K.Malhotra	15.01.1991 to 04.08.1991
11.	Justice Mrs. Leela Seth	06.08.1991 to 19.10.1992
12.	Justice Bhavani Singh	20.10.1992 to 22.06.1993
13.	Justice S.K. Seth	23.06.1993 to 28.06.1993
14.	Justice Bhavani Singh	29.06.1993 to 28.01.1994
15.	Justice V. Ratnam	29.01.1994 to 31.07.1994
16.	Justice Bhavani Singh	01.08.1994 to 16.09.1994
17.	Justice Gulab C. Chopra	17.09.1994 to 28.02.1995
18.	Justice S.N. Phukan	01.03.1995 to 28.07.1996
19.	Justice M. Shrinivasan	12.08.1996 to 05.11.1997
20.	Justice M.N. Rao	06.11.1997 to 30.06.1998
21.	Justice Doraiswarmy Raju	01.07.1998 to 28.01.2000
22.	Justice *Kamlesh Sharma (Acting)	29.01.2000 to 04.05.2000
23.	Justice Chunnilal Karsan Das Thakkar	05.05.2000 to 09-01-2002

24. * Justice Kamlesh Sharma (Acting)	10.01.2002 to 23-01-2002
25. Justice Wugzan Awangshi Shishak	24.01.2002 to 01-01-2003
26. * Justice Kamlesh Sharma (Acting)	02.01.2003 to 07-03-2003
27. Justice Vinod Kumar Gupta	08-03-2003 to 17.01.2008
28. Justice Jagdish Kumar Bhalla	18-01-2008 to 09-08-2009
29. Justice Rambhuwan Mishra (acting)	10.08.2009 to 07-02-2010
30. Justice Joseph Kurien	08.02.2010 to 06-03-2013
31. Justice Ajay Manik Rao	04.04.2013 to 19-11-2013
32. Justice Mansoor Ahmad Mir	27.11.2013 to Continue

Source : The Annual Bulletin of High Court

From 1967-1971 Himachal Pradesh was under the Jurisdiction of Delhi High Court.
** Acting Chief Justice.*

(8.H) Lok Sabha Members From Himachal

First General Election - 1952

Constituency	Winner Candidate	Party
1. Hamirpur (Bilaspur 1952)	Anand Chand	(Independent)
2. Kangra	Hem Raj	(INC)
3. Shimla	Tek Chand	(INC)
4. Mandi (Mahasu 1952)	Raj Kumari Amrit Kaur	(INC)

Second General Election - 1957

1. Chamba	Padam Dev	(INC)
2. Mahasu (Now Shimla)	Dr. Y.S. Parmar	(INC)
3. Mahasu (Reserved)	Nek Ram	(INC)
4. Mandi	Joginder Sen	(INC)

Third General Election - 1962

1. Chamba	Chattar Singh	(INC)
2. Mahasu	Vir Bhandra Singh	(INC)
3. Mandi	Lalit Sen	(INC)
4. Sirmaur (R) (Now Shimla)	Pratap Singh	(INC)

Fourth General Election - 1967

1. Chamba	Vikram Chand Mahajan	(INC)
2. Hamirpur	Prem Chand Verma	(INC)
3. Kangra	Hem Raj	(INC)

Fifth General Election - 1972

1.Hamirpur	Narain Chand Prashar	(INC)
2. Kangra	Vikram Mahajan	(INC)
3. Mandi	Vir Bhadra Singh	(INC)
4. Shimla (Reserved)	Pratap Singh	(INC)

Sixth General Election - 1977

1.Hamirpur	Ranjit Singh Verma	(Janta Party)
2. Kangra	Kanwar Durga Chand	(Janta Party)
3. Mandi	Ganga Singh	(Janta Party)
4. Shimla (Reserved)	Balak Ram	(Janta Party)

Seventh Mid-Term Election - 1980-81

1.Hamirpur	Narain Chand Prashar	(Cong. I)
2. Kangra	Smt. Chandresh Kumari	(Cong. I)
3. Mandi	Vir Bhadra Singh	(Cong. I)
4. Shimla (Reserved)	Krishan Dutt Sultanpuri	(Cong. I)

Eighth General Election - 1984

1.Hamirpur	Narain Chand Prashar	(Cong. I)
2. Kangra	Smt. Chandresh Kumari	(Cong. I)
3. Mandi	Pt. Sukh Ram	(Cong. I)
4. Shimla (Reserved)	Krishan Dutt Sultanpuri	(Cong. I)

Ninth General Election - 1989

1.Hamirpur	Prof. Prem Kumar Dhumal	(B.J.P.)
2. Kangra	Maj. D.D. Khanooria	(B.J.P.)
3. Mandi	Raja Maheshwar Singh	(B.J.P.)
4. Shimla (Reserved)	Krishan Dutt Sultanpuri	(Cong. I)

Tenth Mid Term Election - 1991

1.Hamirpur	Prof. Prem Kumar Dhumal	(B.J.P.)
2. Kangra	Maj. D.D. Khanooria	(B.J.P.)
3. Mandi	Pt. Sukh Ram	(Cong. I)
4. Shimla	Krishan Dutt Sultanpuri	(Cong. I)

Eleventh General Election - 1996

1.Kangra	Sat Mahajan	(Cong. I)

2. Hamirpur	Maj. Vikram Singh	(Cong. I)
3. Shimla	K.D. Sultanpuri	(Cong. I)
4. Mandi	Sukh Ram	(Cong. I)

Twelth Mid Term Election - 1998

1.Kangra	Shanta Kumar	(B.J.P.)
2. Hamirpur	Suresh Chandel	(B.J.P.)
3. Shimla (Reserved)	Krishan Dutt Sultanpuri	(Cong. I)
4. Mandi	Maheshwar Singh	(B.J.P.)

Thirteenth Mid Term Election - 1999

1.Kangra	Shanta Kumar	(B.J.P.)
2. Hamirpur	Suresh Chandel	(B.J.P.)
3. Shimla (Reserved)	Dhani Ram Shandil	(H.V.C.)
4. Mandi	Maheshwar Singh	(B.J.P.)

Fourteenth General Election - 2004

1.Kangra	Chander Kumar	(Cong.–I)
2. Hamirpur	Suresh Chandel	(B.J.P.)
3. Shimla (Reserved)	Dhani Ram Shandil	(Cong.–I)
4. Mandi	Smt. Pratibha Singh	(Cong.–I)
5. Hamirpur	Prem Kumar Dhumal	(B.J.P.)
6. Hamirpur	Anurag Thakur	(B.J.P.)

* After the resignation Mr. Suresh Chandel, Mr. P.K. Dhumal was elected from Hamirpur constituency in May 2007. In Dec. 2007 Mr. Prem Kumar Dhumal was elected to state vidhan sabha and sworn in the chief minister and after his resignation, his son Mr. Anurag Thakur elected for Lok Shabha.

Fifteenth General Election - 2009

1.Kangra	Dr. Rajan Sushant	(B.J.P.)
2. Hamirpur	Sh. Anurag Thakur	(B.J.P.)
3. Shimla	Sh. Virendra Kashyap	(B.J.P.)
4. Mandi	Sh. Virbhadra Singh	(Cong.–I)
5. Mandi	Smt Pratibha Singh	(Cong.–I)

* In 2012 Mr. Vir Bhadra Singh got elected to Vidhan Sabha and became Chief minister and in by-election held to Mandi Lok-Sabha seat his wife Smt. Pratibha Singh was elected in 2013.

Sixteenth General Election - 2014

1.Kangra	Sh. Shanta Kumar	(B.J.P.)
2. Hamirpur	Anurag Thakur	(B.J.P.)
3. Shimla	Virendra Kashyap	(B.J.P.)
4. Mandi	Ram Swaroop Sharma	(B.J.P)

(8.I) RAJYA SABHA MEMBERS FROM HIMACHAL

S.No.	Name	Party Name	Term
1.	Sh. Chiranji Lal Verma	INC	May, 1952-1958
2.	Smt. Leela Devi	INC	April, 1956-1962
3.	Sh. Anand Chand	Independent	April, 1958-1964
4.	Sh. Shivanand Ramaul	INC	April, 1962-1968
5.	Sh. Chiranji Lal Verma	INC	April, 1964-1970
6.	Sh. Salig Ram (Kangra Punjab)	INC	April, 1966-1972
7.	Smt. Satyawati Dang	INC	April, 1968-1974
8.	Sh. Roshan Lal	INC	April, 1970-1976
9.	Sh. Jagan Nath Bhardwaj	INC	April, 1972-1978
10.	Sh. Gyan Chand Totu	INC	April, 1974-1980
11.	Sh. Roshan Lal	INC	April, 1976-1982
12.	Smt. Mohinder Kaur	Janta Party	April, 1978-1984
13.	Smt. Usha Malhotra	Cong. I	April, 1980-1986
14.	Sh. Roshan Lal	Cong. I	April, 1982-1988
15.	Sh. Anand Sharma	Cong. I	April, 1984-1990
16.	Sh. Chandan Sharma	Cong.1	April, 1986-1992
17.	Sh. Sushil Barangpa	Cong. 1	April, 1988-1994
18.	Sh. Krishan Lal Sharma	B.J.P.	April, 1990-1996
19.	Sh. Maheshwar Singh	B.J.P.	April, 1992-1998
20.	Sh. Sushil Barangpa	Cong. I	April, 1994-2000
21.	Smt. Chandresh Kumari	Cong. I	April, 1996-2002
22.	Sh. Anil Sharma	HVC.	April, 1998 -2004
23.	Sh. Kirpal Parmar	B.J.P.	April, 2000-2006
24.	Sh. Suresh Bhardwaj	B.J.P.	April, 2002-2008
25.	Sh. Anand Sharma	Cong. I.	April, 2004-2010
26.	Smt. Viplov Thakur	Cong. I.	April, 2006-2012
27.	Sh. Shanta Kumar	B.J.P.	April, 2008-2014
28.	Smt. Bimla Kashyap	B.J.P.	April, 2010 -2016
29.	Mr. Jai Prakash Nadda	B.J.P	April, 2012 —
30.	Smt. Viplov Thakur	Cong. I.	April, 2014 —
31.	Sh. Anand Sharma	Cong. I.	April, 2016 —

Source: *Rajya Sabha Annual Bulletin 1952-2014*

Abbreviation: INC = Indian National Congress, BJP = Bhartiya Janta Party, Cong.-I = Congress Indira, HVC = Himachal Vikas Congress.

APPENDIX – 9

(A) Roll Of Vice Chancellors H.P. University, Shimla

S.No.	Name	Tenure
1.	Dr. R.K. Singh	01.01.1971 to 03.09.1975
2.	Dr. B.S. Jogi	03.09.1975 to 21.07.1977
3.	S.K. Chauhan (I.A.S.)	22.07.1977 to 13.10.1977
4.	Dr. L.S.Negi	13.10.1977 to 08.09.1978
5.	Dr. H.R.Kalia	09.09.1978 to 31.10.1978
6.	Dr. G.C. Gupta	01.11.1978 to 31.05.1980
7.	*B.C. Negi (I.A.S.)	01.06.1980 to 15.10.1980
8.	*P. P. Srivastava (I.A.S.)	16.10.1980 to 19.12.1980
9.	Dr. L.P. Sinha	20.12.1980 to 19.12.1985
10.	*M.K. Kaw (I.A.S.)	20.12.1985 to 17.01.1986
11.	Dr. K.C. Malhotra	18.01.1986 to 22.09.1993
12.	P.S Negi (I.A.S)	23.09.1993 to 05.06.1991
13.	Dr. H.P Dikshit	06.06.1994 to 05.08.1995
14.	*S.S. Parmar (I.A.S.)	06.08.1995 to 11.01.1996
15.	Dr. C.L. Kundu	12.01.1996 to 11.01..1999
16.	N.K. Sharda (Acting)	12.01.1999 to 03.02.1999
17.	Dr. S.K. Gupta	04.02.1999 to 10-09-2001
18.	Prof. N.K. Sharda (Acting)	12.09.2001 to 14-10-2001
19.	Dr. S.D. Sharma	15.10.2001 to 09-12-2003
20.	Dr. L.R. Verma	01.01.2004 to 03-01-2007
21.	Prof. Anil Wilson	04-01-2007 to 07-05-2008
22.	Dr. Sunil Kumar Gupta	08-05-2008 to 24-05-2011
23.	Prof. Arun Diwakar Bajpayee	25-05-2011 to Continue

* Officiating with dual charge

(B) Vice Chancellors Of Chaudhary Sarwan Kumar Agriculture University, Palampur

S.No.	Name	Tenure
1.	Dr. Het Ram Kalia	01.11.1978 to 31.10.1983
2.	Dr. D.R Thakur (Officiating)	01.11.1983 to 18.01.1984

3.	Mr. G.C.Negi	19.01.1984 to 18.01.1989
4.	Dr. B.S Kanwar (Officiating)	19.01.1989 to 06.03.1989
5.	Dr. Kirti Singh	07.03.1989 to 31.12.1992
6.	Dr. B.S Kanwar (Officiating)	01.01.1993 to 06.02.1993
7.	Dr. R.P.S. Tyagi	06.02.1993 to 09.01.1998
8.	Dr.B.M Singh (Officiating)	09.01.1998 to 17.03.1998
9.	Dr.P.K. Khosla	18.03.1998 to 08.01.1999
10.	Sh. Yogesh Khanna (Officiating)	09.01.1999 to 02.02.1999
11.	Sh. Dev Swaroop (Officiating)	03.02.1999 to 07.01.2000
12.	Dr.P.K. Khosla	08.01.2000 to 17.04.2001
13.	Dr. Tej Pratap Singh	18.04.2001 to 30.06.2004
14.	Dr. Jagmohan Singh	02.07.2004 to 05.04.2005
15.	Dr. Manoranjan Kalia (Officiating)	07.04.2005 to 01.05.2005
16.	Dr. D.S. Rathore	02.05.2005 to 04-07-2007
17.	Dr. Tej Pratap Singh	05-07-2007 to 04-07-2010
18.	Dr. S. K Sharma	06-07-2010 to 31-07-2013
19.	Dr. Krishan Kumar Katoch	01-08-2013 to 31-07-2016
20.	Dr. Ashok Saryal	11-08-2016 to continue

(C) Vice Chancellors Of Dr. Y .S. Parmar University of Horticulture and Forestry, Nauni (Solan)

S.No.	Name	Tenure
1.	Dr. M.R. Thakur	07.12.1985 to 30.04.1991
2.	Dr. B.R. Sharma	01.05.1991 to 27.09.1994
3.	Dr. L.R.Verma	31.10.1994 to 28.02.1999
4.	Dr. R.P. Awasthi	27.03.1999 to-26-03-2002
5.	Dr. Sushil Sagar Negi	27.03.2002 to 26.03.2005
6.	Dr. Jag Mohan Singh	06.04.2005 to 05.04.2008
7.	Prof. R. K. Dhiman	10.04.2008 to 07.05.2013
8.	Sh. Tarun Shridhar (IAS)	08.05.2013 to 25.07.2013
9.	Dr. Vijay Shing Thakur	26.07.2013 to 31-07-2016
10.	Dr. Hari Chand Sharma	11-08-2016 to continue

APPENDIX – 10

(A) Roll of Chairman of Himachal Pradesh Public Service Commission Shimla

S.No.	Name	Tenure
1.	Lt. Gen. K.S. Katoch (Retd.)	24.04.71 to 14.07.75
2.	Maj. Gen.I.C. Katoch (Retd.)	15.07.75 to 14.07.81
3.	Shri J.C. Malhotra	15.07.81 to 03.02.86
4.	Shri Anang Pal	04.02.86 to 01.09.87
5.	Dr. P.K. Mittoo	02.09.87 to 26.09.91
6.	Maj. Gen. K.L. Rattan (Retd.)	27.09.91 to 06.09.93
7.	Shri R.R. Verma(Retd. D.G. Police)	07.09.93 to 02.02.99
8.	Miss. Vimla Bhagat	03.02.99 to 06.03.99
9.	Major Gen. (Red.) R. S. Pathania	07.03.99 to 23.09.2002
10.	Dev Raj Sharma (Acting)	24.09.2002 to 11.11.2002
11.	Dev Raj Sharma	12.11.2002 to 11.09.2004
12.	Sh. Arvind Kaul	15.09.2004 to 30-09-2006
13.	Maj. Gen. (Red.) B. S. Thakur	05.10.2006to15-04- 2008
14.	Maj. Gen. (Red.) C. M. Sharma	08.01.2009 to 03-07-2013
15.	Mr. K.S Tomar	04.07.2013 to Continue

(B) Chairman Himachal State Consumer Redressal Commission

S.No.	Name	Tenure
1.	Justice V.P Gupta	01.11.1989 to 21.01.1991
2.	Justice D.P Sood	22.06.1991 to 30.06.1992
3.	Justice R.B Mishra	01.10.1992 to 04.11.1993
4.	Justice S.K Seth	07.07.1994 to 25.05.1996
5.	Justice P. N Nag	09.07.1996 to 05.03.2000
6.	Justice Surender Swaroop	14.03.2000 to 19.04.2005
7.	Justice A.K Goel	05.10.2005 to 04.10.2011
8.	Justice Surjeet Singh	17.12.2011to continue

(C) Himachal Pradesh State Information Commission

The Himachal Pradesh State Information Commission was constituted by the State Government on 4th February, 2006 in exercise of powers conferred by sub section (1) of section 15 of the Right to Information Act, 2005. The Commission started functioning with effect from 1st March, 2006 with headquarters at Shimla, on the assumption of the office of State Chief Information Commissioner, Himachal Pradesh by Shri P.S. Rana. Now, after his retirement on 28th February, 2011, Sh. Bhim Sen has assumed the office the Chief Information Commissioner on 25th March, 2011.

S.No.	Name	Peroid
(i)	Mr. P.S Rana	01.03.2006 to 27.02.011
(ii)	Mr. Bhim Sen	25.03.2011 to Continue

(D) Roll of Chief Secretaries Himachal

S. No.	Name	Tenure
1.	Mr. K.L. Mehta I.C.S.	March, 1952 to Sept., 1953
2.	Mr. Mangat Rai	Sept., 1953 to Nov., 1954
3.	Mr. Mahesh Chandra	Nov., 1954 to Sept., 1955
4.	Mr. K.N. Channa	Sept., 1955 to Feb., 1959
5.	Mr. B.N. Maheshwari	Feb., 1959 to Dec, 1960 (A.N.)
6.	Mr. Mahabir Singh	Dec., 1960 to Jan., 1961
7.	Mr. O.N. Mishra	Jan., 1961 to Feb., 1963
8.	Mr. W.V.Oak	Feb., 1963 to Oct., 1963
9.	Mr. T.S.Negi	Oct., 1963 to Feb., 1966(A.N.)
10.	Mr. M.C. Sharma	Feb., 1966 to Jul., 1968
11.	Mr. J.M. Lalwani	Jul., 1968 to Jul., 1969
12.	Mr. K.N. Channa	Jul., 1969 to Apr., 1973
13.	Mr. U.N. Sharma	Apr., 1973 to Feb., 1976
14.	Mr. L.H. Tochhawang	Mar., 1976 to Jan., 1980
15.	Mr. K.C. Pandeya	Feb., 1980 to Feb., 1985
16.	Mr. P.K. Mattoo	Feb., 1985 to Sep., 1987
17.	Mr. B.C. Negi	Sep., 1987 to Mar., 1989
18.	Mr. M.S. Mukherjee	Apr., 1989 to Apr., 1993
19.	Mr. S.K. Chauhan	Apr., 1993 to Apr., 1994
20.	Mr. R.K. Anand	Apr., 1994 to Jan., 1997
21.	Mr. A.N. Vidyarthi	Jan., 1997 to Mar., 1998
22.	Mr. O.P. Yadav	Mar., 1998 to Dec, 1998
23.	Mr. A.K. Goswami	Dec., 1998 to Jul., 2001.
24.	Mr. Harsh Gupta	Jul., 2001 to Oct., 2002
25.	Smt. R. Bhattacharya	Nov., 2002 to 30 Sept., 2003
26.	Mr. Arvind Kaul	01 Oct., 2003 to 04 Feb., 2004
27.	Kanwar Shamsher Singh	05 Feb., 2004 to 20 Oct., 2004
28.	Mr. S.S. Parmar	21 Oct., 2004 to 31 June, 2007
29.	Mr. Ravi Dhingra	01 July, 2007 to 19 June, 2008
30.	Smt. Asha Swaroop	20 June, 2008 to 30 July 2010
31.	Ms. Rajwant Sandhu	31 July 2010 to 31 March 2012
32.	Ms. Harinder Hira	01 April 2012 to 30 April 2012
33.	Mr. Sudripto Roy	01 May 2012 to 23 May 2014
34.	Mr. P. Mitra	24 May 2014 to 31 May 2016
35.	Mr. V.C. Farka	01 June 2016 to continue

(E) Roll Of Himachal Pradesh Police Chief

I.P.S. Officers Roll as AIGP'S & DGP'S with Tenure in H.P. Since 1949

S.No.	Name of Officers	Period
1.	Sh. S.R. Chaudhary, IP, IGP	01.12.1949 to 10.05.1953
2.	Sh. Ashwani Kumar, IP, IGP	11.05.1953 to 31.12.1954
3.	Sh. A. Gupta, IP, IGP	05.03.1955 to 31.12.1959
4.	Sh. Kanwar Inder Singh, IPS, IGP	01.01.1960 to 17.05.1965
5.	Sh. Madan Gopal, IPS, IGP	18.05.1965 to 25.03.1969
6.	Sh. B.S. Yadav, IPS, IGP	29.03.1969 to 07.02.1974
7.	Sh. V.K. Kalia, IPS, IGP	08.02.1974 to 03.04.1974
8.	Sh. D.C. Sharma, IPS, IGP	04.04.1974 to 31.07.1978
9.	Sh. I.J.S. Sodhi, IPS, IGP	01.01.1978 to 15.05.1983
10.	Sh. Gangbir Singh, IPS, IGP	16.05.1983 to 03.06.1985
11.	Sh. I.J.S. Sodhi, IPS, IGP	01.07.1985 to 04.1986
12.	Sh. I.B. Negi, IPS, IGP	25.04.1986 to 03.04.1987
13.	Sh. I.B. Negi, IPS, DGP	04.04.1987 to 31.05.1990
14.	Sh. R.R. Verma, IPS, DGP	01.06.1990 to 06.09.1993
15.	Sh. Amrik Singh, IPS, DGP	07.09.1993 to 20.02.1995
16.	Sh. B.S. Thakur, IPS, DGP	21.02.1995 to 09.10.1998
17.	Sh. T.R. Mahanjan, IPS, DGP	10.10.98 to 28.07.2000
18.	Sh. A.K. Puri, IPS, DGP	29.07.2000 to 31.01.2005
19.	Sh. Ajit Narain IPS, DGP	01.02.2005 to 25-07-2006
20.	Sh Ashwani Kumar IPS, DGP	01.08.2006 to 31-07-2008
21.	Sh. G. S. Gill IPS, DGP	18.08.2008 to 30-06-2010
22.	Sh. D. S. Minhas IPS DGP	01-07-2010 to 19-12-2012
23.	Sh. B. Kamal Kumar IPS DGP	06-01-2013 to 16-07-2013
24.	Sh. Sanjay Kumar IPS DGP	17-07-2013 to Continue

(F) Roll of Lokayukta- Himachal Pradesh

Since the induction of Lokayukta in Himachal Pradesh in 1983, following have occupied this office:

S.No.	Name	Peroid
(i)	Mr. Justice T.V.R. Tatachari	17.08.1983 to 16.08.1988
(ii)	Mr. Justice R.B. Mishra	04.11.1988 to 03.11.1993
(iii)	Mr. Justice P.C. Balakrishnamenon	02.02.1994 to 11.07.1999
(iv)	Mr. Justice Om Prakash	12.07.1999 to 07.05.2002
(v)	Mr. Justice Bhawani Singh	04.05.2006 to 03.05.2011
(vi)	Mr. Justice Lokender Singh Panta	03.02.2012 to Continue

(G) Chairman Himachal Pradesh Subordinate Services Selection Board Hamirpur

S.No.	Name	Peroid
1.	Dr. K.C. Malhotra	10.10.1998 to 19.08.1999
2.	Sh. S. M. Katwal (IAS, Retd. Officiating)	28.08.1999 to 04.01.2000
3.	Sh. S. M. Katwal (IAS, Retd.)	05.01.2000 to 14.08.2003
4.	Sh. Tashi Dawa (IPS, Retd. Officiating)	05.05.2003 to 05.09.2003
5.	Sh. Tashi Dawa (IPS, Retd.)	06.09.2003 to 20.11.2006
6.	Erg. Harbansh Kumar	23.11.2006 to 13.12.2009
7.	Prof. J.K. Chauhan	18.12.2009 to 17.12.2014
8.	Sh. Jog Raj Thakur	18.12.2014 to continue

(H) Chairman Himachal Pradesh Board Of School Education Dharamshala

S.No.	Name	Peroid
1.	Kumari K.Pasricha	03.07.1969 to 18.02.1970
2.	Sh. Kultar Chand Rana	19.02.1970 to 27.03.1972
3.	Sh. Tapender Singh	30.05.1972 to 04.03.1978
4.	Sh. B.L. Handa	04.03.1978 to 03.09.1980
5.	Maj. (Kumari) Krishna Mohini (Retd.)	03.09.1980 to 05.05.1983
6.	Sh. Hardayal	10.05.1983 to 06.02.1985
7.	Kanwar Shamsher Singh (IAS)	13.05.1985 to 23.11.1986
8.	Sh. Dhani Ram (IAS)	24.11.1986 to 03.10.1987
9.	Sh. T.R. Sharma (IAS)	03.10.1987 to 31.03.1990
10.	Kumari Vimla Bhagat (IAS)	01.04.1990 to 06.04.1990
11.	Sh. S.S. Negi (IAS)	26.04 1990 to 23.03.1991
12.	Sh. Chander Shekhar Balakrishan (IAS)	25.03.1991 to 04.07.1991
13.	Sh. S.S. Sidhu (IAS)	05.07.1991 to 27.09.1992
14.	Dr. N.L. Nadda	28.09.1992 to 27.09.1995
15.	Sh. K.C. Sharma (IAS)	06.10.1995 to 30.11.1995
16.	Sh. P.C.Dogra (IAS)	02.12.1995 to 21.01.1996
17.	Dr. Amar Chand Pal	22.01.1996 to 08.05.1998
18.	Prof. Chaman Lal Gupt	14.05.1998 to 31.03.2003
19.	Sh. Probadh Saxena (IAS)	19.04.2003 to 08.05.2003
20.	Sh. B.R. Rahi	09.05.2003 to 31.12.2007
21.	Sh. B.K. Aggarwal (IAS)	08.01.2008 to 15.02.2008
22.	Sh. Manoj Kumar (IAS)	15.02.2008 to 03.06.2008
23.	Prof. Chaman Lal Gupt	04.06.2008 to 13.10.2010
24.	Sh. R.S Gupta (IAS)	14.10.2010 to 10.02.2011
25.	Sh. B.C. Farka (IAS)	10.02.2011 to 05.10.2011
26.	Dr. R. S. Gupta (IAS)	07.10.2011 to 14.11.2011
27.	Sh. B.C. Farka (IAS)	14.11.2011 to 17.12.2011
28.	Sh. Balram Sharma (IAS Retd.)	18.12.2011 to 02.01.2013
29.	Sh. B.R. Verma (IAS)	07.01.2013 to 02.07.2013
30.	Sh. Balbir Tegta (IAS Retd.)	02.07.2013 to Continue

APPENDIX –11

Famous Institutes/Museums Places And Their Location

Institutes/ Places	Located
1. Linton Memorial	Nahan (Sirmaur Distt.)
2. Quila Lohgarh	Paonta Sahib (Sirmaur Distt.)
3. Subhash Baoli	Dalhausie (Chamba Distt)
4. Bhuri Singh Museum	Chamba
5. Indian Institute of Advance Study	Summer Hill (Shimla Distt.)
6. War Memorial	Dharamshala (Kangra Distt.)
7. Atal Bihari Vajpayee Mountaineering Institute	Manali (Kullu Distt.)
8. Central Potato Research Institute	Kufri (Shimal Distt.)
9. Indira Gandhi Medical College	Shimla
10. Himachal Pradesh Institute of Public Administration	Fair Lawns (Shimla Distt.)
11. Fish Breeding Farm	Dyoli (Bilaspur Distt.)
12. Central Scientific and Industrial Research (CSIR) Conplex	Palampur (Kangra Distt.)
13. Sainik School	Sujanpur Tira (Hamirpur Distt.)
14. Chaudhary Sarwan Kumar Agriculture University	Palampur (Kangra Distt.)
15. Dr. Y.S. Parmar University of Horticulture and Forestry	Occhghat (Nauni) (Solan Distt.)
16. St. Jones Church	Dharamshala (Kangra Distt)
17. Chinmaya Tappovan	Dharamshala (Kangra Distt.)
18. Arjun Guffa	Manali (Kullu Distt.)
19. Rahla Falls	Manali (Kullu Distt.)
20. Nehru Kund	Manali (Kullu Distt.)
21. Shimla State Museum (Set up on 26 Jan, 1974)	Shimla
22. Rishi Kalpi Memorial	Paonta Sahib (Sirmaur Distt.)
23. Himachal High Court	Shimla
24. H.P. University	Shimla
25. Army Public School	Dagshai (Solan Distt.)
26. Rudhra Nag	Bhunter (Kullu Distt.)
27. Aapsara Kund	Ajagar (Kangra Distt.)
28. Sati Pillars	Mandi
29. Sardar Ajit Singh's Memorial	Panjpulla (Near Balhousies, Chamba Distt.)
30. National Institute Technology (NIT)	(Anu) Hamirpur
31. Mohan Meakin LT.d. (1855)	Solan

32.	Agriculture Co-Operative Staff Training Institute	Sangti Near Summerhill (Shimla)
33.	Dhumaldev ka Mandir	Kullu
34.	Palachaka Deota	Kangra
35.	Farmer's Training Institute	Sundernagar
36.	Regional Bee Research Centre	Kangra
37.	Gure- Ka Lahore	Bilaspur
38.	H.P. Board of School Education	Dharamshala
39.	H.P. Subordinate Services Selection Board	Hamirpur
40.	H.P. Forest Training Institute	Chail
41.	H.P. Technical University	Hamirpur

APPENDIX – 12

Some of The Important Himachal Pradesh Government Public Sector Undertaking

S.No.	Name	Located
1.	Himachal Pradesh Financial Corporation	Shimla
2.	Himachal Fertilisers Ltd, Manjholi	Nalagarh
3.	Himachal Pradesh Mineral and Industrial Development Corporation Ltd.	Shimla
4.	Himachal Pradesh State Small Scale Industries and Export Corporation Ltd.	Shimla
5.	Himachal Pradesh State Handicrafts and Handloom Corporation Ltd.	Shimla
6.	Himachal Pradesh Housing Board	Shimla
7.	Himachal Pradesh State Forest Corporation Ltd.	Shimla
8.	Himachal Pradesh State Electricity Board	Shimla
9.	Nahan Foundry Ltd.	Nahan
10.	Himachal Pradesh Horticultural Produce Marketing and processing corporation Ltd	Shimla
11.	Himachal Pradesh Agro-Industries Corporation Ltd.	Shimla
12.	Himachal Pradesh Tourism Development Corporation Ltd.	Shimla
13.	Himachal Pradesh State Civil Supplies Corporation Ltd.	Shimla
14.	Himachal Road Transport Corporation	Shimla
15.	Himachal Pradesh Ex-Servicemen Corporation	Hamirpur
16.	Himachal Wool Processors Ltd.	Nalagarh
17.	Himachal Pradesh Worsted Mills Ltd.	Nalagarh
18.	Himachal Pradesh Khadi and Village Industries- Board	Shimla
19.	Himachal Pradesh Scheduled Castes Development oration	Solan
20.	Himachal Pradesh State Electronics Corporation	Shimla

APPENDIX – 13

NAME OF H.P. POLICE OFFICERS/OFFICIALS WHO HAVE BEEN AWARDED FOR THE POLICE MEDAL FOR MERITORIOUS SERVICE

The President of Indian Union has instituted awards to be conferred on the members of Police Forces, Central Police/Security Organization through out the country in consideration of meritorious services rendered by them. The President Police Medal for Meritorious Services is awarded only to those who have performed service of conspicuous merit and shown utmost devotion to duty within the territory of India. It is a prestigious medal for any member of the police force which is awarded after thorough scrutiny at the state level and then at Central Government level by a very senior officers committee. The following officers of Himchal Pradesh Police have been awarded for meritorious services since 1954.

Sr. No.	Name of Officers/Officials	Year of Award
1.	Sh. Ashwani Kumar, IP, IGP/HP	1954
2.	Sh. A. Gupta IP, IGP/ HP	1954
3.	Sh. Inder Singh, IPS, IGP/ HP	1958
4.	Sh. Jai Chand Negi	Republic day, 1958
5.	Sh. Krishan Chand Thakur, SP	Republic day 1960
6.	Sh. Govind Singh Mehta, SP	Independence day, 1960
7.	Sh. Madan Gopal Singh, IGP	Republic day 1964
8.	Sh. P.D. Thakur, Dy SP	Republic day 1972
9.	Sh. Kabul Singh, SI	Republic day 1972
10.	Sh. Bakshish Singh, HC	Republic day 1972
11.	Sh. Gangbir Singh, DIG	Republic day 1973
12.	Sh. B.C. Negi, Dy. SP	Republic day 1973
13.	Sh. Rajinder Singh, Inspr	Republic day 1973
14.	Sh. Sukh Ram Thakur, Dy. SP	Independence day, 1973
15.	Sh. Raghunath Dass, HC	Republic day 1974
16.	Sh. BS. Yadav, IGP	Independence day 1974
17.	Sh. K.S. Dhaliwal, DIG	Independence day 1974
18.	Sh. D.R. Chauhan, Dy. SP	Independence day 1974
19.	Sh. Atma Ram Thakur , SP	Independence day 1974
20.	Sh. Mehar Singh, SI	Independence day 1974
21.	Sh. D.C. Sharma, IGP	Independence day 1975
22.	Sh. Amin Chand, Dy. SP	Independence day 1975
23.	Sh. S.R. Yadav, ASI	Independence day 1975
24.	Sh. Amar Singh Gularia, Dy. SP	Republic day, 1975
25.	Sh. Kanshi Ram, HC No 10	Republic day, 1975
26.	Sh. M.L. Sharma, Dy SP	Independence day, 1976
27.	Sh.Onkar Singh HC	Independence day 1976
28.	Sh. Laxmi Chand Kaushik, Dy. SP	Independence day, 1977
29.	Sh. Bhag Singh, SP	Republic day, 1977

30. Sh. Hardyal Singh, Addl. SP	Republic day, 1977
31. Sh. Mehar Chand, SI	Republic day, 1977
32. Sh. Nidhiya Ram, Inspr.	Republic day, 1977
33. Sh. IJS Sodhi, IGP	Independence day, 1978
34. Sh. Kundan Singh, SI	Republic day, 1979
35. Sh. Durga Singh, SI	Republic day, 1979
36. Sh. Babeshwar Singh, C.No. 405	Independence day, 1979
37. Sh. Jagdish Chander, ASI	Independence day, 1979
38. Sh. Janak Raj, Dy. S.P.	Republic day, 1980
39. Sh. Roop Singh HC	Republic day, 1980
40. Sh. K.L. Chopra, Inspr.	Republic day, 1980
41. Sh. Sain Ram, ASI	Republic day, 1980
42. Sh. R.K. Kapoor, SP	Independence day, 1981
43. Sh. Babu Ram Inspr.	Independence day, 1981
44. Sh. Randip Singh Pathania, SP	Republic day, 1982
45. Sh. Parmanand Kapoor, Inspr.	Republic day, 1982
46. Sh. Parduman Singh, HC No 93	Republic day, 1982
47. Sh. Tek Singh Sen, Dy. SP	Independence day, 1982
48. Sh. Sardara Singh, C.No 406	Independence day, 1982
49. Sh. Man Singh Pathania, Dy. SP	Republic day, 1983
50. Sh. Harbans Singh Inspr.	Republic day, 1983
51. Sh. Basant Singh Thakur, DIG	Independence day, 1983
52. Sh. Kanwar Singh, SI	Independence day, 1983
53. Sh. A.S. Burathoki, DIG	Republic day, 1984
54. Sh. Gurdita Singh of Una, SI	Republic day, 1984
55. Sh. Salig Ram, C. No 8	Republic day, 1984
56. Sh. Gangbir Singh, IPS	Independence day, 1984
57. Sh. Chuni Lal Sharma, SP	Independence day, 1984
58. Sh. Dina Nath Gujral, Dy. SP	Independence day, 1984
59. Sh. Rajinder Singh, Dy. SP	Republic day, 1985
60. Sh. Jiwan Singh, Inspr.	Republic day, 1985
61. Sh. I.J.S. Sodhi, IGP	Independence day, 1985
62. Sh. V.K. Malik, DIG	Independence day, 1985
63. Sh. M.K. Suri Dy. SP	Independence day, 1985
64. Sh. Kedar Singh, SI	Independence day, 1985
65. Sh. N.S. Sandhu, DIG	Independence day, 1985
66. Sh. Vishnu Ditta, Dy. SP	Republic day, 1986
67. Sh. Sharoti Parkash, ASI	Republic day, 1986
68. Sh. R.K Shrivastava, DIG	Independence day, 1986
69. Sh. Diwakar Parsad, DIG	Independence day, 1986
70. Sh. Tashi Dawa, SP	Independence day, 1986
71. Sh. Gurbax Singh, Dy. SP	Independence day, 1986
72. Sh. Sadhu Singh, HC. No 210	Independence day, 1986
73. Sh. Uttam Singh, Inspr.	Republic day, 1987
74. Sh. Ajit Narayan, IPS	Independence day, 1987

75. Sh. Narsingh Dass, Dy. SP	Independence day, 1987
76. Sh. Santokh Singh, Inspector	Independence day, 1987
77. Sh. B.L. Pandit, AIG	Republic day, 1988
78. Sh. Bhagat Singh, Dy. SP	Republic day, 1988
79. Sh. R.P. Kureel, DIG	Republic day, 1988
80. Sh. Lashkari Ram, DIG	Independence day, 1988
81. Sh. Kedar Singh, Dy. SP	Independence day, 1988
82. Sh. Swaran Singh, Inspector	Independence day, 1988
83. Sh. S.C. Malik, DIG	Republic day, 1989
84. Sh. Brij Mohan, Dy. SP	Republic day, 1989
85. Sh. Babu Ram, Dy, SP	Independence day, 1989
86. Sh. Dina Nath, SI	Independence day, 1990
87. Sh. Karam Singh, ASP	Republic day, 1991
88. Sh. D.S. Gularia, Dy. SP	Republic day, 1991
89. Sh. Roop Singh, Inspr.	Republic day, 1991
90. Sh. Rama Nand, Dy. SP	Independence day, 1991
91. Sh. Amar Singh Sen, SI	Independence day, 1991
92. Sh. N.S. Paul, Dy. SP	Republic day, 1992
93. Sh. Davinder Singh, Inspector	Republic day, 1992
94. Sh. Kalyan Singh, HC	Republic day, 1992
95. Sh. B.S. Thind, DIG	Independence day, 1992
96. Sh. Prem Singh, DIG	Independence day, 1992
97. Sh. B.R. Thakur, ASP	Independence day, 1992
98. Sh. Partap Singh, Dy, SP	Independence day, 1992
99. Sh. Sohan Singh, DIG	Republic day, 1993
100. Sh. Sansar Chand, Inspector	Republic day, 1993
101. Sh. Amrik Singh , DG	Independence day, 1993
102. Sh. K.N. Kapoor, IGP	Independence day, 1993
103. Sh. Vijaypal Singh, SP	Independence day, 1993
104. Sh. Govind Ram , Inspector	Independence day, 1993
105. Sh. Anirudh Uppal, IPS	Republic day, 1994
106. Sh. I.J. Kumar, SP	Republic day, 1994
107. Sh. Govind Singh, Dy. SP	Republic day, 1994
108. Sh. Bashir Khan, Inspr	Republic day, 1994
109. Sh. INS Sandhu, IG Prison	Independence day, 1994
110. Sh. O.C. Thakur SP	Independence day, 1994
111. Sh. R.L. Sood, SP	Independence day, 1994
112. Sh. Shakti Chand, Inspector	Independence day, 1994
113. Sh. Mast Ram Inspr.	Independence day, 1994
114. Sh. Tarlochan Singh, Inspector	Republic day, 1995
115. Sh. Jaram Singh, Inspector	Republic day, 1995
116. Sh. Roshan Lal, SI (Wirelless)	Republic day, 1995
117. Sh. T.R. Mahajan, IGP/ AP &T	Independence day, 1995
118. Sh. Amar Singh, Dy, SP Chamba	Independence day, 1995

119. Sh. Hari Chand, Inspr. CID	Independence day, 1995
120. Sh. Ram Lok, SI (Acctt. Vigilance	Independence day, 1995
121. Sh. P.S. Kumar, IPS IGP/ Vigilance	Republic day, 1996
122. Sh. B.C. Negi, IPS DIG/ CID	Republic day, 1996
123. Sh. Sobh Singh, Inspr. PTC, Daroh	Republic day, 1996
124. Sh. Diwan Chand Inspr, CID	Independence day, 1996
125. Sh. Durga Das, SI (Now Inspr.)	Independence day, 1996
126. Sh. K.S. Rana, S.P. Enforcement Shimla,	Republic day, 1997
127. Sh. Jagjit Kumar, S.P. Hamirpur	Republic day, 1997
128. Sh. Kishori Lal, Distt Inspector Office of S.P. Chamba	Republic day, 1997
129. Sh. Gobind Ram, Lance Head, Constable, Kullu	Republic day, 1997
130. Sh. Kashmir Singh Rana, DIG, South Zone, Shimla	Independence day, 1998
131. Sh. Jagjit Kumar (SP) Hamirpur	Independence day, 1998
132. Sh. Kishori (Inspector) Hamirpur	Independence day, 1998
133. Sh. Govind Ram (Head Constable), Kullu	Independence day, 1998
134. Sh. Jai Ram Katoch (Inspector), Vigilence	Independence day, 1999
135. Sh. Kashmiroo Ram (Inspector), Bilaspur	Independence day, 1999
136. Sh. Kishori Lal (Sub-Inspector Wireless)	Independence day, 1999
137. Sh. Pradeep Kumar, IPS, S.P.	Republic day, 2000
138. Sh. Jagdish Chand, Addl. S.P.	Republic day, 2000
139. Sh. Mohinder Partap, Inspr. (Retd.)	Republic day, 2000
140. Sh. Duni Chand, Inspr. (Retd.)	Republic day, 2000
141. Sh. Rama Nand, ASI (Retd.)	Republic day, 2000
142. Sh. Deepak Bagai, IPS, IGP	Independence day, 2000
143. Sh. Kanshi Ram, Inspector	Independence day, 2000
144. Sh. Sant Ram Potan, Inspr. (Retd.)	Independence day, 2000
145. Sh. Somesh Goyal, IPS	Republic day, 2001
146. Sh. Jagdish Ram, Inspr.	Republic day, 2001
147. Sh. Manmohan Singh, H.C.	Republic day, 2001
148. Sh. J.R. Thakur, I.P.S. S.P.	Independence day, 2001
149. Sh. Mohan Lal, Dy. S.P.	Independence day, 2001
150. Sh. S.R. Mardi, IPS	Republic day , 2002
151. Sh. A.N. Sharma, IPS	Republic day, 2002
152. Sh. Hari ram, Sub-Inspector	Republic day, 2002
153. Sh. Babu Ram, Head Constable	Republic day, 2002
154. Sh. K.C. Sadyal, IPS, DIG	Independence day, 2002
155. Sh. Sanjay Kumar, IPS, DIG	Independence day, 2002
156. Sh. Ashok Kumar Sharma, IPS, S.P., C.I.D	Republic day, 2003
157. Sh. R.M. Sharma, IPS, S.P. HMR	Republic day, 2003
158. Sh. Ramesh Chand, Sub-Inspector, I.R.B.	Republic day, 2003
159. Sh. Anup Chand Katoch, Sub Inspector	Republic day, 2003
160. Sh. Prithvi Raj, I.P.S., DIG/BSF Anantnag, J&K	Independence day, 2003
161. Sh. Virender S. Kanwar, ADDI. SP. Shimla	Independence day, 2003

162. Sh. Ashok Kumar Sood, IPS, ADG, (Prision) Republic day, 2004
163. Sh. Hardesh Bisht, Dy. SP. (U.N. Mission) Republic day, 2004
164. Sh. Dev Raj, Inspector, First Wing, Junga Republic day, 2004
165. Sh. B.N.S. Negi, I.P.S. Principal, C.D.T.S Chandigarh Republic day, 2004
166. Sh. S.R. Sharma, I.P.S., S.P. Shimla Republic day, 2005
167. Sh. P.L. Thakur, I.P.S. Candt, 3rd Wing Republic day, 2005
168. Sh. G.D. Bhargav, I.P.S., S.P Republic day, 2005
169. Sh. Balbir Thakur, Addi, SP. CID Republic day, 2005
170. Sh. Prem Chand Dy, SR. Republic day, 2005
171. Sh. Lekh Ram Verma, Head Clerk Republic day, 2005
172. Sh. Shamsher Singh, Sub-Inspector, Bilaspur Republic day, 2005
173. Sh. P.L Thakur, IPS, IGP/Mandi Meritorious Service26.01.2005
174. Sh. G.D Bhargava, IPS, IGP/SR. Meritorious Service26.01.2005
175. Sh. Balbir Singh Thakur, S.P Kangra Meritorious Service26.01.2005
176. Sh. A.K Sharda, HPPS, SV & ACB Shimla Meritorious Service26.01.2006
177. Sh. Padam Dass, Dy.S.P CM Security. Meritorious Service26.01.2006
178. Sh. Rameshwar Singh Thakur, HPS Meritorious Service26.01.2006
179. Sh. S.R Ojha, IPS, IGP/Wel & Admn. Meritorious Service26.01.2006
180. Sh. Bhagwan Dass, SI CID Meritorious Service15.01.2006
181. Sh. Gurdial, Inspr. of Solan Distt. Meritorious Service26.01.2007
182. Ms. Shakuntla Sharma, Inspr (vigilance) Meritorious Service26.01.2007
183. Sh. Sanjay Kundu, IPS, on deputation Meritorious Service26.01.2007
184. Sh. S.B Negi, IPS, on deputaion Meritorious Service15.08.2007
185. Sh. Ramesh Chand, Inspr of CID Unit Shimla Meritorious Service15.08.2007
186. Sh. Ram Dev, ASI of Mandi Distt Meritorious Service15.08.2007
187. Sh. Ahmed Payam Siddique, IPS, IGP/ AP&T. Meritorious Service26.01.2008
188. Sh. Surinder Kumar Verma, On deputation. Meritorious Service26.01.2008
189. Sh. Chet Singh, ASI of Mandi Distt. Meritorious Service26.01.2008
190. Sh. K.G. Kapoor, Addl. S.P.S.P.4th IRBn Jangleberi. Meritorious Service26.01.2009
191. Sh. Chaman Lal, SI, PS Sadar Bilaspur Meritorious Service26.01.2009
192. Sh. Anurag Garg, IPS DIG, CBI New Delhi. Meritorious Service15.08.2009
193. Sh. Ashok Tiwari, IPS, DIG CBI New Delhi Meritorious Service15.08.2009
194. Sh. Ranvir Singh, Inspr. of Ist IRB Meritorious Service15.08.2009
195. Sh. Ritwik Rudra, IPS, Counsoller (Washington). Meritorious Service15.08.2009
196. Sh. Rakesh Aggarwal, IPS, IGP/NR D/ Shala. Meritorious Service26.01.2010
197. Sh. Surinder, Sharma ASP 3rd IRBn Pandoh Mandi. Meritorious Service26.01.2010

198. Sh. Parshotam Chand, ASI, CID Shimla. Meritorious Service26.01.2010
199. Sh. Daljit Thakur, S.P. CID Shimla Meritorious Service15.08.2010
200. Sh. R.S. Negi, SP Mandi. Meritorious Service15.08.2010
201. Sh. Ramesh Kumar, HHC No. 137 of Hamirpur distt. Meritorious Service15.08.2010
202. Sh. N. Venugopal,IPS, DIG/ CISF New Delhi Meritorious Service26.01.2011
203. Smt. Puneeta Bhardwaj, IPS SP/CID Crim. Meritorious Service26.01.2011
204. Sh. Daulat Ram, Inspector Ist. IRBn. Meritorious Service26.01.2011
205. Sh. Kapil Sharma, HPS, S.P Lokayukta Sml. Meritorious Service15.08.2011
206. Sh. Anand Kumar Dhiman HPS. SP PTC Daroh. Meritorious Service15.08.2011
207. Sh. Mukesh Bakshi, Inspr. SV&ACB Solan. Meritorious Service15.08.2011
208. Sh. Babu Ram, HC No. 953 of Shimla distt. Meritorious Service15.08.2011
209. Smt Satwant Atwal Trivedi, IPS, IG/CID Meritorious Service26.01.2012
210. Sh. Rakesh Pathania, Inspr. CID Shimla. Meritorious Service26.01.2012
211. Sh. Bhuvnesh Kumar, Inspr.CID Chamba. Meritorious Service26.01.2012
212. Sh. Tek Chand No. 47 HC Kinnaur Distt. Meritorious Service26.012012
213. Sh. Abhishek Trivedi, IPS, DIG/ Intelligence Meritorious Service15.08.2012
214. B.M. Sharma, IPS, SP Hamirpur. Meritorious Service15.08.2012
215. Sh. Kuldeep Sharma, Commd. Home Guard Chamba Meritorious Service15.08.2012
216. Sh. Madan Lal, Co2nd Bn Home Gds. Sml. Meritorious Service15.08.2012
217. Sh. Virender Sharma, SP/CT&S Shimla. Meritorious Service26.01.2013
218. Sh. Ajay Bodh, SP Kinnaur. Meritorious Service26.012013
219. Inspr Nidhi Singh, PTC Daroh. Meritorious Service26.01.2013
220. Inspr. Bhagwant Singh CID Dharamshala. Meritorious Service26.01.2013
221. Sh. Anand Partap Singh, IPS DIG/Security. Meritorious Service15.8.2013
222. Sh. D.W. Negi, HPS, SP/ CM Security, Meritorious Service15.08.2013
223. Sh. Ramesh Chand, ASI CM Security, Meritorious Service15.08.2013
224. Sh. Kuldeep Chand, ASP Mandi. Meritorious Service26.01.2014
225. Insp. Kushal Chand CM Security CID Sml. Meritorious Service26.01.2014
226. SI Sukh Dass reader to SP/SV&ACB. Meritorious Service26.01.2014
227. Ms. Chandravati Thakur Insp. CID. Kullu Meritorious Service26.01.2015
228. Sh. Peetambar Dutt ASI Policeline Bharari Meritorious Service26.01.2015
229. Sh. Man Mohan Singh HC. CID HQ. Meritorious Service26.01.2015

APPENDIX – 14

NAME OF THE H.P POLICE OFFICERS/ OFFICIALS WHO HAVE BEEN AWARDED FOR PRESIDENT POLICE MEDAL FOR DISTINGUISHED SERVICES

S.No.	Name and Rank	Year ofAward
1.	Sh. Gangbir Singh, IGP	Independence day, 1984
2.	Sh. Rajinder Singh Dy, S.P.	Republic day, 1995
3.	Sh. I.J.S. Sodhi, IGP	Independence day, 1985
4.	Sh. R.K. Mehta (on deputation)	Independence day,1987
5.	Sh. R.R. Verma, IGP	Independence day, 1989
6.	Sh. B.S. Thakur Commdt. General	Republic day, 1993
7.	Sh. R.K. Shrivastava, IPS	Republic day, 1994
8.	Sh. S.P. Kureel, IGP	Independence day, 1994
9.	Sh. Lashkari Ram, MD	Republic day, 1995
10.	Sh. Tashi Dawa, IPS, IGP/CID	Republic day, 1996
11.	Sh. S.C. Malik, IPS, ADGP/ Enforcement	Independence day, 1996
12.	Sh. A.K. Puri, IGP, Law order &SHRC Shimla	Republic day, 1997
13.	Sh. J.K. Monga (SP)	Republic day, 1998
14.	Sh. Dalip Singh (Inspector)	Republic day, 1998
15.	Sh. Dulo Ram (Head Constable)	Republic day, 1998
16.	Sh. A.K. Puri (Add. DGP, CID)	Independence day, 1998
17.	Sh. Ashwani Kumar (IGP, Railways &Traffic)	Independence day, 1999
18.	Rama Nand (DPS, CID)	Independence day, 1999
19.	G.S. Gill, IPS, IGP (Central Deputy)	Republic day, 2000
20.	Sh. T.R. Mahajan, IPS (Retd)	Republic day, 2001
21.	Sh. D.S. Amist, D.G. Home Guard	Independence day, 2001
22.	Sh. Vijay Pal Singh, IPS, IGP Enforcement	Republic day, 2002
23.	Sh. D.S. Manhas, IPS, ADG/ APPT	Republic day, 2005
24.	Sh. O.C. Thakur, IPS, DIG/ CR	Republic day, 2005
25.	Sh. D.S Manhas, IPS	Distinguished Service 2005
26.	Sh. R.L Sood, IPS	Distinguished Service 2006
27.	Sh. Dalip Singh Bhatia, Inspr (now DSP) (Retd.)	Distinguished Service 2006
28.	Sh. I.D Bhandari, IPS	Distinguished Service 2006
29.	Sh. B. Kamal Kumar, IPS	Distinguished Service 2006
30.	Sh. Sohan Singh, IPS	Distinguished Service 2007
31.	Sh. Kashmir Singh Rana, IPS (Retd.)	Distinguished Service 2007

32.	Sh. Somesh Goel, IPS/IG SSB Frontier HQ Guhati	Distinguished Service	26.1.2008
33.	Sh. S.R. Mardi, IPS, ADGP/CID, Prison	Distinguished Service	15.8.2010
34.	Sh. K.C. Sadyal, IPS, ADGP Human Rights Commission Shimla	Distinguished Service	26.1.2011
35.	Sh. Sanjay Kumar, IPS, DGP/HP	Distinguished Service	26.1.2011
36.	Sh. Ashok Kumar Sharma, IPS, IGP/TTR	Distinguished Service	26.1.2010
37.	Sh. Prithvi Raj, IPS, ADGP SV & ACB.	Distinguished Service	15.8.2012
38.	Sh. Hardesh Bisht, Co. Home Guards Kinnaur	Distinguished Service	15.8.2011
39.	Sh. B.N.S. Negi, IPS Chief Vigilance Officer, SJVNL Parwanoo.	Distinguished Service	26.1.2013
40.	Sh. Balbir Thakur IPS, SP Sirmaur	Distinguished Service	26.1.2015

APPENDIX – 15

Director Himachal Pradesh Institute of Public Administration (HIPA)

The Himachal Pradesh Institute of Public Administration, popularly known as HIPA, was established on January 1, 1974 at FAIRLAWNS a place about 12 kms. from SHIMLA on the Mashobara road. The Institute is located in a building with a historical past. The building having serene and picturesque surroundings with well laid out spacious and luxuriant lawns was originally got constructed by Mr. R. Dixon of the foreign office of British India. Later, it was purchased by Nawab Muzaffar Ali Khan Quizzalbash of Malerkotla. On his migration to Pakistan in 1947 the property came to the Government of Punjab State, which converted it into a Circuit House. At the time of re-organization of States in November, 1966 the property was transferred to Himachal Pradesh government, which subsequently selected it for setting up the Institute.

Over time, this Institute, which virtually began from a scratch, has bloomed into a full-fledged training institution having all the facilities that an Institute of this nature is expected to have.

S. No.	Name	Duration
1.	Mr. B.K. Sharma	10.12.1973 to 25. 03.1974
2.	Mr. C.M. Chaturvedi	26.03.1974 to 10.06.1974
3.	Mr. B.K. Sharma	11.06.1974 to 28.02.1975
4.	Mr. C.M. Chaturvedi	29.02.1975 to 11.07.1975
5.	Mr. Mohan Lal	12.07.1975 to 15.10.1975
6.	Mrs. Manjula Gupta	16.10.1975 to 31.10.1975
7.	Mr. C.M. Chaturvedi	23.11.1975 to 02.03.1976
8.	Miss Renu Sahani	03.03.1976 to 11.05.1976
9.	Mr. S.K. Sood	13.05.1976 to 26.08.1976
10.	Mr. P.T. Wangdi	01.09.1976 to 14.11.1976
11.	Mr. Mohinder Lal	15.11.1976 to 17. 01.1977
12.	Mr. P.T. Wangdi	18.01.1977 to 15.06.1977
13.	Mr. O.P. Yadav	16.06.1977 to 29.06.1977
14.	Mr. Mohinder Lal	30.06.1977 to 28.06.1979
15.	Mr. A.T. Mohapatra	29.06.1979 to 28.09.1979
16.	Mr. Vinod Lal	29.09.1979 to 31.11.1979
17.	Mr. K.C. Sharma	02.12.1979 to 19.03.1980
18.	Mr. P.S. Rana	20.03.1980 to 15.09.1980
19.	Mr. Yogesh Khanna	16.09.1980 to 01.12.1980
20.	Mr. S.N. Verma	02.12.1980 to 15.03.1981
21.	Mr. R.G. Sood	16.03.1981 to 03.09.1981
22.	Smt. Rajwant Sandhu	08.09.1981 to 06.03.1982
23.	Mr. Yogesh Khanna	27.03.1982 to 21.10.1984

24.	Mr. A.R. Basu	22.10.1984 to 19.05.1988
25.	Dr. A.K. Dev	19.05.1988 to 05.08.1992
26.	Mr. S. Ray	06.08.1992 to 23.09.1992
27.	Mr. V.K. Bansal	24.09.1992 to 28.09.1992
28.	Dr. A.R. Sihag	29.09.1992 to 26.04.1993
29.	Mr. P.C. Kappor	26.04.1993 to 13.07.1995
30.	Mr. Arvind Mehta	15.07.1995 to 11.12.1995
31.	Mr. C.P. Pandey	12.12.1995 to 14.03.1997
32.	Mr. S.S. Chandel	15.03.1997 to 30. 09.2000
33.	Mr. Des Deepak	10.10.2000 to 01.11.2002
34.	Mr. Deepak Shanan	02.11.2002. to 16.03.2003
35.	Mr. Sanjeev Gupta	17.03.2003. to 28.04.2003
36.	Mr. Ajay Mittal	29.04.2003 to 25.02.2008
37.	Dr. A.J.V.Prasad	26.02.2008 to 03.12.2008
38.	Mr. V.C. Pharka (Addl.Charge)	24.04.2008 to 04.09.2008
39.	Mr. Shrikant Baldi (Addl.Charge)	03.12.2008 to 05.12.2009
40.	Mr. Shrikant Baldi (Addl.Charge)	01.02.2010 to 05.08.2010
41.	Mr. T.G.Negi (Addl.Charge)	05.08.2010 to 22.11.2010
42.	Mr. Rajiv Shankar	22.11.2010 to 14.02.2011
43.	Mr. K.Sanjay Murthy (Addl. Charge)	10.03.2011 to 11.04.2011
44.	Dr. Ajay Sharma	11.04.2011 to 28.10.2011
45.	Mr. Dinesh Malhotra	31.10.2011 to 08.01.2013
46.	Mr. Rajender Singh	09.01.2013 to 30.01.2013
47.	Dr. Purnima Chauhan	31.01.2013 to 20.02.2014
48.	Ms. Meera Mohanty	12.02.2014 to 10.05.2014
49.	Mr. Priyatu Mandal	13.05.2014 to 27.07.2015
50.	Ms. Madu Bala Sharma	28.07.2015 to continue

APPENDIX – 16

Chairman and Members Himachal Pradesh Administrative Tribunal

The following have been Chairman and members of Himachal Pradesh Administrative Tribunal.

Chairman:

S.No.	Name	Period
1.	Mr. Justice Hira Singh Thakur (Chairman)	01.09.1986 to 09.08.1989
2.	Mr. Justice Roop Singh Thakur (Chairman)	09.08.1989 to 26.03.1992
3.	Mr. M.G. Chitkara (Vice Chairman)	26.03.1992 to 13.10.1995
4.	Justice D.P. Sood (Chairman)	14.10.1995 to 30.03.1998
5.	Mr. Attar Singh (Vice Chairman)	01.08.1998 to 16.11.1998
6.	Justice A.L. Vaidya (Chairman)	28.05.1999 to 03.10.2001
7.	Mr. Attar Singh (V.C.) (Acting)	04.10.2001 to 03.03.2002
8.	Mr. Narendra Thakur (V.C.)	09.09.2002 to 29.05.2005
9.	Mrs. Bakhsish Kaur (Chairman)	31.05.2004 to 03.10.2005
10.	Mr. Justice M.R. Verma	04.10.2005 to 08.07.2008
11.	Mr. Justice V.K Sharma	28.02.2015 to Continue

The Government of India cancelled the notification DATED August 26, 1986, vide which the tribunal was established. As per an official press note, the notification comes into force with effect from July 8, 2008. The tribunal has been scrapped even though the BJP had in its election manifesto (point 3.19) promised to set up a permanent Bench of the tribunal at Dharamsala and Mandi. The tribunal had been holding a circuit Bench at these two places. The Congress government after coming to power in 2012, restored the administrative tribunal on dated 7th September 2013.

Members:

1.	Mr. I.K Suri	01.09.1986 to 26.12.1989
2.	Mr. L.C. Gupta	13.02.1989 to 19.09.1992
3.	Mr. Sunder Prakash	13.02.1989 to 23.04. 1990
4.	Mr. M.G. Chitkara (as Member)	23.03. 1991 to 25.03.1992
5.	Mr. S.M. Kanwar	16.02.1996 to 08.07.1999
6.	Mr. Hari Singh	22.03.1991 to 04.11.1995
7.	Mr. Attar Singh	24. 06.1991 to 30.07.1994
8.	Mr. Narender Thakur	18.07.1997 to 18.07.2002
9.	Mr. V.K. Bhatnagar	16.09.1999 to 25.11.2003
10.	Mr. D.S. Amisht	24.12.2003 to 08.07.2008
11.	Mr. S.S. Negi	09.01 2004 to 08.07.2008
12.	Mr. D.K Sharma (secretary law)	17.08.2015 to continue
13.	Mr. Prem Kumar	17.08.2015 to continue
14.	Ms. Harinder Hira	17.08.2015 to continue

APPENDIX –17

INDUSTRIAL AREAS/ ESTATES/ IN HIMACHAL

S. No.	Name of District	Existing Indl, Areas/ Estates
1.	Solan	1. Chambaghat, 2. Banalagi, 3. Baddi, 4. Mamleag, 5. Barotiwala, 6. Parwanoo, 7. Dharampur, 8. Lodhimajra, 9. Majhol, 10. Kathabatolikalan, 11. Baknaghat.
2.	Bilaspur	1. Bilaspur, 2. Goalthai
3.	Hamirpur	1. Hamirpur, 2. Nadaun
4.	Chamba	1. Sultanpur, 2. Hatli, 3. Parel 4. Holi, 5. Garnota
5.	Kangra	1. Nagrota Bagwan 2. Nagri, 3. Dhaliara, 4. Sansarpur Terrace, 5. Dehra, 6. Badal, 7. Bain Attarian, 8. Kangra, 9. Raja ka Bag 10. Nargala Jawali.
6.	Una	1. Mehatpur, 2. Gagret, 3. Tahliwala, 4. Amb, 5. Jeetpur Bhedi, 6. Basal.
7.	Kinnaur	1.Reckong-Peo
8.	Kullu	1. Shamshi
9.	Sirmaur	1. Paonta, 2. Kala-Amb, 3. Dhaula-Kuan
10.	Shimla	1. Shoghi, 2. Chirgaon, 3. Mehdali, 4. Jais, 5. Raighat, 6. Pandranu. 7. Jubbarhatti, 8. Sundda Bhaunda.
11.	Mandi	1. Mandi, 2. Ratti, 3. Pali, 4. Saigloo 5. Bhambla
12.	Lahaul & Spiti—	1. Keylong

APPENDIX – 18

Distance of important places of Himachal Pradesh from District Headquarters–

Distt./Distt. Headqts.	Name of Place	Distance
1. Bilaspur (Bilaspur)	1. Sri Naina Deviji	76
	2. Talaic	64
	3. Ladraur	52
	4. Bhakra	80
	5. Nouni	8
	6. Brahmpukhar	16
	7. Namhol	24
	8. Ghagas	12
	9. Kandraur	22
	10. Ghumarwin	32
	11. Kuthera	42
	12. Bharari	46
	13. Berthin	46
	14. Jandutha	42
	15. Geharwin	42
	16. Swar Ghat	42
	17. Markanda Via Ghat	22
2. Chamba (Chamba)	1. Bharmaur	64
	2. Mani Mahesh Lake	64
	3. Chhatrari	36
	4. Mehla	14
	5. Saho	20
	6. Salooni	48
	7. Bhandhal	68
	8. Tissa	72
	9. Pangi	98
	10. Khajiar	27
	11. Kalatop	37
	12. Dalhousie	56
	13. Kundi	24
3. Hamirpur (Hamirpur)	1. Nadaun	28
	2. Sujanpur Tira	26
	3. Deot Sidh	46
	4. Bhoranj	25
	5. Bijhhari	34
	6. Awah-Devi	24
	7. Barsar	36
	8. Bhota	15
4. Kangra (Dharamshala)	1. Kangra	19
	2. Nagrota Bagwan	37
	3. Rait	16
	4. Shahpur	21
	5. Yol	10
	6. Chamunda	15
	7. Palampur	40
	8. Baijnath	56
	9. Bhawarna	40
	10. Panchrukhi	50
	11. Andretta	58
	12. Dehra	58
	13. Jwalamukhi	54
	14. Nagrota Surian	62
	15. Pragpur	68
5. Kinnaur (Rekong Peo)	1. Peo	13
	2. Sumdo	28
	3. Pooh	71
	4. Sangla	57
	5. Nichar	90
	6. Tapri	52
	7. Moorang	39
6. Kullu	1. Manali	41
	2. Vashisht	44
	3. Rohtang Pass	97
	4. Katrain	22
	5. Bajaura	14
	6. Manikarn	45
	7. Banjar	53
	8. Jalori Pass	73
	9. Nirmand (Via Rampur).	163
	10. Bhuntar	10
	11. Raisain	13
	12. Shamsi	8

Distt./Distt. Headqts.	Name of Place	Distance
7. Lahaul-Spiti (Keylong)	1. Udaypur	54
	2. Kaza	187
	3. Koksar	45
	4. Rohtang Pass	65
	5. Kunzam Pass	110
	6. Chhota Darra	83
	7. Gondla	18
	8. Tandi Bridge	8
	9. Gispa Rest House	25
	10. Stingra	6
	11. Gamur	18
	12. Sarchu	107
8. Mandi (Mandi)	1. Jogindernagar	55
	2. Barot	67
	3. Gumma	44
	4. Drang	17
	5. Karnala	21
	6. Pandoh	19
	7. Baggi	30
	8. Sundernagar	25
	9. Salappar	41
	10. Chachiot	34
	11. Karsog	120
	12. Khalsar	26
	13. Bhangrotu	16
	14. Chakker	8
	15. Jarol	33
	16. Sarkaghat	51
9. Shimla (Shimla)	1. Kufri	16
	2. Theog	32
	3. Kotkhai	63
	4. Jubbal	100
	5. Hatkoti	115
	6. Rohru	129
	7. Choupal	110
	8. Narkanda	64
	9. Kumarsain	87
	10. Rampur	132
	11. Jeori	153
	12. Sarahan	177
	13. Mashobra	15
	14. Naldehra	26
	15. Tatta Pani	51
	16. Kotgarh	95
10. Sirmaur (Nahan)	1. Paonta Sahib	45
	2. Sarahan	39
	3. Renuka	36
	4. Trilokpur	24
11. Solan (Solan)	1. Dharampur	16
	2. Kasauli	32
	3. Subathu	24
	4. Arki	65
	5. Nalagarh	82
	6. Chail	43
	7. Parwanoo	38
	8. Kandaghat	16
	9. Ochh Ghat	10
	10. Meakins Brewery	5
	11. Daghshai	15
12.Una (Una)	1. Amb	32
	2. Gagret	34
	3. Bangana	28
	4. Chintpurni	53
	5. Mairi	42
	6. Baba Rudru	10
	7. Joggi Panga	13
	8. Mehatpur	12
	9. Santokgarh	16
	10. Lathiani	40

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We regard Himalayas as an abode of God Shiva and hence is regarded very sacred. Ancient Hindu scripture, Rig Veda, has referred to Himalaya as a deity. It is believed that a sage through meditation saw the image of Himalaya shapes in the stomach of Lord Krishna, the eighth incarnation of Lord Vishnu. Shiva Vedathas also inscribed Himalaya as the centre of the earth.

The book wonderland Himachal Pradesh is an effort to explore this part of the Himalayas, to understand its history, geography, culture and the life style of its inhabitants.

